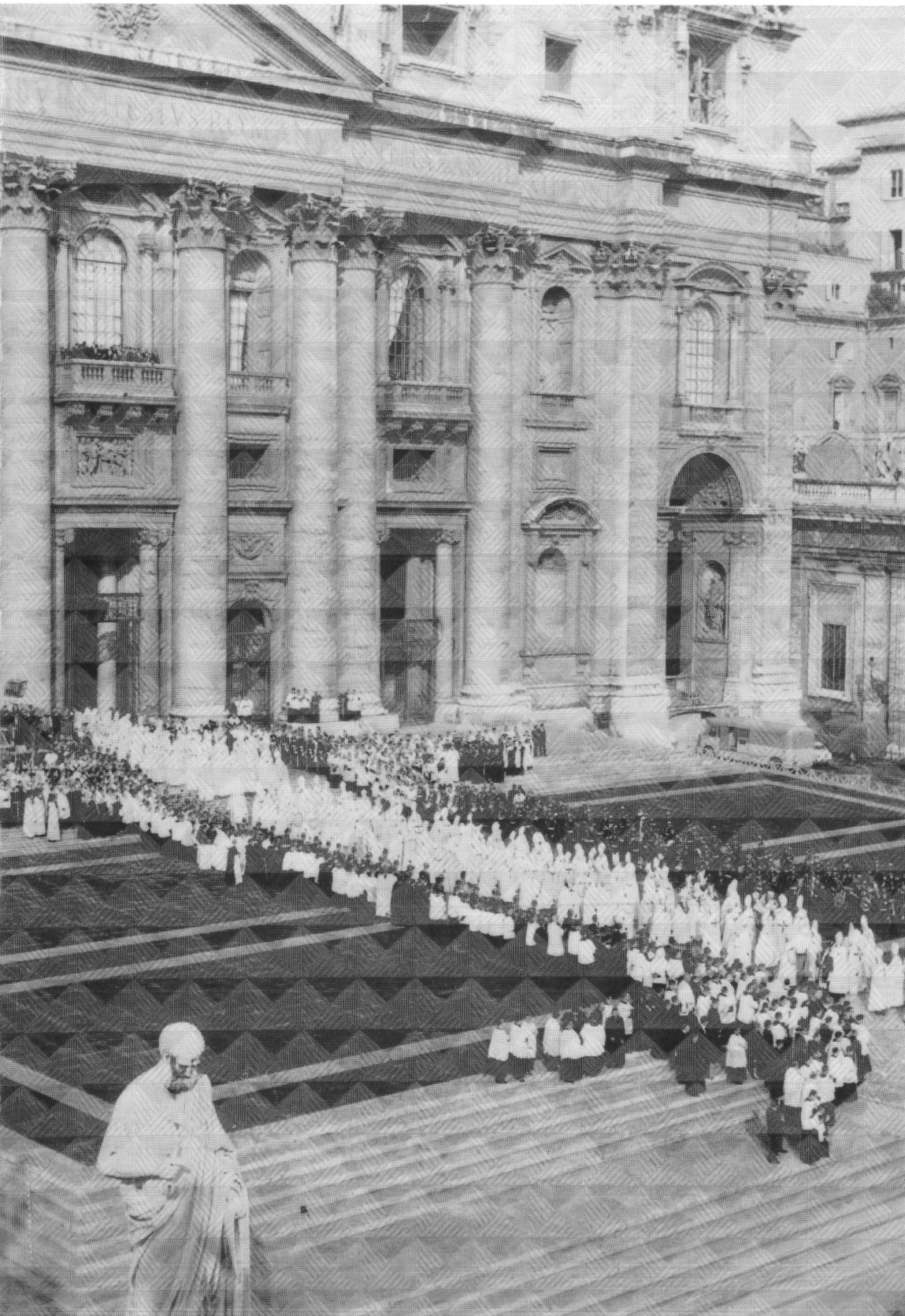


Council Daybook



VATICAN II

SESSION 1

*October 11 to
December 8, 1962*

SESSION 2

*September 29 to
December 4, 1963*

Council Daybook

Vatican II, Sessions 1 and 2

Council Daybook

Vatican II

Session 1, Oct. 11 to Dec. 8, 1962

Session 2, Sept. 29 to Dec. 4, 1963

Edited by

FLOYD ANDERSON

DIRECTOR, PRESS DEPARTMENT

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Council Daybook

Vatican II, Session 1

Oct. 11 to Dec. 8, 1962

The cover design and lettering of *Council Daybook*, done by Martin E. Greven, is in Chancery Cursive. It is patterned after the style of Niccolo Niccoli, who established a school of writing in Florence in the 15th century. This style of cursive handwriting became known for its form, clarity and style, and was adopted by order of Pope Eugenius IV (1431-1447) as the official form of all papal briefs; hence its name, Chancery Cursive. The other calligraphic lines are lettered in the half-uncial style of writing developed during the fourth century for early Christian manuscripts.

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Second Edition, May 1, 1966

Introduction

First Session

The first session of Vatican Council II created more "firsts" than any previous ecumenical council. Among these "firsts" and one of the most important was the establishment of the United States press panel as a source of daily news releases that gave to the session the greatest news coverage ever accorded a religious convention, meeting or council. The world today is linked by a vast network of communications media and the press panel made the daily events of the council available to all.

The correspondents who came to Rome were at a loss on how to report the happenings of each day. Previous experience was based upon an entirely different approach to daily news stories. Usually at international conventions of religious groups, a morning briefing was held and resumes or complete texts of what was to be said by various speakers were submitted to the correspondents. From these, the stories were written and filed, often before the address was given or the discussion held.

At the first session of Vatican Council II, the journalists and writers were informed that no previous texts were available and no prewritten stories would be accurate. The correspondents also learned that the material for each day's news releases could only be obtained after each session. The rule of secrecy, more often violated than observed, added to the confusion. The first few days of the council sessions were hectic and frustrating experiences for the press and news media. The U.S. press panel, sponsored by the hierarchy of the United States, was the answer to the appeal of newsmen for a competent and reliable source of information.

The legitimate efforts of the press to inform the public intelligently on the daily events taking place within the Council Hall were aided immensely by the daily meeting of the journalists and the press panel. Composed of outstanding specialists in Sacred Scripture, canon law, dogmatic and moral theology, Church history and social subjects, the panel assisted and guided the newsmen in interpreting the daily proceedings of the council and furnished valuable background information. It also established good will and corrected the atmosphere of dissatisfaction that was general in the first days of the council sessions. The satisfaction with the panel as a source of reliable information grew with each meeting and before the first session was completed, the attitude and morale of the correspondents were excellent. At the last session of the panel, the press corps publicly expressed its thanks to the United States bishops for establishing this source of accurate information.

The National Catholic Welfare Conference is now making available a *Council Daybook* of the daily communiques of Second Vatican Council, the N.C.W.C. News Service releases and the proceedings of the first session. We believe the contents of this volume will be of invaluable service to the present generation and an important reference manual for future historians. Just as the press panel itself performed an outstanding service to the English-speaking newsmen throughout the world, this present volume will be enthusiastically received by members of the hierarchy, theologians, historians and all who are interested in the council.

We are grateful to Msgr. Paul Tanner, N.C.W.C. General Secretary, to Floyd Anderson, director of the N.C.W.C. Press Department, and to the entire staff for their research and work in supplying this volume of the events and happenings of the first session of Vatican Council II.

+ ALBERT R. ZUROWESTE
Bishop of Belleville



Pope John XXIII gives his blessing from window of his apartment the evening that Vatican Council II opened, Oct. 11, 1962.

Preface

Many people have contributed to the making of this *Council Daybook*. Primarily, it is the work of the Rome bureau of the N.C.W.C. News Service, under the direction of Msgr. James I. Tucek. The problems were many during the first meetings of the Second Vatican Council: this was a new event, a new experience in our time in the Church, and new methods had to be evolved, within the Council's rules and regulations, to cover well the happenings at the Council.

Our Rome bureau tried to present in these stories the "facts" of the first and second sessions of the council—as free as possible from opinions.

In every instance—even where bylines are assigned to stories—teamwork was at play, with two and sometimes three persons involved in a single story. For example, one reporter would work from the scene, another would seek comments from various individuals involved, while the third sat by a telephone composing the story as it was phoned in and handing the "takes" to a radio operator nearby. The whole effort was geared to reporting a story as accurately as possible as quickly as possible.

Msgr. Tucek was in charge of the N.C.W.C. News Service bureau in Rome from 1956 to January, 1964, when he returned to his home diocese of Dallas-Fort Worth. He was ordained in 1947, and joined the N.C.W.C. News Service Rome bureau in 1955. He made his graduate studies in journalism at Northwestern University, and has worked for both the Catholic and general press. In the first session of the council Msgr. Tucek, while continuing as chief of the N.C.W.C. News Service Rome bureau, was also director of the English-language section of the Council Press Office. He asked to be relieved of the latter position after the first session because he felt that the limitations imposed by the position were in direct conflict with the freedom required by the former position.

Burke Walsh has been assistant director of the N.C.W.C. Press Department since 1935. Previously he had been a reporter on Washington daily newspapers. He went to Rome during the first session of the Council to help in its general coverage by the News Service.

James C. O'Neill, a native of San Francisco, has been on the Rome bureau staff since 1957. He was with the San Francisco bureau of the United Press before joining N.C.W.C. News Service. He is a graduate of the University of Santa Clara in California, and of Columbia University Graduate School of Journalism in New York.

Patrick Riley is a graduate of St. Paul's College at the Catholic University of America, Washington, and of the Columbia School of Journalism, New York. He has worked for the New York Times, Reuter's news service in London, and with the United Press in its London and Paris bureaus.

Father Placid Jordan, O.S.B., has been an N.C.W.C. News Service correspondent since 1930. He was ordained a priest in 1951 at Beuron, Germany, after a distinguished career in news broadcasting and writing. He was the Central European representative for the National Broadcasting Company from 1931 to 1947, when he began his studies for the priesthood. He has won international renown as a conscientious and brilliant reporter and an alert observer.

FLOYD ANDERSON

Director, N.C.W.C. Press Department

Pope John's Announcement Of Ecumenical Council

Following is a translation of the address of Pope John XXIII in which he first announced his intention of convoking an ecumenical council. The address was delivered to 17 Cardinals in the Basilica of St. Paul-Outside-the-Walls on Jan. 25, 1959.

This festive anniversary of the Conversion of St. Paul, which brings us together here in this renowned basilica around the apostle's tomb, prompts us to open our mind to you, confident of your kindness and understanding, regarding certain outstanding points of apostolic activity which have been suggested to us by these three months of presence in and contact with Roman ecclesiastical circles.

We have before us the sole prospect of the good of souls and of the very clear and definite correspondence of the new pontificate to the spiritual needs of the present hour.

We know that the new Pope is watched by many fervent and friendly elements, as well as by those which are unfriendly or uncertain, seeking to discover from what is most characteristic what one may have the right to expect from him.

It is quite natural that there is coming to be fixed in the tissue of daily activity, which contains the more increased and the ordinary manifestations of pastoral duty, a certain more distinct element which—almost as though giving a sign of one of the most expressive notes of the physiognomy of a pontificate, if not its principal and only note—is beginning to take its place more or less happily in history.

Well, venerable brothers and our beloved sons, thinking again of the twofold duty entrusted to a successor of St. Peter, there immediately becomes evident his double responsibility as Bishop of Rome and Shepherd of the Universal Church. These are two expressions of the one single suprahuman investiture: two attributions which cannot be separated, which must be mutually inclusive, for the encouragement and edification of the clergy and the entire Christian people.

Above all, there is Rome, transformed completely in the course of 40 years into a city totally different from that which we knew in our youth. Here and there one can still see its most ancient fundamental architectural lines, which are sometimes difficult to trace. This

is particularly true on the outskirts of the city, now enveloped in a mass of houses after houses, and of many, many families, which have come here from every part of continental Italy, from the neighboring islands and, one may say, from the whole world. It is becoming a real human beehive from which emerges an uninterrupted buzz of confused voices in search of harmony, a hubbub in which they easily become mixed and lost. Thus there is rendered toilsome and slow the effort for the unification of spirits and constructive energies which tend to an order corresponding to the requirements of the religious, civic and social life of the city.

The Cardinal Vicar has with great care acquainted us with the spiritual position of Rome from the viewpoint of religious practice, of the arrangement of the various institutions of parochial character, of worship, of assistance and of Christian instruction, and we are pleased to take this opportunity of paying homage to the reality of a commendable effort on the part of the Cardinal and his collaborators who have been zealous and tireless in vigilance and in the apostolate, exercised from the center to the outskirts of the city by both secular and religious clergy as well as by their collaborators in Catholic associations. All have been motivated by right and clear intentions with a constant and sincere diligence.

On the other hand one must note that there is repeated that episode in the Gospels when the crowds called upon to follow the Lord and gather around Him were helpless and unable to find the nourishing food of grace. This episode is repeated and it touches the troubled heart of the Shepherd. A few loaves: a few fishes: "What are these among so many?" With this note all is said: as regards an increase of energies, of the coordination of individual and collective efforts capable of producing, with the help of the Lord, an intense spiritual cultivation through a more abundant and happy production of beneficial and holy fruits in the sense of "Thy kingdom come" and in a fervor of more fecund parochial and diocesan life.

Oh, what a wonderful spectacle if the Bishop of Rome extends his watchful care to the whole world, to whose spiritual government he is made responsible through the divine mission entrusted to him in the succession of the supreme apostolate! It is a happy spectacle, on the one hand, where the grace of Christ continues to multiply the fruits and portents of spiritual elevation, of health and sanctity in the whole world. On the other hand, it is a sad spectacle when confronted with the abuse and compromise of the liberty of man who, not knowing the open heavens and refusing faith in Christ the Son of God, redeemer of the world and founder of the Holy Church, turns his search entirely to the pursuit of so-called earthly goods, under the inspiration of him whom the Gospel calls the Prince of Darkness and whom Jesus Himself in His last discourse after the Supper called the prince of this world. This Prince of Darkness organizes the contradiction of and the battle against truth and welfare, the nefarious position which accentuates the division between those called by the genius of St. Augustine the two cities, and he keeps ever active the effort to confuse so as to deceive, if possible, also the elect and bring them to ruin.

To crown misfortune for the ranks of the sons of God and the Holy Church there is added the temptation and attraction to the advantages of a material order which modern technical progress—indifferent in itself—increases and exalts.

All this—we speak of this progress—while it distracts from the search for higher goods, weakens the energies of the spirit, leads to a relaxation of the structure of discipline and of the good ancient order, with serious prejudice to that which constituted the strength of the Church and her children against the errors which in reality, in the course of the history of Christianity, have always led to fatal and sad divisions, to spiritual and moral decadence and to the ruin of nations.

This observation arouses in the heart of the humble priest whom the manifest indication of Divine Providence led, though unworthily, to this height of the Supreme Pontificate—arouses, we say, a decided resolution to recall certain ancient forms of doctrinal affirmation and of wise provision of ecclesiastical discipline, which in the history of the Church in an epoch of renewal yielded fruits of extraordinary efficaciousness, through clarity of thought, through the solidarity of religious unity, through the living flame of Christian fervor in which we continue to see, even in regard to the well-being of life here on earth, abundant riches from “the dew of heaven and of the fatness of the earth” (Gen. 27:28).

Venerable brothers and our beloved sons! We announce to you, indeed trembling a little with emotion, but at the same time with humble resolution of inten-

tion, the name and the proposal of a twofold celebration: a diocesan synod for the city, and an ecumenical council for the Universal Church.

For you, venerable brothers and our beloved sons, there is no need of abundant illustrations concerning the historical and juridical meaning of these two proposals. They will lead happily to the desired and awaited bringing up-to-date of the Code of Canon Law, which should accompany and crown these two tests of the practical application of the provisions of ecclesiastical discipline, as the Spirit of the Lord will suggest to us little by little along the way. The forthcoming promulgation of the Code of Oriental Law will give a presage of these events.

For the present day this communication made to the entire Sacred College assembled here is enough, and we reserve to ourselves the transmitting of it to the other cardinals who have returned to the various episcopal sees entrusted to them throughout the whole world.

We would be grateful to each of those here present and to those far away for an intimate and confident word assuring us of their attitude. We would also be grateful if they would kindly offer their suggestions to us on how to carry out this triple program.

The knowledge which was already fairly familiar to us, and which has been confirmed and amplified by these three months of our introduction to the service “of the servants of God,” encourages us to trust in heavenly grace. Above all, we trust in the intercession of the Immaculate Mother of Jesus and our Mother, in the protection of the Ss. Peter and Paul, “Princes of the Apostles,” as well as of the Ss. John the Baptist and John the Evangelist, our special patrons, and all the saints of the heavenly court. We implore them all for a good beginning, continuation, and happy outcome of these proposals for a great work, enlightenment, edification and happiness of all Christian people, for a renewed invitation to the faithful of the separated communities that they also may follow us amiably in this search for unity and grace, to which so many souls aspire in all parts of the earth.

Venerable brothers and our beloved sons! How sweetly and encouragingly return to us the words of St. Leo the Great which the Sacred Liturgy invites us now more than ever to recite. The salutation of St. Paul, the convert of Damascus, who has welcomed us here near his most sacred memories, resounds with more life on this day: “You are my crown and my joy, if your faith, which from the beginning of the Gospels is preached throughout the world, perseveres in sweetness and holiness” (St. Leo Great, Sermon 2).

Oh! What a greeting this is: wholly worthy of our spiritual family! a greeting and a wish. *Benedictio Dei omnipotentis Patris et Filii et Spiritus Sancti. Amen.*

Suggestions from World's Bishops

On Council Agenda Classified

Five men working quietly in a 10-room office are laying the important foundations of the Second Vatican Council.

The five men form the secretariat of the Pontifical Antepreparatory Commission of the Council. They are headed by Msgr. Pericle Felici, secretary of the commission, who works in constant and close collaboration with Domenico Cardinal Tardini, Vatican Secretary of State. Basically, the function of this secretariat is to do the spade work in gathering, classifying and synthesizing the recommendations of the world's bishops for matters to be considered during the council.

This monumental task is being performed with incredibly simple means. Invitations are sent out by Cardinal Tardini to the bishops asking them to express their opinions on questions the council should consider. There are no questionnaires. The bishops write freely. The bishops' replies are photostated, the letters are filed, the photostats are cut and then classified according to subject matter.

The scene of this operation is the third floor of one of the new buildings built to house the Roman congregations which stand just before the entrance to St. Peter's Square.

Inside the office the visitor is struck by the great silence that predominates in contrast to the bustling activity. Rarely does one hear the sound of a typewriter, because the bulk of the work consists in studying and classifying the contents of letters.

The bishops' letters, written for the most part in Latin, number about 2,000 so far. Another 700 bishops are still to be heard from. In the spring of 1960 another group of letters will come from the theological universities which have been asked to express their opinions. About the same time the internal commissions of the 12 Roman congregations will also submit their suggestions.

The entire work is expected to result in a panorama

of opinions and suggestions. An analysis of them will provide material for the preparatory commissions, which will organize and develop specific categories of questions.

It is not yet known how long this office operate, but it is almost certain to continue to function until the summer of 1960. When its work is done, the office will be replaced by the Preparatory Commission, a more complex organization. Priests of many countries will participate in the work of its various departments.

Msgr. Felici, 48, is the director of the secretariat of the Antepreparatory Commission. When he was only 36 years old he became one of the judges of the Roman Rota, the Church's supreme court of appeal. He is a noted lawyer and theologian and a fine Latinist. He works so closely and constantly with Cardinal Tardini on the work of the secretariat that he has even taken his vacation with the Cardinal so that the collaboration would not be entirely interrupted. With his increased responsibilities he has had to relinquish his role as spiritual director of the Major Roman Seminary.

Msgr. Felici's assistants are Msgr. Vincenzo Carbone, and Fathers Nello Antonini, Emilio Governatori and Edmondo Ulinski. In January they will be joined by Msgr. Achille Lupi, until recently a staff member at the Apostolic Delegation in Washington, D.C.

Msgr. Carbone, 40, was professor of dogma at the regional seminary of Viterbo. Father Antonini holds degrees in philosophy, theology, canon law and letters. Father Governatori is archivist of the secretariat. Father Ulinski is a notary on the Roman Rota. Msgr. Lupi's contribution to the work of the secretariat will stem from his knowledge of languages and his diplomatic experience in Latin America and the United States.

The work now being done by these priests may not be told in the recounting of the history of the Second Vatican Council, but it is planting the seeds that will grow in the Church's future.

LUCIANO CASIMIRRI

Pope John's Motu Proprio on Commissions To Prepare for Ecumenical Council

Following is the text of the motu proprio issued June 5, 1960, by Pope John XXIII on the appointment of commissions to prepare for the ecumenical council.

It is a direct inspiration of the Most High that we have regarded the thought, that flower of an unforeseen spring, which from the first days of our pontificate presented itself to our mind—the summoning of an ecumenical council.

Indeed, from this solemn gathering of bishops around the Roman Pontiff, the Church, beloved spouse of Christ, can acquire in these troubled times a new and yet wider renown. By means of this (gathering) there is quickened once more the hope that those who, though claiming the name of Christian, are yet separated from this Apostolic See, may listen to the voice of the Divine Shepherd and approach the one Church.

On Jan. 25, 1959, the feast of the Conversion of St. Paul the Apostle, after having taken part in the sacred ceremonies at the Ostian Basilica, we declared openly to the Sacred College of Cardinals our intention of summoning an ecumenical council. They received the announcement with great joy and warm good wishes for its outcome. Then, on May 17 following, the feast of Pentecost, to ensure that the preliminary work might be carried out with promptness and diligence, we named an antepreparatory commission for the ecumenical council, composed of selected dignitaries of the Roman curia, and presided over by our dear son, Cardinal Domenico Tardini, our Secretary of State.

On the occasion of our first encyclical letter, we made it clear that the ecumenical council was being held with this primary object: "The growth of the Catholic Faith and the renewal along right lines of the habits of Christian people, and the adapting of ecclesiastical discipline to the needs and conditions of the present time. That event will surely be a wonderful manifestation of truth, unity and charity. It will be a manifestation indeed which we hope will be received by those who behold it but who are separated from this Apostolic See, as a gentle invitation to seek and find that unity for which Jesus Christ prayed so ardently to His heavenly Father" (Ad Petri Cathedram, June 29, 1959, Acta Apostolicae Sedis, Vol. 50, p. 511).

We further established that the future council

would be named the Second Vatican Council after the place in which it would be held.

The antepreparatory commission has, with the greatest diligence, concluded the task we entrusted to it. It has made contact with all the bishops in order to obtain their advice and suggestions touching the matters to be treated in the council. It has carefully arranged the material contained in more than 2,000 replies which bishops and prelates gladly sent with messages of good will. It has placed all this at the disposal of the sacred congregations of the Roman curia, which have been able with great advantage to draw therefrom the proposals they have put before us.

In addition, Catholic universities and institutes of ecclesiastical studies, moved by like desires, have contributed proposals and results of research which will be of great benefit to the Church.

We have personally followed these exploratory labors, conducted with accuracy and care, and we have undertaken to examine personally with the greatest attention the suggestions and advice of the bishops, the proposals of the sacred congregations of the Roman curia, the desires and studies of the universities. We therefore give our most earnest thanks to God that our proposal has evoked such generous and fervent labors on the part of our venerable brethren and dear sons.

Now it seems clear with what subjects, taken from the material gathered together in such abundance, the forthcoming ecumenical council ought to busy itself for the good of the Church and the salvation of souls. Consequently the time has come to proceed, with God's help, to the setting up of the commissions which have to devote themselves to the study of the matters which it will be possible to have discussed at the council. They will be made up of cardinals, bishops and ecclesiastics noted for their virtue and learning, from both the diocesan and religious clergy, chosen from different parts of the world, so that, in this respect also, the catholicity of the Church may be displayed.

By this present motu proprio, therefore, we make the following disposition:

1) In order to prepare for the Second Vatican Ecumenical Council, preparatory commissions are being established, and their function is to study the subjects selected by us, while keeping before them the wishes expressed by the bishops and the proposals of the sacred congregations of the Roman curia.

2) The individual commissions will be able to divide at need into sections and subcommissions.

3) Each commission will have a president and a definite number of members. The president will be a cardinal. Members will be chosen from the ranks of the bishops and distinguished ecclesiastics.

4) To each separate commission there will be attached some consultors chosen from men with special competence.

5) Each commission will have its own secretary.

6) The president and the members of each of the commissions will be chosen by us, and likewise the consultors and the secretary.

7) Preparatory commissions have been established. If need arises, others can be constituted at our good pleasure. The commissions are as follows:

a) The theological commission, whose task it is to weigh questions touching Holy Scripture, sacred traditions, the Faith and its practices.

b) The commission of the bishops and diocesan government.

c) The commission for the discipline of the clergy and faithful.

d) The commission of religious.

e) The commission of discipline of the sacraments.

f) Commission of the sacred liturgy.

g) The commission of studies and seminaries.

h) The commission for the Eastern Churches.

i) The commission for the missions.

j) The commission of the lay apostolate for all questions having reference to Catholic Action in the religious and social fields.

8) Moreover, a secretariat has been established to deal with questions touching modern means of communicating ideas (press, radio, television, cinema, etc.). The secretariat will be directed by a prelate nominated

by us and will have members and consultors, likewise of our choosing.

9) Then, as a token of our affection and good will toward those who bear the name of Christians but are separated from this Apostolic See, to enable them to follow the work of the council and to find more easily the path by which they may arrive at the unity for which "Jesus Christ prayed so ardently to His heavenly Father," we are establishing a special "advisory board" or secretariat, presided over by a cardinal whom we shall choose, and organized in the same manner as the commissions.

10) Lastly, there is being set up a central commission over which we ourselves will preside, either in person or through a cardinal especially appointed by us. Members of the central commission will be the presidents of each of the commissions, some other cardinals, as well as some bishops from different parts of the world.

11) To the central commission will be attached a certain number of advisers chosen from the bishops and prominent ecclesiastics.

12) The central commission will have its own secretary, who will be secretary general.

13) The members of the central commission will be chosen by our authority, as likewise the advisers and the secretary general.

14) The task of the central commission will be to follow the course of the labors of the individual commissions and, where necessary, to coordinate them. It will report their conclusions to us so that we may be able to decide the subjects to be treated in the ecumenical council. It is also the business of the central commission to propose the rules for the orderly procedure of the future council.

15) Finally, appropriate secretariats will be established to see to the economic and technical side of the holding of the council.

All that we have considered useful to establish in this statement, we will and command to remain unchanged and decided, exactly as it has been established, in whole and in each of its parts, anything to contrary notwithstanding.

Pope John Convokes Second Vatican Council

Following is the text of an English translation of the bull issued on Dec. 25, 1961, by Pope John XXIII convoking the Second Vatican Ecumenical Council for 1962.

John, Bishop, servant of the servants of God, for perpetual memory:

Introduction

The Divine Redeemer Jesus Christ, who before ascending into heaven conferred on the Apostles the mandate to preach the Gospel to all peoples, in support and guarantee of their mission, made the comforting promise: "Behold I am with you all days even unto the consummation of the world" (Matt. 28,20).

This divine presence, which has been alive and active in all times in the Church, is noticeable above all in the most grave periods of humanity. It is then that the spouse of Christ shows itself in all its splendor as the master of truth and minister of salvation. And it is then also that it deploys all its power of charity, prayer, sacrifice and of suffering, invincible spiritual means, and the same used by the divine Founder, who in the solemn hour of His life declared: "Have faith for I have overcome the world" (John, 16,33).

Painful Considerations

Today the Church is witnessing a crisis underway within society. While humanity is on the edge of a new era, tasks of immense gravity and amplitude await the Church, as in the most tragic periods of its history. It is a question in fact of bringing the modern world into contact with the vivifying and perennial energies of the Gospel, a world which exalts itself with its conquests in the technical and scientific fields but which brings also the consequences of a temporal order which some have wished to reorganize excluding God. This is why modern society is earmarked by a great material progress to which there is not a corresponding advance in the moral field.

Hence there is a weakening in the aspiration toward the values of the spirit. Hence an urge for the almost exclusive search for earthly pleasures, which progressive technology places with such ease within the reach of all. And hence there is a completely new and discon-

certing fact: The existence of a militant atheism which is active on a world level.

Reasons for Confidence

These painful considerations are a reminder of the duty to be vigilant and to keep the sense of responsibility awake. Distrustful souls see only darkness burdening the face of the earth. We, instead, like to reaffirm all our confidence in Our Saviour, Who has not left the world which He redeemed.

Indeed, we make ours the recommendation of Jesus that one should know how to distinguish the "signs of the times" (Matt. 16,4), and we seem to see now, in the midst of so much darkness, a few indications which augur well for the fate of the Church and of humanity. The bloody wars that have followed one on the other in our times, the spiritual ruins caused by many ideologies and the fruits of so many bitter experiences have not been without useful teachings. Scientific progress itself, which gave man the possibility of creating catastrophic instruments for his destruction, has raised questions. It has obliged human beings to become thoughtful, more conscious of their own limitations, desirous of peace and attentive to the importance of spiritual values. And it has accelerated that progress of closer collaboration and of mutual integration toward which, even though in the midst of a thousand uncertainties, the human family seems to be moving. All this facilitates, no doubt, the apostolate of the Church, since many people who did not realize the importance of its mission in the past are, taught by experience, today more disposed to welcome its warnings.

The Present Vitality of the Church

Then, if we turn our attention to the Church, we see that it has not remained a lifeless spectator in the face of these events, but it has followed step by step the evolution of peoples, scientific progress and social revolution. It has opposed decisively the materialistic ideologies which deny faith. Lastly, it has witnessed the rise

and growth of the immense energies of the apostolate of prayer, of action in all fields. It has seen the emergence of a clergy constantly better equipped in learning and virtue for its mission; and of a laity which has become ever more conscious of its responsibilities within the bosom of the Church, and, in a special way, of its duty to collaborate with the Church hierarchy.

To this should be added the immense suffering of entire Christian communities, through which a multitude of admirable bishops, priests and laymen seal their adherence to the Faith, bearing persecutions of all kinds and revealing forms of heroism which certainly equal those of the most glorious periods of the Church.

Thus, though the world may appear profoundly changed, the Christian community is also in great part transformed and renewed. It has therefore strengthened itself socially in unity; it has been reinvigorated intellectually; it has been interiorly purified and is thus ready for trial.

The Second Vatican Ecumenical Council

In the face of this twofold spectacle—a world which reveals a grave state of spiritual poverty and the Church of Christ, which is still so vibrant with vitality—we, from the time we ascended to the supreme pontificate, despite our unworthiness and by means of an impulse of Divine Providence, have felt immediately the urgency of the duty to call our sons together, to give the Church the possibility to contribute more efficaciously to the solution of the problems of the modern age.

For this reason, welcoming as from above the intimate voice of our spirit, we considered that the times now were right to offer to the Catholic Church and to the world the gift of a new ecumenical council, as an addition to, and continuation of, the series of the 20 great councils, which have been through the centuries a real heavenly providence for the increase of grace and Christian progress.

The joyful echo brought about by its announcement, followed by the prayerful participation of the whole Church and by a truly encouraging fervor in the work of preparation, as well as by the lively interest, or at least respectful attention, on the part of non-Catholics and even of non-Christians, proved in the most eloquent manner that the historical importance of the event has not escaped anyone.

The forthcoming council will meet therefore and at a moment in which the Church finds very alive the desire to fortify its Faith and to contemplate itself in its own awe-inspiring unity. In the same way it feels more urgent the duty to give greater efficiency to its sound vitality and to promote the sanctification of its members, the diffusion of revealed truth, the consolidation of its agencies.

This will be a demonstration of the Church, always

living and always young, which feels the rhythm of the times and which in every century beautifies itself with new splendor, radiates new light, achieves new conquests, while remaining identical in itself, faithful to the divine image impressed on its countenance by its Spouse, who loves her and protects her, Christ Jesus.

Then, at a time of generous and growing efforts which are made in different parts for the purpose of rebuilding that visible unity of all Christians which corresponds to the wishes of the Divine Redeemer, it is very natural that the forthcoming council should provide premises of doctrinal clarity and of mutual charity that will make still more alive in our separated brothers the wish for the hoped for return to unity and will smooth the way.

And, finally, to a world which is lost, confused and anxious under the constant threat of new frightful conflicts, the forthcoming council must offer a possibility for all men of good will to turn their thoughts and their intentions toward peace, a peace which can and must, above all, come from spiritual and supernatural realities, from human intelligence and conscience, enlightened and guided by God the Creator and Redeemer of humanity.

The Working Program of the Council

These fruits that we expect so much from the council and on which we like so often to dwell, entail a vast program of work which is now being prepared. This concerns the doctrinal and practical problems which correspond more to the requirements of perfect conformity with Christian teaching, for the edification and in the service of the Mystical Body and of its supernatural mission, and, therefore, the sacred books, venerable tradition, the sacraments, prayer, ecclesiastical discipline, charitable and relief activities, the lay apostolate and mission horizons.

This supernatural order must, however, reflect its efficiency in the other order, the temporal one, which on so many occasions is unfortunately ultimately the only one that occupies and worries man. In this field the Church also has shown that it wishes to be "*Mater et Magistra*," according to the words of our distant and glorious predecessor, Innocent III, spoken on the occasion of the Fourth Lateran Council.

Though not having direct earthly ends, it cannot, however, in its mission fail to interest itself in the problems and worries of here below. It knows how beneficial to the good of the soul are those means that are apt to make the life of those individual men who must be saved more human. It knows that by vivifying the temporal order with the light of Christ it reveals men to themselves; it leads them, therefore, to discover in themselves their own nature, their own dignity, their own end.

Hence the living presence of the Church extends, by right and by fact, to the international organizations, and to the working out of its social doctrine regarding the family, education, civil society and all related problems. This has raised its magisterium to a very high level as the most authoritative voice, interpreter and affirmer of the moral order, and the champion of the rights and duties of all human beings and of all political communities.

In this way the beneficial influence of the council deliberations must, as we sincerely hope, succeed to the extent of imbuing with Christian light and penetrating with fervent spiritual energy not only the intimacy of the soul but the whole collection of human activities.

Convocation of the Council

The first announcement of the council made by us on Jan. 25, 1959, was like a little seed that we planted with anxious mind and hand. Supported by heavenly help, we then readied ourselves for the complex and delicate work of preparation.

Three years have passed during which we have seen, day by day, the little seed develop and become with the blessing of God a great tree.

Contemplating the long and tiring road covered, there rises from our spirit a hymn of thanksgiving to the Lord for His generous help that everything developed in a suitable manner and in a harmony of spirit.

Before deciding the questions that had to be studied in view of the forthcoming council, we wished to hear beforehand the wise and enlightened opinions of the College of Cardinals, of the episcopate of the whole world, of the sacred congregations of the Roman curia, of the general superiors of orders and religious congregations, of Catholic universities and of ecclesiastical faculties.

This work of consultation was carried out within a year and there emerged clearly from this the points that had to be submitted to a thorough study.

We then instituted the different preparatory organizations to which we entrusted the arduous task of drawing up the doctrinal and disciplinary projects, among which we will choose those we intend to submit to the council. We finally have the joy of announcing that this intense work of study, to which the cardinals, bishops, prelates, theologians, canonists and experts from all over the world have given their valuable contribution, is now nearing its end.

Trusting therefore in the help of the Divine Redeemer, the Beginning and the End of all things, in the help of His Most Excellent Mother and of St. Joseph—to whom we entrusted from the very beginning such a great event—it seems to us that the time has come to convoke the Second Vatican Ecumenical Council.

After hearing therefore the opinion of our brothers

the cardinals of the Holy Roman Church, with the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul and of our own, we institute, announce and convoke for the forthcoming year 1962 the ecumenical and universal council, which will be held in the Vatican basilica, on days that will be established according to the opportunity which good Providence may deign to grant us.

We consequently wish and order that to this ecumenical council, instituted by us, there should come from all parts our beloved sons the cardinals, the venerable brother patriarchs, and primates, archbishops, and bishops—both residential and titular—and also all those people who have the right and the duty to attend the council.

An Invitation to Prayer

And now we ask each individual member of the faithful and the entire Christian people to continue participating in most lively prayer that it may accompany, vivify and embellish the preparation of the forthcoming great event.

May this prayer be inspired by ardent and persevering faith. May it be accompanied by that Christian penance which makes it more acceptable to God and more efficacious. May it be strengthened by an effort of Christian life which may be an anticipated token of the decisions taken by each of the individual faithful to apply the teachings and the practical directives that will emerge from the council itself.

We address our appeal both to the secular and regular clergy, spread throughout the world, to all categories of faithful. But in a very special way we entrust its success to the prayers of children, knowing well how powerful is the voice of innocence with God, and to the sick and to the suffering that their pains and life of sacrifice, by virtue of the Cross of Christ, may be transformed and rise in prayer, in redemption, in a source of life for the Church.

To this chorus of prayers we invite also all Christians of churches separated from Rome, that the council may be also to their advantage. We know that many of these sons are anxious for a return of unity and of peace, according to the teachings and the prayer of Christ to the Father. And we know also that the announcement of the council has been accepted by them not only with joy but also that not a few have already promised to offer their prayers for its success, and that they hope to send representatives of their communities to follow its work at close quarters. All this is for us a reason of great comfort and of hope, and precisely for the purpose of facilitating these contacts we instituted some time ago the secretariat for this specific purpose.

May there be repeated thus in the Christian families the spectacle of the Apostles gathered together in

Jerusalem after the Ascension of Jesus to heaven, when the newborn Church was completely united in communion of thought and of prayer with Peter and around Peter, the shepherd of the lambs and of the sheep. And may the Divine Spirit deign to answer in a most comforting manner the prayer that rises daily to Him from every corner of the earth:

"Renew Your wonders in our time, as though for a new Pentecost, and grant that the Holy Church, pre-

serving unanimous and continuous prayer, together with Mary, the mother of Jesus, and also under the guidance of St. Peter, may increase the reign of the Divine Saviour, the reign of truth and justice, the reign of love and peace. Amen."

Given at Rome at St. Peter's, Dec. 25, feast of the birth of Our Lord Jesus Christ, 1961, fourth year of our pontificate.

I, John, Bishop of the Catholic Church.

Pope John Sets Opening Date For Second Vatican Council

Pope John XXIII on Feb. 5, 1962, set Oct. 11 as the opening date for the long-heralded ecumenical council.

In so doing he chose to tie it to the memory of the Council of Ephesus in 431, whose decisions upheld belief in the Virgin Mary as Mother of God, which remains today a keystone in the belief of both Catholics and Orthodox Christians. Oct. 11 is the feast of the Divine Maternity of Mary.

The Pope said his main hopes for the results of the council, to be known as the Second Vatican Ecumenical Council, are "that the Church, Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure to the minds of men." He added:

"In this way there is further reason to hope that all people—especially those whom we so sorrowfully see suffering because of misfortune, discords and mournful conflicts—turning their eyes more trustfully toward Christ . . . may finally achieve true peace in respect for mutual rights and duties."

Pope John announced the date for the council on Feb. 2, the feast of the Purification of the Blessed Virgin—three years and eight days after he first revealed his intention to summon all the Catholic bishops of the world for a 21st ecumenical council.

He made the date known in a "motu proprio," a document drawn up and issued on his own initiative and personally signed by him. The document is not an actual summons to the council, and does not spell out to whom invitations to the council will be sent. Nor does it state what topics will be discussed. These things are left for later action by the Pope.

The motu proprio recalls that Pope John issued a statement last Christmas Day announcing that the council would take place in 1962, and states that the date

for the opening is being announced now so that the participants can plan their schedules accordingly.

The Pope again appealed for prayers for the success of the council. "We can do no less," he said, "than exhort once more all our sons, together with all the clergy and the Christian people who await it with great anticipation, to intensify ever more their prayers to God for the happy success of this undertaking . . ."

The time lag between Pope John's initial announcement of the council—on Jan. 25, 1959—and the date for the opening is well under the five years which elapsed for the last council—the Vatican Council of 1869-70. Pope Pius IX first revealed his intention to convoke a council on Dec. 6, 1864. It did not open until Dec. 8, 1869.

That council lasted 316 days. It was adjourned suddenly on Oct. 20, 1870, after Rome had been taken by Piedmontese troops, thus ending the Papal States.

Pope John in June, 1960, set up a dozen preparatory commissions and three secretariats to lay the groundwork for it, and he has personally attended their meetings to spur their work.

Longest of the ecumenical councils was the 19th, the Council of Trent. It dragged on from 1545 to 1563, during the reigns of three popes. In contrast, none of the first four councils lasted as long as four months. One of them, the fourth, at Chalcedon, lasted only three weeks. Shortly after becoming Pope in 590, St. Gregory the Great referred to the first four councils—Nicaea in 325, Constantinople in 381, Ephesus in 431 and Chalcedon in 451—and declared:

"On these as on a foursquare stone rises and stands the structure of faith and of each one's life and action. Whosoever does not cling to their solidity, even though he be a stone, lies outside the structure."

In setting Oct. 11 for the opening of the council,

the Pontiff put major stress on the ancient doctrine that Mary is Mother of God rather than on more modern Marian definitions, which are viewed by some Christians as a stumbling block to unity.

"We have especially chosen this date," the Pope said, "because it links us with the memory of the great Council of Ephesus, which was of extreme importance in the history of the Church."

Text of Document Convoking Council

Following is the text of the document issued by Pope John XXIII announcing Oct. 11 as the opening date of the Second Vatican Ecumenical Council.

On Dec. 25, 1961, through the apostolic constitution, *Humanae Salutis*, we set the holding of the Second Vatican Ecumenical Council for the current year, translating into action a decision that had matured in our heart for a long time and satisfying at the same time the common expectation of the Catholic world.

At the present time, after careful consideration and to give participants in the council an opportunity to arrange everything in time, we have reached a decision to set the opening of the Second Vatican Ecumenical Council for the 11th day of October next. We have especially chosen this date because it links us with the memory of the great Council of Ephesus, which was of extreme importance in the history of the Church.

With the approach of such a solemn assembly, we can do no less than exhort once more all our sons, together with all the clergy and the Christian people who await it with great anticipation, to intensify ever more their prayers to God for the happy success of this undertaking, in which we are engaged together with our venerable brothers and beloved sons who are directly occu-

Actually, the Council of Ephesus—held in the early Christian center which had been visited by St. Paul, and whose ruins are located about 30 miles southeast of the western Turkish city of Izmir—opened on June 22, 431, and concluded that September.

Three other ecumenical councils—Chalcedon in 451, Constantinople in 869 and Vienne in 1311—opened within a week before or after Oct. 11.

pied in the preparatory work for the council itself.

The fruits which we ardently desire from this celebration are principally that the Church, Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure to the minds of men.

In this way there is further reason to hope that all people—especially those whom we so sorrowfully see suffering because of misfortunes, discords and mournful conflicts—turning their eyes more trustfully toward Christ, "a light of revelation to the Gentiles," may finally achieve true peace in respect for mutual rights and duties.

After mature deliberation, and in virtue of our apostolic authority, we therefore establish and decree that the Second Vatican Ecumenical Council will begin on the 11th day of October of the current year.

Given in Rome at St. Peter's, Feb. 2, 1962, the feast of the Purification of the Blessed Virgin Mary, the fourth year of our pontificate.

Pope Issues Rules, Procedures for Council

Pope John XXIII has put the finishing touches on preparations for the Second Vatican Council by appointing the council's major officers and spelling out its rules and procedures.

He did so only five weeks before the council's opening by issuing a *motu proprio*—the technical name for a document drawn up and signed by the Pope on his own initiative.

One of the Pope's acts was to name a presiding council of 10 cardinals who will take turns in presiding over plenary sessions of the ecumenical council in the Pope's name when he is not present. The 10 are from nine nations. Among them is Francis Cardinal Spellman, Archbishop of New York.

With the release (Sept. 5) of the *motu proprio*, the Pope also:

- Named cardinals of the Roman Curia to head 10 council commissions which in general parallel the preparatory commissions he set up for the council two years ago.

- Appointed Amleto Cardinal Cicognani, his Secretary of State and former Apostolic Delegate to the United States, president of a Secretariat for Extraordinary Affairs which will deal with any unforeseen problems. Among its seven other members is Albert Cardinal Meyer, Archbishop of Chicago.

- Required a two-thirds majority—plus his own approval—for enactment of decrees of the council.

- Stated that non-Catholic delegate observers may attend not only the solemn public sessions of the council, but also the working sessions in which all the Catholic bishops take part.

The *motu proprio* was released Sept. 5. It is known as "*Appropinquante concilio*," from its opening words (With the advent of the council . . .).

Pope John began the document by declaring that "the coming ecumenical council by virtue of the number and variety of those who will participate in its meetings evidently will be the greatest of the councils held by the Church thus far."

With an estimated 2,800 participants expected, the Pope said that the very numbers will present problems, because of language and time. But he added:

"What inspires confidence in our mind is the certainty that the Fathers of the council, though they differ by nation, race and language, are all our brothers in Christ and all act in one single and similar spirit, so that truly according to the words of Jesus Christ they will be able to shine as the light of the world and will be able to produce fruits 'in all goodness, justice and truth'."

The long *motu proprio* covers all phases of the council. It is divided into three major parts—spelling out who will participate in the council or aid in its work, listing the rules which will govern it, and providing the organizational framework in which the council's work is to be carried out.

The first part of the regulations is contained in nine chapters subdivided into 18 articles. It lists those who may take part in the council by right of canon law and also gives a listing of those who may be permitted to be present at sessions of the council by virtue of their special duties.

The Pope in his document states there will be three forms of council sessions. The first are the public sessions. They are presided over by the Pope, and in his presence the Fathers give their votes on decrees and canons which have been drawn up in the second form of session.

These are the general congregations. At these full sessions, the true work of the council will be carried out. The Fathers will examine and debate matters before them and draw up the formal decrees to be voted on in the public sessions.

Each of the general congregations will be presided over in the Pope's name by one of 10 cardinals he named to the presidency of the council.

These cardinals are: Eugene Cardinal Tisserant, French-born Dean of the Sacred College of Cardinals; Achille Cardinal Lienart, Bishop of Lille, France; Ignace Cardinal Tappouni, Syrian Rite Patriarch of Antioch; Norman Cardinal Gilroy, Archbishop of Sydney, Australia; Cardinal Spellman; Enrique Cardinal Pla y Deniel, Archbishop of Toledo, Spain; Joseph Cardinal Frings, Archbishop of Cologne; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; Antonio Cardinal Caggiano, Archbishop of Buenos Aires; and Bernard

Cardinal Alfrink, Archbishop of Utrecht, The Netherlands. Only one of the 10, Cardinal Alfrink, is among the 45 living churchmen named to the College of Cardinals by Pope John.

The third form of conciliar meetings are the sessions of the 10 council commissions. Their presidents are the same cardinals of the Church's central administrative staff who headed the parallel preparatory commissions which wound up their work last spring.

The commissions and their presidents are:

Doctrinal Commission for Faith and Morals, Alfredo Cardinal Ottaviani; Commission for Bishops and Government of Dioceses, Paolo Cardinal Marella; Commission for the Oriental Churches, Amleto Cardinal Cicognani; Commission for Discipline of the Sacraments, Benedetto Cardinal Aloisi Masella; Commission for Discipline of the Clergy and the Christian People, Pietro Cardinal Ciriaci; Commission for Religious, Valerio Cardinal Valeri; Commission for the Missions, Gregorio Pietro Cardinal Agagianian; Commission for the Sacred Liturgy, Arcadio Cardinal Larraona, C.M.F.; Commission for Seminaries, Studies and Catholic Schools, Giuseppe Cardinal Pizzardo; Commission for the Lay Apostolate, the Press and Entertainment, Fernando Cardinal Cento.

One of the old preparatory commissions was not carried over for the council itself: the Preparatory Ceremonial Commission. In addition, the Pope has added the scope of the former Secretariat of the Press, Motion Pictures and Television to the work of the Commission on the Lay Apostolate.

Three other organizations which existed in the preparatory phases remain in existence for the council itself and maintain their former chairmen. They are the Secretariat for Christian Unity, headed by Augustin Cardinal Bea, S.J.; the Technical-Organizational Commission, under Gustavo Cardinal Testa; and the Administrative Secretariat, whose president is Alberto Cardinal di Jorio.

The new Secretariat for Extraordinary Affairs, headed by Cardinal Cicognani, has seven other members: Giuseppe Cardinal Siri, Archbishop of Genoa; Giovanni Cardinal Montini, Archbishop of Milan; Carlo Cardinal Confalonieri, Secretary of the Sacred Consistorial Congregation; Julius Cardinal Doepfner, Archbishop of Munich; Cardinal Meyer of Chicago; Leo Cardinal Suenens, Archbishop of Malines-Brussels; and Archbishop Pericle Felici. Archbishop Felici was named Secretary General of the ecumenical council, the post he held in the preparatory work for the council. The secretariat will study new important problems presented by the Fathers of the council and if necessary refer them to the Pope.

Francesco Cardinal Roberti, Prefect of the Tribunal of the Apostolic Signature, Church high court, was named president of the council's Administrative Tribunal. Its

10 members will be named by the Pope. It will handle all disciplinary matters, such as unauthorized absences from the council meetings.

Each of the commissions of the council will have in addition to its cardinal president 24 members—16 to be elected by the Fathers of the council and 8 to be named by the Pope. The cardinal president will select one or two vice presidents from the membership of the commission, and will name a secretary from among the theologians, canonists and experts of the council.

The general secretariat of the council will have four distinct offices: an Office of Sacred Ceremonies, in charge of all ceremonies accompanying council meetings; an Office of Juridical Acts, composed of notaries, promoters and examiners; an Office for Recording and Conserving the Acts of the Council, which will be in charge of the council's archivists, readers, interpreters, translators and stenographers, and an office for supervision of all maintenance, operations and voting tabulations.

The *motu proprio* also states that the Pope will appoint two "custodians" of the council.

The last part of the same section deals with the delegate-observers of the non-Catholic Christian communities invited to attend the council.

These observers—they will include representatives of the World Council of Churches and of world organizations of Anglicans, Lutherans, Presbyterians, Methodists and Quakers—may neither address the meetings nor vote. They may attend public sessions and general congregations of the council unless in special cases the council of the presidency decides otherwise.

They are generally not permitted to take part in the meetings of the conciliar commissions without the permission of the legitimate authorities. The papal document specifies that they may keep their religious communities informed concerning the work of the council, but are held to secrecy in regard to all other persons.

The Secretariat for Christian Unity has been designated as the council's official organization for liaison with the observers. It is to help them in following the work of the council.

The second part of the Pope's document deals with a number of specific matters concerning the rules of the council.

It lists what form of dress the Fathers are to wear for the various types of sessions, establishes the order of precedence of the participants, and lays down the norms for the profession of faith and the oath of secrecy which all the Fathers and assistants must take.

In all there are 12 chapters divided into 25 articles. Among them is one specifying Latin as the sole language to be used in the public sessions, in the general congregations, sessions of the Administrative Tribunal, and in the compilation of all the acts of the council. Readers,

interpreters and translators will be put at the disposition of the Fathers to help them in the use of Latin.

The mechanics of discussion are also outlined in this section of the document. Each matter for consideration will be presented or explained to the general congregation by a person designated by the president of the commission concerned.

Each of the Fathers who wishes to speak on the matter will present his request to the presiding officer through the general secretary. When his turn comes he will take the floor. If he is seeking a change in the wording of a text under discussion he must submit his changes or objections in writing as well.

After a matter has been presented and debated, the general congregation is to vote on the proposals individually. If accepted, they will be incorporated into the text under discussion.

If amendments are accepted they must be incorporated into the text and then presented to the general congregation again for approval.

Voting is to be tabulated by machine unless the president of the session decides otherwise. It is this section of the *motu proprio* that specifies that a two-thirds vote is necessary to approve a matter under discussion; but the Pope reserves the right to alter this rule.

The third part of the document, consisting of three chapters and 27 articles, provides the rules for carrying out the work of the council. It requires that public sessions in the presence of the Pope be accompanied by suitable religious rites.

At these sessions, the decrees or canons which have been approved by general congregations are read by the secretary general. Then the assembled Fathers vote again on the text. Then the Pope—if he approves—pronounces the formula: "The decrees and canons which have now been read are pleasing to the Fathers (without exception, or, with the exception of (blank) votes to the contrary). And we too with the approval of the sacred council, thus decree, establish and promulgate them as they have been read."

JAMES C. O'NEILL

Text of Motu Proprio on Vatican Council

*This is an English translation of the motu proprio Appropinquante concilio.
The document, dated Aug. 6, was made public Sept. 5.*

With the advent of the Second Vatican Ecumenical Council, our soul is filled with a great joy thinking of the now close and marvelous spectacle which will be offered by the multitude of bishops gathered together in the beloved city of Rome, coming from all parts of the world to study, together with us, near the tomb of St. Peter, the most grave problems of the Church.

Therefore we give deep thanks to God, not only because He has benevolently given us the inspiration to initiate such important work but also because He has continually guided with His help the preparatory labors of the council. This confirms us constantly more in the confidence that the abundance of divine blessings will not be wanting for the completion of the work begun, just as they were abundant at the happy beginning.

The Catholic Church expects multiple fruits from this great gathering. And she, who is the most holy spouse of Christ and the mother and teacher of all peoples, desires above all else that the light of truth reaches all her sons, including those who live far distant from her, so that they may always be more fired by the ardor

of charity. It is, in fact, the heavenly values of truth and charity which help to the greatest extent in achieving peace and unity. That which the coming council proposes to achieve is found in that mandate which Jesus Christ entrusted to the Apostles and which echoes in all places and at all times: "Go and make disciples of all nations, baptizing them and teaching them to observe all that I have commanded you" (Matt. 28, 10). There are, therefore, three tasks which are expected of the Bishops, the successors of the Apostles, that is, teaching, sanctifying and governing. So that they might carry out this mandate in a worthy manner, Jesus Christ has benignly promised to be with them until the end of time.

Men must be taught that which concerns the true Faith and good morals, and there must always be remembered more what the intimate nature of the Church is and what are her tasks and her ends. In fact, the more radiantly the face of Mother Church shines, with so much more intense ardor will men love her, and with all the more docility of mind will they use the means of salvation offered by her and be obedient to her laws.

Moreover, new inventions have enlarged the dominion of men over nature, and since there is also in this, a similitude to the appearance of divine wisdom which "is the brightness . . . of eternal light and the unspotted mirror of God's majesty and the image of His goodness" (Wisdom 7, 26), it is to be hoped that men may draw encouragement from this to improve with more attentive study their morals and to achieve that intimate perfection of life toward which the human mind tends by its nature.

The approaching ecumenical council, by virtue of the number of those who will participate in its meetings, evidently will be the greatest of the councils held by the Church thus far. And this fact, while a reason of comfort, engenders also in the mind worries and concern, since, as it is clear, it will not be an easy thing to store up wisely for use the counsels of an assembly so numerous, to follow the voices of so many speakers, to examine in depth the wishes and desires of all and to put into effect all that has been established.

What inspires confidence in our mind is the certainty that the Fathers of the council, though they differ according to nation, race and language, are all our brothers in Christ and all act in one single and similar spirit, so that truly according to the words of Jesus Christ they will be able to shine as the light of the world and will be able to produce fruits "in all goodness and justice and truth" (Eph. 5, 8-9).

Resume of the regulations for the council prepared and distributed by the press office of the Second Vatican Ecumenical Council, which the Pope said must be "observed faithfully" during the council.

The regulations which establish the norms for the Second Vatican Ecumenical Council consist of three parts: the first concerns the people who will participate in the council or who are engaged in work pertaining to its progress; the second establishes the rules which must be observed during the council; the third indicates the procedure for the meetings.

The Participants

The first part is divided into nine chapters which are subdivided into 18 articles, including an introduction in which it is stated who are the council Fathers and their obligation, according to the Code of Canon Law, to have themselves represented by a deputy should it be impossible for them to attend personally. In the introduction there are also listed the people who perform tasks during the council: theologians, canonists, experts on different disciplines, the Secretary General, the under-secretaries, the masters of ceremonies, those who assign the seats, the notaries, the promoters, the ballot examiners, the scribes-archivists, the readers, the interpreters, the translators, the stenographers, the technicians.

In order that these fruits may be abundant, we will be helped above all by Almighty God, whom we have invoked with all our prayers through Jesus Christ, the one and only Mediator between God and men, and through the Most Blessed Virgin Mary and her spouse, St. Joseph, under whose special patronage we have wished to place the council. The common work of all those who take part in the council will also help, so long as it is in harmony and proceeds according to the prescribed order. This is why we have deemed it opportune to establish certain norms which, taking into account the special nature and circumstances of this council, favor the beginning and the honest progress of the work of such a vast assembly and consequently "let all things be done properly and in order" (Cor. 14, 40).

Therefore, after mature reflection, through this *motu proprio* and on our apostolic authority, we decree and promulgate the following provisions and we order that they be observed faithfully by all at the Second Vatican Ecumenical Council.

We prescribe therefore that all that which is established in this our *motu proprio* remain definitely established and be observed irrespective of any other provisions to the contrary, however worthy of special attention.

Given in Rome, at St. Peter's, the 6th of August, the feast of the Transfiguration of Our Lord, of the year 1962, the fourth of our pontificate.

The first three chapters define the essential structural outline and duties of the public sessions, of the general congregations and of the council commissions.

The public sessions are presided over by the Pope and in his presence the council Fathers express their vote on the decrees and canons previously discussed and prepared at the general congregations.

The general congregation is presided over, in the name and with the authority of the Pope himself, by one of the 10 cardinals chosen and named by the Holy Father to form the Council of the Presidency.

The council commissions amend, and eventually prepare, according to the opinion expressed by the Fathers during the general congregations, the projects of the decrees and canons.

There are 10 council commissions and they are composed as follows:

- One cardinal president named by the Pope;
- One or two vice presidents elected by the president from among the members of the commission;
- One secretary chosen by the president from among the theologians or canonists or experts of the council;

—Twenty-four members, of whom 16 will be elected by the Fathers of the council and eight named by the Pope.

—The 10 council commissions are named according to the subjects they must examine:

- 1) The Doctrinal Commission for Faith and Morals;
- 2) Commission for Bishops and the government of dioceses;
- 3) Commission for the Oriental Churches;
- 4) Commission for the Discipline of the Sacraments;
- 5) Commission for the Discipline of the Clergy and the Christian people;
- 6) Commission for the Religious;
- 7) Commission for the Missions;
- 8) Commission for Sacred Liturgy;
- 9) Commission for Seminaries, Studies and Catholic schools;
- 10) Commission for the Apostolate of the Laity, for the Press and Entertainment.

As one can see, the council commissions follow almost the same outline as the preparatory commissions, with the exception of the 10th, which combines the preparatory Commission for the Lay Apostolate with the preparatory Secretariat for Press and Entertainment.

To these 10 commissions there are added moreover:

a) a Secretariat for Extraordinary Questions of the council. The duty of this secretariat will be to examine possible new problems of special importance proposed by the Fathers and, if need be, to refer them to the Holy Father. This secretariat is presided over by the Cardinal Secretary of State and its secretary is the secretary general of the council.

b) The Secretariat for the Union of Christians, c) the Technical-Organizational Commission, and d) the Administrative Secretariat. The last three bodies continue to exist because they have not finished their task and they keep their characteristic nature and structure of the preparatory period.

The fourth chapter establishes the composition and the duties of the Administrative Tribunal. This was constituted with the duty of defining possible disciplinary questions. It consists of 10 members and is presided over by a cardinal. Both members and cardinal are named by the Pope.

The fifth chapter illustrates the qualifications and the duties of the council experts, that is, of the theologians, canonists and others. They are designated by the Pope.

They take part in the general congregations but without right to speak or to be interrogated. They collaborate with the members of the council commissions, on the invitation of the individual presidents of these commissions, for the purpose of compiling and correcting the texts and of preparing reports.

The council Fathers can moreover make use not

only of the official council experts but also of theologians, canonists and private experts who, though bound by secrecy regarding the questions discussed in the council of which they are informed, cannot however take part in the general congregations or in the meetings of the council commissions.

The sixth chapter, subdivided into four long articles, deals with the General Secretariat, directed by the secretary general who is assisted by two undersecretaries. This secretariat is subdivided into four different offices:

- 1) The Office of Sacred Ceremonies, to which belong the prefect of ceremonies, the masters of ceremonies and the people in charge of assigning the seats;
- 2) The Office of Juridic Acts, consisting of notaries, promoters and ballot examiners;
- 3) The Office for recording and preserving of the council acts, in which work the scribe-archivists, the readers, the interpreters, translators and stenographers;
- 4) The Office formed by all the people responsible for the technical equipment used for recordings, voting, etc.

All the members of these different offices depend on the secretary general and are named by the Holy Father. Their individual duties, which are easily identified by the definition of their appointments, are subsequently clearly defined in the regulations.

The seventh chapter outlines the duties of the two custodians of the council, who are also named by the Holy Father.

The eighth chapter of the first part deals with the observers who are sent by the Christian churches separated from the Catholic Church.

They can attend the public sessions and the general congregations, with the exception of special cases indicated by the Council of the Presidency; they cannot, however, intervene in the discussions or vote. They cannot take part in the meetings of the council commissions without the permission of the lawful authority. They can report to their communities on the council meetings, but they are bound by secrecy regarding any other person. The Secretariat for Union is the official body of the council for the necessary contacts with the observers and it is the duty of the secretariat to make the necessary provisions enabling them to follow the work of the council.

Part Two: The Norms Which Must Be Observed at the Council

The second part consists of 12 chapters subdivided into 25 articles.

They contain first of all indications regarding the procedure for convoking council meetings, and establish that the public session and the general congregations will be held in St. Peter's, whereas the commissions

will meet in premises as close as possible to the basilica.

At the public sessions all the Fathers having episcopal rank, as well as abbots and prelates, will wear a white cope and miter. But at the general congregations the cardinals will wear red or violet cassocks, according to the liturgical season, with rochet, short cape and mozetta; patriarchs will dress in violet with rochet, short cape and mozetta; archbishops and bishops will wear violet cassock with only the rochet and short cape; abbots, prelates nullius and the superiors of religious orders will wear their own choir dress.

Precedence is established as follows: cardinals, patriarchs, primates, archbishops, bishops, abbots and prelates nullius, abbots primate, abbots superior of monastic congregations, the superiors general of orders and of the exempted religious clerical congregations. Procurators also have their special place according to order of precedence; a special place is also reserved to the council experts.

The fourth and fifth chapters established the norms for the profession of faith and for the oath of secrecy.

The sixth and seventh chapters prescribe that Latin is the only language which can be used at public sessions, at the general congregations, at the meetings of the Administrative Tribunal and for the compiling of the acts. The readers, interpreters, and translators are held at the disposal of the Fathers to make the use of Latin easier for them.

At the meetings of the council commissions modern languages can also be used in addition to Latin, but subject to immediate translation into Latin.

The eighth chapter provides indication of how the discussions in the council hall must proceed.

a) Every question which is to be discussed must be presented and illustrated at the general congregation by a relator who is designated by the president of the commission involved;

b) Every Father who intends to intervene in order to approve, reject or amend the text, must present a request to the presidency, through the general secretary, and, when his turn comes, he must clearly outline the reasons for his intervention, subsequently handing in writing the possible amendments he proposes. The Fathers are requested not to exceed, if possible, 10 minutes when they speak to illustrate their thought.

c) The general congregation, after hearing the reply of the relator, will vote on the individual proposals and amendments, deciding on whether they are to be rejected or included in the project.

d) If the amendments are accepted, the relator—once the text has been returned to the council commission for correction—will have to submit again the new formula for the examination of the general congregation.

e) If the amended project is not approved in all its parts by the general congregation, the same routine will have to be followed again for its ultimate perfection.

Chapter nine indicates the formulae and the methods which must govern the ballots: *placet* (yes), *non placet* (no), at public sessions in the presence of the Holy Father; *placet, non placet, or placet juxta modum* (yes, but with changes), at the general congregations and at the commissions. Whoever casts a ballot *placet juxta modum* must explain in writing the reasons for his reservations.

Ballots are cast with special cards, which will be examined by a new mechanical system unless the president of the assembly decides otherwise case by case.

There must be a two-thirds majority in the ballots taken at public sessions, general congregations and at meetings of the council commissions, unless special provisions to the contrary are decided by the Supreme Pontiff.

The 10th chapter deals with the possibility of new questions being presented for discussion by the council. In order that these may be examined by the Council of the Presidency, the person submitting them must present them in writing together with the reasons which justify his act. But they must always be questions concerning problems pertaining to public welfare and of such importance that they demand the attention of the council.

The last chapters of the second part forbid the Fathers explicitly—referring to Canon 225 of canon law—from leaving the council before it has ended. In the event that any one of them has to leave Rome for urgent reasons while the council is still meeting, the permission of the president will have to be requested; when one has to be absent from a meeting of the public sessions or of the general congregations, the Council of the Presidency in this case too must be warned through the secretary general.

Part Three: Procedure of the Meetings

The third part consists of only three chapters which are divided into 27 articles. This part envisages in all its details the procedure of the meetings of the public sessions, the general congregations and the council commissions.

Preceded and accompanied by special liturgical ceremonies, the public sessions are presided over by the Holy Father.

After reading from a special pulpit the prepared decrees and canons, the secretary general asks for the vote of the Fathers, the result of which is immediately communicated to the Pope.

If the Supreme Pontiff approves in his turn these decrees and canons, he pronounces the solemn formula: "The decrees and canons just read are pleasing to the Fathers (without exception, or with the exception of—votes to the contrary). And we also, with the approval of the sacred council, decree, establish and promulgate them as they have been read."

The general congregations are held on the basis of a precise calendar, which is communicated beforehand to the Fathers. Every day work begins with the Holy Mass which is celebrated by a council Father who is designated by the president and with the prayer of the "Adsumus"; it ends with the prayer of the "Agimus." According to the procedure outlined in the second part, every project is examined and perfected. When the time of its final compilation is reached, the president submits it to the Holy Father, to permit him, if he deems

it opportune, to accept it for approval at the public session.

In their turn, the council commissions base the procedure of their meetings on the general congregations, with the exception of the special and individual needs of the task entrusted to them: that of preparing the projects which are to be discussed, presenting them to the general congregations, amending them according to the proposals expressed by the Fathers during the joint meetings in the council hall.

Observer Delegates At Vatican Council

Observer delegates representing the World Council of Churches and 10 separate Christian denominations have been designated to attend the forthcoming ecumenical council, the Secretariat for Christian Unity announced.

The secretariat revealed the names of a score of non-Roman Catholics who have announced acceptance of invitations to the council (Sept. 5). A spokesman for the secretariat said that the number of acceptances would undoubtedly grow as the Oct. 11 opening date of the council approached.

One delegate observer for the World Council of Churches will be Pastor Lukas Vischer, of the Reformed Church of Switzerland. A second observer was still to be named. Pastor Vischer headed a 10-member World Council delegation which went to the Soviet Union in August for theological talks with Russian Orthodox churchmen.

Observer delegates for the Anglican Communion will be Bishop John R. H. Moorman of Ripon, England; the Rev. Frederick C. Grant of New York, former president of the Protestant Episcopal Church's Seabury-Western Theological Seminary, Evanston, Ill., and the Ven. Charles de Soysa, Anglican Archdeacon of Colombo, Ceylon.

For the Lutheran World Federation, the observer delegates will be Dr. Kristin E. Skydsgaard, professor of systematic theology at the University of Copenhagen, and Dr. George Lindbeck, who is on leave from the Yale Divinity School, New Haven, Conn., where he teaches the history of theology.

For the World Presbyterian Alliance: Pastor Her-

bert Roux of the Reformed Church of France; the Rev. Douglas W. D. Shaw, Edinburgh, pastor of the Church of Scotland; and Prof. James H. Nichols, of the Princeton (N.J.) Theological Seminary.

For the World Convention of Churches of Christ (Disciples): The Rev. Jesse M. Bader, New York, general secretary of the convention.

For the Friends World Committee (Quakers): Dr. Richard Ullmann, lecturer at Woodbrook College, Birmingham, England.

For the International Congregational Council: The Rev. Dr. Douglas Horton, Cambridge, Mass., former dean of the Harvard Divinity School. A second observer was still to be named.

For the World Methodist Council: Bishop Fred Pierce Corson of Philadelphia, president of the council; the Rev. Dr. Harold Roberts, former president of the Methodist Conference of Great Britain and now head of Richmond Theological Seminary, London, and the Rev. Dr. Albert C. Outler, Dallas, Tex., professor of theology at Southern Methodist University.

For the Old Catholic Church (Union of Utrecht): Canon Peter John Maan of the Amersfoort Seminary in the Netherlands.

For the Coptic Church of Egypt: Father Youanna Girgis, inspector of the United Arab Republic's Ministry of Public Instruction, and Dr. Mikhail Tadros, counselor of the Egyptian Court of Appeals.

For the Syrian Jacobite Church: The Very Rev. Ramban Zakka B. Iwas and Father Paul Verghese of South India, an associate general secretary of the World Council of Churches in Geneva.

Pope's Address to World

Month Before Council Opened

Following is the text of an English translation of the address made by Pope John XXIII on Sept. 11, 1962, in which he asked for recitation of the prayer of the Mass for the 12th Sunday after Pentecost for the Second Vatican Council. The broadcast was carried by radio networks in Italy, France, Belgium, the Netherlands, Spain, Portugal, Switzerland, Ireland and Monaco. Delayed broadcasts were carried in Germany, Austria and Canada. Radio Free Europe broadcast it to communist-controlled Hungary, Czechoslovakia, Rumania and Bulgaria.

The great anticipation of the ecumenical council, just a month away from its official opening, is shining in the eyes and the hearts of all the children of the holy and blessed Catholic Church.

In the course of three years of preparation, an array of chosen minds assembled from all parts of the world and of every tongue, united in sentiments and in purpose, has gathered together so abundant a wealth of doctrinal and pastoral material as to provide the episcopate of the entire world, when they meet beneath the vaults of the Vatican basilica, themes for a most wise application of the Gospel teaching of Christ which for 20 centuries has been the light of humanity redeemed by His blood.

We are therefore, by the grace of God, proceeding satisfactorily.

The prophetic words of Jesus, pronounced in view of the final consummation of the world, inspire the good and generous dispositions of men—especially at certain periods in history—to a fresh start toward the highest peaks: "Lift up your heads, because your redemption is at hand" (cfr. Luke 21, 28-33).

Considered in its spiritual preparation, the council which is to meet in a few weeks, seems to merit that invitation of Our Lord: "Behold the fig tree, and all the trees. When they put forth their buds, you know that summer is near. Even so, when you see these things coming to pass, know that the kingdom of God is near." (ibid.)

This phrase, "Regnum Dei," (The Kingdom of God)—expresses fully and precisely the tasks of the council. Regnum Dei signifies and is in reality the Church of Christ: one, holy, catholic and apostolic.

Just as Jesus, the Word of God made man, founded her, for 20 centuries He has preserved her, and still today vivifies her by His presence and His grace. Through

her, He is continually renewing the ancient miracle which during successive ages, at times harsh and difficult, bore her in adversity and in prosperity, thus multiplying the victories of the spirit: Victories of truth over error, of good over evil, of love and peace over divisions and opposition.

Terms of the Contradiction

Good and evil are with us still and will remain with us in the future. This is because the free will of man will always have the freedom to express itself and the possibility of going astray. But the final and eternal victory will be with Christ and His Church in every chosen soul and in the chosen souls of every people.

It seems happy and opportune to us here to recall the symbolism of the Easter candle. At one point in the liturgy, see how His name resounds: "Lumen Christi." The Church of Christ, from every point of the earth, responds, "Deo gratias, Deo gratias," as though to say: "Yes. Lumen Christi; Lumen ecclesiae; Lumen gentium."

What else has a council ever been, in fact, but a renewal of this meeting with the countenance of the risen Christ, glorious and immortal King, radiant for the whole Church, for the salvation, the joy and the splendor of mankind?

It is in the light of this apparition that the ancient psalm comes very seasonably: "O Lord, let the light of your countenance shine upon us! You put gladness into my heart" (cfr. Ps. 4).

A true joy for the universal Church of Christ is what the ecumenical council intends to be. Its reason for existence is the continuation, or better still the most energetic revival, of the response of the entire world, of the modern world, to the testament of the Lord, formulated in those words which He pronounced with divine

solemnity and with hands stretched out toward the farthest ends of the world: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (cfr. Matt. 28, 19-20).

The Church wishes to be sought again as she is, in her internal structure—vitality in her own behalf—in the act of presenting anew, above all to her children, the treasures of enlightening faith and of sanctifying grace, which take their inspiration from those final words of Christ. They are words which express the preeminent task of the Church, her titles of service and of honor, namely, to vivify, to teach and to pray.

Considered in the relations of her vitality in her own behalf, that is, in face of the needs and demands of peoples—those human circumstances which turn them toward the esteem and enjoyment of earthly goods—the Church considers it her sacred duty to live up to her teaching: "To pass through earthly goods in such a way as not to lose those which are eternal" (cfr. Third Sunday after Pentecost; Collect).

It is from this sense of responsibility before the duties of the Christian called to live as a man among men, as a Christian among Christians, that so many others, who, although not Christians, in reality ought to feel themselves drawn by good example to become Christians.

This is the door that leads to that so-called activity, exterior yes, but entirely apostolic, of the Church, from which those words take their vigor and radiating power: "Teaching them to observe all that I have commanded you."

The world indeed has need of Christ, and it is the Church which must bring Christ to the world. The world has its problems and it is with anguish at times that it seeks a solution. It goes without saying that the busy preoccupation to solve them with timeliness, but also with rectitude, can be an obstacle to the spread of the whole truth and of that grace which sanctifies.

Man seeks the love of a family around the domestic hearth. He seeks daily bread for himself and for his dear ones, his wife and his children. He aspires toward and feels the duty to live in peace both within the national community and in relation with the rest of the world. He is aware of the attractions of the spirit which leads him to educate and raise himself. Jealous of his liberty, he does not refuse to accept its legitimate limitations in order to correspond more fully with his social duties.

These most grave problems press ever upon the heart of the Church.

Hence, she has made them an object of attentive study. The ecumenical council will be able to present, in clear language, solutions which are demanded by the

dignity of man and of his vocation as a Christian. Here are some of them: The fundamental equality of all peoples in the exercise of rights and duties within the entire family of nations; the strenuous defense of the sacred character of matrimony (which imposes upon the married couple an understanding and generous love, from which results the procreation of the children), considered in its religious and moral aspect, within the framework of the gravest responsibilities of a social nature, in time and for eternity.

Those doctrines which favor religious indifference or denial of God and of the supernatural order and those doctrines which ignore Providence in history and exalt out of all proportion the person of the individual man, with the danger of removing him from his social responsibilities, should hear again from the Church those courageous and sublime words already expressed in the important document *Mater et Magistra*, in which is summed up the thought of 2,000 years of the history of Christianity.

Another Point of Enlightenment

Where the underdeveloped countries are concerned, the Church presents herself as she is. She wishes to be the Church of all, and especially the Church of the poor.

Every offense against and violation of the Fifth and Sixth Commandments of the Holy Decalogue; the neglect of tasks which flow from the Seventh Commandment; the miseries of social life which cry for vengeance in the sight of God; all this must be recalled and deplored.

The duty of every man, the impelling duty of the Christian, is to look upon what is superfluous in the light of the needs of others, and to see to it that the administration and distribution of created goods are placed at the advantage of all.

This is called the spread of the social and community sense which is innate in true Christianity. And this is to be energetically put into action.

What is to be said concerning the relations between the Church and civil society?

We are living in the midst of a new political world. One of the fundamental rights which the Church can never renounce is that of religious liberty, which is not merely freedom of worship.

The Church vindicates and teaches this liberty, and on that account, she continues to suffer anguishing pain in many countries.

The Church cannot renounce this liberty, because it is inseparable from the service she is bound to fulfill. This service does not stand as the corrective or the complement of what other institutions ought to do, or have appropriated to themselves, but it is an essential and irreplaceable element of the design of Providence to place man upon the path of truth and liberty which are the

building stones upon which human civilization is raised.

The ecumenical council is about to assemble 17 years after the end of the Second World War. For the first time in history, the Fathers of the council belong, in reality, to all peoples and nations. Each of them will bring his contribution of intelligence and of experience, to cure and heal the wounds of the two conflicts which have changed profoundly the face of all countries.

The mothers and fathers of families detest war. The Church, mother of all without distinction, will raise once more that plea which rises from the depth of the ages and from Bethlehem and from there on Calvary, in the hope that it may spread abroad in a prayerful precept of peace: a peace that prevents armed conflicts; peace which should have its roots and its guarantee in the heart of each man.

It is natural that the council in its doctrinal structure, and in the pastoral action it promotes, should wish to express that yearning of peoples to travel upon the path which Providence has assigned to each one; to cooperate in the triumph of peace and to render it more noble; more just and more meritorious for all this earthly existence.

The bishops, pastors of Christ's flock, "devout men from every nation under heaven" (cfr. Act. 2, 5) will recall the concept of peace, not only in its negative aspect, which is the detesting of armed conflicts, but even more in its positive demands which require from every man a knowledge and constant practice of his own duties: hierarchy, harmony and service of spiritual values open to all; possession and use of the powers of nature and science, use which is directed only and exclusively to the aim of elevating the standard of the spiritual as well as the economical welfare of all nations.

Living together, coordination and integration are the noblest of ideals which echo in the international gathering, bringing hope, instilling courage.

The council desires to exalt, in a holier and more solemn form, the deeper application of fellowship and love which are natural needs of man and imposed on the Christian as rules for his relationship between man and man, between people and people.

O mystery of Divine Providence, by which the imminent celebration of the Second Vatican Ecumenical Council once again uncovers and exalts, in an incomparable light, the duty of service and spiritual dominion of the apostolic chair, a duty which embraces the destiny of all humanity!

Rightly did Prudentius, the ancient Christian poet, sing in his day of the triumph of the Divine Redeemer in the act of designating Rome the center of the new era in the history of the world, an era which had taken its inspiration and name from Christ (cfr. Prud. Peristeph. Hymn II, VV 461-470:P.L. 60, Col. 324).

During this preparation for the council, it has been

possible to prove this.

The precious links in the chain of love, which already from the first centuries of the Christian era, the grace of Our Lord had forged with the different countries of Europe and of the then-known world for the perfection of Catholic unity, and which through various circumstances seemed, later on, to grow weak and in fact to break, now attract the attention of all those who are not insensitive to the new breath which the project of the council has aroused here and there, in anxious desire of fraternal reunion in the embrace of the ancient common mother, *Sancta et universalis mater ecclesia*.

Here is the reason of our serene joy which surpasses the first spark which we had when we first began the preparation of this world gathering.

O the beauty of the petition in the liturgy: "Deign to grant peace and unity to a united Christian people."

O the overflowing joy of the heart on reading the 17th chapter of St. John: "That all may be one" *Unum: one in thought, in word and in work*.

The ancient bard of the glorious deeds of Christendom (cfr. Prud. *ibid.*) returning to his stimulating motive for universal cooperation in justice and fellowship among all the nations, with telling force loves to recall to all the children of the Church that at Rome the two princes of the apostolate, Peter and Paul, are always in attendance.

Paul is the great vessel of election specially reserved to announce the Gospel to those who have not yet received it and Simon Peter, who for 20 centuries, seated in the first chair, is ready to open and to shut the door of heaven: to open, you understand, dear children, to open the door in this life and for eternity.

With forceful words, he addresses the pagan idols—begone from your places, leave the people of Christ in perfect liberty. It is Paul who drives you out. It is the blood of Peter and Paul which cries out against you.

In milder tone, the humble successor of Peter and Paul in the government and apostolate of the Catholic Church, on this vigil of the council, loves to address all his children throughout the world, from the East and the West, of every rite, of every language, with the prayer of the Twelfth Sunday after Pentecost.

It would not be possible to find a happier expression more in accord with the individual and collective preparation for the success of the ecumenical council.

We desire all throughout the world to repeat and to get others to repeat with insistence this prayer during these weeks from Sept. 11 to Oct. 11, the opening day of that great conciliar assembly. These words seem to come from heaven.

They give the note to the choral chant of the Pope, the bishops, the clergy and the people. One canticle alone rises up, mighty, harmonious, penetrating: "*Lumen Christi, Deo gratias.*" This light shines and will

shine throughout the ages. Yes, Lumen Christi, Ecclesia Christi, Lumen gentium.

"Almighty and merciful God, through whose grace your faithful are able to serve you with dignity and joy, grant, we beseech you, that we may run without any

hindrance toward the attainment of your promises. We, from all parts of the earth and from heaven, thus implore you. Through the merits of Jesus Christ, Master and Savior of all. Amen" (cfr. Prayer of 12th Sunday after Pentecost).

3,000 to Participate In 'Largest Council'

History is in the making here.

The greatest meeting of Church dignitaries in all the Christian era is in session in St. Peter's basilica.

In many ways already one of the great assemblies of all time, its full impact is expected to be felt far in the future. Events of enormous importance, probably unfolding slowly over many years, will be traced to it.

Gathered about Pope John XXIII are cardinals, patriarchs, archbishops and bishops from the farthest corners of the earth to the number of some 2,600. Together they constitute the Fathers of the Second Vatican Ecumenical Council. Theologians and other expert consultants swell the number of those present to about 3,000.

It is an ecumenical council, and only the 21st ever to be convened. The first met in 325 in Nicea in Bithynia (now a part of Turkey) with 318 persons taking part. The last previous one, the First Vatican Council, was held here more than 90 years ago. There have been many more than a score of large and important meetings in the two Christian millenia, but to date only 21 have been accorded the rank of general councils.

An ecumenical, or general, council is a solemn assembly of the bishops of the world called by the pope to consider and decide, under the presidency of the pope, matters concerning the whole of Christendom.

The current ecumenical council is by far the largest, the best prepared for, the most widely heralded, the most enthusiastically received of all general councils.

In a *motu proprio* issued almost on the eve of the meeting's opening, Pope John said, "The coming ecumenical council by virtue of the number and variety of those who will participate in its meetings evidently will be the greatest of the councils held by the Church so far."

The Pontiff also expressed the expectation that the council will prove to be the "most moving and most

solemn spectacle offered to the world of angels and of man."

The largest previous meeting of this kind was the First Vatican Council, which convened here on Dec. 8, 1869, and recessed prematurely on July 18, 1870, when Garibaldi and his insurgents approached the City of Rome. Pope Pius IX subsequently became a voluntary "prisoner in the Vatican" and the council was never reconvened.

The First Vatican Council had 737 attending its opening sessions. The council met in the right transept of St. Peter's which had been closed off and furnished to accommodate such a meeting.

The Second Vatican Council is meeting in the much larger nave of St. Peter's. The Fathers of the council are seated in chairs set in two tiers, each 10 rows high, which rise on either side of the nave. In their robes, the bishops form a veritable canyon of color extending more than 360 feet from the inner doors of the basilica to the tomb of St. Peter under the great dome.

The throne of Pope John, elevated so that he is visible to every council Father, is situated in the nave at St. Peter's tomb. Places for 88 cardinals and nine patriarchs are in a special section at the Pope's right.

The ecumenical council now in progress has special and interesting facets seemingly without number. To mention only some:

Never before, not even in the time of its empire, has Rome been the focal point of interest for so many people in such scattered and far-flung places round the world.

No council before ever had available to it electric lights, telephones, typewriters and so many other devices that people of today take for granted. What's more, loudspeakers make the voice of a speaker heard everywhere in the council hall, and electronic machines tabulate the ballots.

This council is receiving far greater coverage from

news media of every description than any previous council received. It is the first, of course, whose news is being reported by radio and television.

It is only the second general council in which bishops from the United States have taken part, yet it is estimated that these bishops constitute the second largest group from any one nation. Only the bishops here from various parts of Italy are more numerous.

A bench of five cardinals presided over the general congregations, or working sessions, of the First Vatican Council. At this council 10 cardinals from nine nations, including Cardinal Spellman of New York, are taking turns presiding over the meetings at which the Pope is not present.

This, it has been said, is the first council in history to meet free of interference by any secular government. It is the first since the eighth-century beginning of the Papal States to meet under circumstances of complete separation of Church and State in Italy.

It is attended by representatives from more places in the world than were present at any other council.

It is the first since the Protestant Reformation to be attended by non-Catholic observers officially delegated by their church authorities.

This ecumenical council will not have to deal with a question of heresy, though it is expected to refute errors that are circulated concerning the Christian view of mankind.

It was on Jan. 25, the last day of the Chair of Unity Octave, in 1959, that Pope John XXIII, saying that he was "trembling a little with emotion," first revealed his intention to convoke "an ecumenical council for the Universal Church." On that occasion, the Pontiff spoke confidentially to 17 cardinals who had been present with him at Mass in the Basilica of St. Paul-Outside-the-Walls. He requested them to remain silent on the matter until cardinals throughout the world could be advised.

Subsequently, the Holy See sought opinions and suggestions from 2,594 members of the hierarchy in 134 nations, and received an enormously impressive 80% response.

On June 5, 1960, Pope John issued his *motu proprio*, *Superno Dei Nutu*, in which he appointed 10 commissions and two secretariats to prepare for the council. In short order, more than 1,000 bishops and expert consultants began more than two years of intensive and unrelenting labor, sifting, studying and discussing some 2,000 pages of material submitted from all round the world.

Out of these labors came the agenda which is before the council now in session here.

In February, 1962, Pope John announced that the council would open on Oct. 11, the feast of the Divine Maternity of Mary. He also said the meeting would be known formally as the Second Vatican Ecumenical Council. He added that his hopes for the council are "that the Church, the Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure to the minds of men."

The Pope made this announcement on Feb. 2, feast of the Purification of the Blessed Virgin, three years and eight days after he first revealed his intention to summon all the Catholic bishops of the world for the 21st ecumenical council.

These were among the final actions taken in preparation for the council. Shortly afterwards, bishops began to arrive in Rome. What was at first a mere trickle of traffic swelled into an impressive stream. As the time grew short, hundreds of prelates arrived in a single day. Well over 200 came from the United States.

For purposes of convenience and identification, each Father of the council has been assigned a numbered seat which he will occupy at all sessions. The prelates are seated in groups of six, not according to country, but according to the order of their appointment to the hierarchy. Thus it is a rare thing that two bishops from the same country are seated next to each other.

Each group of six seats is separated by aisles. Between every two groups of six seats is a microphone in the front tier for the convenience of those who wish to rise and speak from their places. Those who address the council formally and at some length speak from a pulpit erected at the left of the Pope's throne.

Latin is the official and exclusive language of the council.

Six Americans are among the specially selected and trained stenographers—seminarians and priests doing graduate work in Rome—who work in relays to take down every word of the proceedings. As insurance, they are backed up by tape recorders.

One of the oldest institutions in the more than 1,900-year-old Church has been convoked for the first time in nearly a century.

It was said of the First Vatican Council that it was a meeting such as only the Catholic Church could arrange. That can be said with even more force concerning the council now in session, a meeting whose purpose is to present to the modern world the ancient Church in its true light.

BURKE WALSH

Opening General Congregation

October 11, 1962

Pope John XXIII set the tone for the Second Vatican Council by declaring at its solemn opening that it would be a council of hope and a preparation for Christian unity.

Pope John declared that the Church "considers it her duty to work actively" toward the realization of Christ's prayer for Christian unity.

He also stressed that the prophets of disaster are not to be heeded and that the ecumenical council will concentrate on emphasizing the validity of the Church's teaching rather than concern itself with condemning heresies.

The Pope proclaimed his fearless hope that the council "will bring the Church up-to-date where required." He assured the cardinals and bishops gathered around him near the tomb of St. Peter that the council will compel "men, families and peoples everywhere to turn their minds toward heavenly things."

He confessed that he has frequently been bothered by prophets of doom, who with misplaced zeal have tried to convince him that the modern world is lost in a "morass of prevarication and ruin."

These prophets, the Pope noted, say that our era in comparison with past ages is constantly growing worse. Such men have learned nothing from history, Pope John said, for they seem to believe that "in the past, particularly at the time of former councils, everything was a full triumph for the Christian idea and way of life and for proper religious liberty."

In actual fact, the Pope said, these prophets of disaster are wrong. Divine Providence is guiding the Church today, he continued, "toward a new order in human relations wherein—by men's own efforts and even beyond their greatest expectations—the superior and inscrutable designs of God's will are being fulfilled."

The Pope said that he sees even in the constant differences among men advantages that lead to the greater good of the Church.

Pope John expressed his gladness that the ecumenical council can meet in an atmosphere of freedom from the political pressures exerted on past councils.

Even though the majority of mankind today is locked in controversy over the direction in which political and economic order should be pursued, he said, and al-

though vast numbers have no time or regard for spiritual reality, "the new conditions of modern life have at least this advantage: They have eliminated those innumerable obstacles by which at one time the sons of this world impeded the free action of the Church."

The Pope noted with sorrow the absence of many bishops restrained by godless governments. But he said that he foresees that the Church, untrammelled by political considerations, will "from this Vatican basilica, as if from a second apostolic cenacle, now through the intervention of her bishops, raise her voice anew with resonant majesty and greatness."

The principal concern of the new council is to discover methods whereby the deposit of Christian doctrine will be both safeguarded and taught more effectively, he continued. It will teach men how to fulfill their duties as citizens both of heaven and earth, he said.

Commenting on Christ's words, "Seek first the kingdom of God and His justice," the Pope cautioned that the second part of this quotation—"and all these things will be added to you" (Matt. 6, 33)—must constantly be kept in mind. This means, he said, that those who seek evangelical perfection with all their might must not fail to make themselves useful to society.

While the doctrine of the Church is to influence human activities in all fields, it is necessary that the Church should never depart from the sacred patrimony of truth received from the Fathers, he said, adding:

"At the same time, however, she must ever look to the present, to new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate."

The 21st ecumenical council, drawing on the wealth of the Church's juridical, liturgical, apostolic and administrative experience, will transmit to the world without distortion the doctrines of the Church, he said.

But the key point of the council, the Pope declared, is not the discussion of one article or another of the fundamental doctrine of the Church. He noted that what has been taught by the Fathers and theologians is presumed to be familiar to all.

Rather, he said, what the world expects is "a step forward toward a doctrinal penetration and a formation of consciences, in faithful and perfect conformity to the

authentic doctrine, which, however, should be studied and expounded through the methods of research and through the literary forms of modern thought."

The Church desires that the ancient doctrine of the deposit of faith should now be conveyed in an effective "pastoral" manner, he declared.

Referring to the question of the condemnation of heresies, Pope John said:

"While the Church has always repressed errors and frequently in the past condemned them with great severity, today the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity.

"She considers that she meets the needs of the present day by demonstrating the validity of her teachings rather than by condemnation."

In fact, he said, the fallacious opinions and dangerous concepts that must always be guarded against are so evidently in contrast with the truth, that "by now it would seem that men of themselves are inclined to condemn them, particularly those ways of life which despise God and His law or place excessive confidence in technical progress and a well-being based exclusively on the comforts of life."

Noting the presence of many important personalities from all over the world, the Pope assured them of a new hope which, seconding the inspiration of the Holy Spirit, would certainly make the council "a revolutionary event not merely for the well-being of the Church but for the progress of human society."

MSGR. JAMES I. TUCEK

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A galaxy of Catholic scholars and theological experts such as rarely assembles at one time has gathered here for the Second Vatican Council.

These men represent every shade of opinion. Contrary to views expressed by the skeptics, they are far from

being just "yes-men" or rubber stamps.

The list is imposing and reflects not only the universal scope of the council, but also the desire of Pope John XXIII and the council Fathers to make full use of all the knowledge and learning available in the Church. The men named are serving either as official "experts" of the council so named by the Pope, or in other conciliar positions or as personal advisers to bishops individually.

Among the theologians who are best known internationally are Fathers Yves Congar, O.P., of Strasbourg; Jean Daneilou, S.J., of Paris; Henri de Lubac, S.J., of Lyons, France; Karl Rahner, S.J., and Josef Jungmann, S.J., of Innsbruck, Austria; Msgrs. Romano Guardini and Michael Schmaus of Munich; Fathers Karl Adam and Hans Kueng of Tuebingen, Germany; Otto Karrer of Lucerne, Switzerland; and Reginald M. Garrigou-Lagrange, O.P., of the Angelicum, Rome.

From the United States, such distinguished personalities as Fathers Gustave A. Weigel, S.J., of Woodstock College, Md.; Godfrey Diekmann, O.S.B., of St. John's Abbey, Minn.; Georges Tavard, A.A., of Mount Mercy College, Pittsburgh; and Msgrs. John E. Steinmueller of Brooklyn, N.Y. and Joseph C. Fenton of the Catholic University of America will be advisers to the bishops.

Special interest concentrates on the men attached to or closely cooperating with Augustin Cardinal Bea's Secretariat for Promoting Christian Unity. Besides those already mentioned, there are others of top rank in this field, like Abbot Leo Rudloff, O.S.B., of the Dormition Abbey in Jerusalem; Msgr. Jan G. Willebrands, secretary of the secretariat; Msgrs. Joseph Hofer, Joseph Brinktrine and Eduard Stakemeier of Paderborn, Germany; Msgr. John M. Oesterreicher of the Institute of Judaeo-Christian studies at Seton Hall University, New Jersey; and Father Charles Boyer, S.J., of the Gregorian University, Rome. FATHER PLACID JORDAN, O.S.B.

2,540 Council Fathers At Opening Session

A total of 2,540 council Fathers were present at the opening of the ecumenical council, according to the most accurate count, a council press bulletin stated. The bulletin said that 2,200 were seated in the tiers of the seats for bishops and another 340 were in the stands above.

* * * *

The Secretariat for Promoting Christian Unity revealed the names of additional non-Catholic observer-delegates and guests to the ecumenical council after the council had opened.

It said that among guests present for the opening

was Dr. Joseph H. Jackson of Chicago, president of the five-million member National Baptist Convention, U.S.A., Inc.

Also present were the Rev. George H. Williams, an ordained minister of the Unitarian and Congregational Churches, a professor of ecclesiastical history at the Harvard Divinity School, and Dr. Franz Hildebrandt, professor of theology at Drew University, Methodist institution at Madison, N.J. Dr. Williams is author of the 1951 book, "Public Aid to Parochial Education."

The unity secretariat announced that a bishop and

a priest are at the council as representatives of the Russian Orthodox Church Outside Russia. They are Bishop Antony of Geneva, and Archpriest Igor Troyanoff, rector of the Russian Orthodox church of Lausanne and Vevey, Switzerland.

The International Association for Liberal Christianity, whose headquarters is at The Hague, also is represented at the council. The secretariat for unity said its observer-delegate is Dr. Dana McLean Greeley of Boston,

president of the Unitarian-Universalist Association. But it said that for the time being he has a substitute—Dr. James L. Adams, Unitarian minister, who is a professor of Christian Ethics at the Harvard Divinity School.

It was also revealed that another representative of the Lutheran World Federation has been accredited as an observer-delegate, but was not present for the opening session. He is Dr. Vilmos Vajta, director of the federation's theological section in Geneva.

Pope John

Following is the text of an English translation made available by the Vatican of the address of Pope John XXIII at the solemn opening (Oct. 11) of the Second Vatican Council.

Mother Church rejoices that, by the singular gift of Divine Providence, the longed-for day has finally dawned when—under the auspices of the Virgin Mother of God, whose maternal dignity is commemorated on this feast—the Second Vatican Ecumenical Council is being solemnly opened here beside St. Peter's tomb.

The Ecumenical Councils of the Church

The councils—both the 20 ecumenical ones and the numberless others, also important, of a provincial or regional character which have been held down through the years—all prove clearly the vigor of the Catholic Church and are recorded as shining lights in her annals.

In calling this vast assembly of bishops, the latest and humble successor of the Prince of the Apostles who is addressing you intended to assert once again the Church's magisterium [teaching authority], which is un-failing and perdures until the end of time, in order that this magisterium, taking into account the errors, the requirements and the opportunities of our time, might be presented in exceptional form to all men throughout the world.

It is but natural that in opening this universal council we should like to look to the past and to listen to its voices, whose echo we like to hear in the memories and the merits of the more recent and ancient pontiffs, our predecessors. These are solemn and venerable voices, throughout the East and the West, from the fourth century to the Middle Ages, and from there to modern times, which have handed down their witness to those councils. They are voices which proclaim in perennial fervor the triumph of that divine and human institution, the Church of Christ, which from Jesus takes its name, its grace and its meaning.

Side by side with these motives for spiritual joy, however, there has also been for more than 19 centuries a cloud of sorrows and of trials. Not without reason did the ancient Simeon announce to Mary the Mother of Jesus, that prophecy which has been and still is true: Behold this child is set for the fall and the resurrection of many in Israel, and for a sign which shall be contradicted (Luke 2, 34). And Jesus Himself, when He grew up, clearly outlined the manner in which the world would treat His person down through the succeeding centuries with the mysterious words: He who hears you, hears me (ibid. 10, 16), and with those others that the same Evangelist relates: He who is not with me is against me and he who does not gather with me scatters (ibid. 11, 23).

The great problem confronting the world after almost 2,000 years remains unchanged. Christ is ever resplendent as the center of history and of life. Men are either with Him and His Church, and then they enjoy light, goodness, order and peace. Or else they are without Him, or against Him, and deliberately opposed to His Church, and then they give rise to confusion, to bitterness in human relations, and to the constant danger of fratricidal wars.

Ecumenical councils, whenever they are assembled, are a solemn celebration of the union of Christ and His Church and hence lead to the universal radiation of truth, to the proper guidance of individuals in domestic and social life, to the strengthening of spiritual energies for a perennial uplift toward real and everlasting goodness.

The testimony of this extraordinary magisterium of the Church in the succeeding epochs of these 20 centuries of Christian history stands before us collected in numerous and imposing volumes, which are the sacred

patrimony of our ecclesiastical archives, here in Rome and in the more noted libraries of the entire world.

The Origin and Reason for the Second Vatican Ecumenical Council

As regards the initiative for the great event which gathers us here, it will suffice to repeat as historical documentation our personal account of the first sudden bringing up in our heart and lips of the simple words, "ecumenical council." We uttered those words in the presence of the Sacred College of Cardinals on that memorable Jan. 25, 1959, the feast of the Conversion of St. Paul, in the basilica dedicated to him. It was completely unexpected, like a flash of heavenly light, shedding sweetness in eyes and hearts. And at the same time it gave rise to a great fervor throughout the world in expectation of the holding of the council.

There have elapsed three years of laborious preparation, during which a wide and profound examination was made regarding modern conditions of faith and religious practice, and of Christian and especially Catholic vitality. These years have seemed to us a first sign, an initial gift of celestial grace.

Illuminated by the light of this council, the Church—we confidently trust—will become greater in spiritual riches and, gaining the strength of new energies therefrom, she will look to the future without fear. In fact, by bringing herself up-to-date where required, and by the wise organization of mutual cooperation, the Church will make men, families and peoples really turn their minds to heavenly things.

And thus the holding of the council becomes a motive for wholehearted thanksgiving to the Giver of every good gift, in order to celebrate with joyous canticles the glory of Christ Our Lord, the glorious and immortal King of ages and of peoples.

Opportuneness of Holding the Council

There is, moreover, venerable brothers, another subject which it is useful to propose for your consideration. Namely, in order to render our joy more complete, we wish to narrate before this great assembly our assessment of the happy circumstances under which the ecumenical council commences.

In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse and they behave as though they had learned nothing from history, which is, none the less, the teacher of life. They behave as though at the time of former councils everything was a full triumph

for the Christian idea and life and for proper religious liberty.

We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world was at hand.

In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.

It is easy to discern this reality if we consider attentively the world of today, which is so busy with politics and controversies in the economic order that it does not find time to attend to the care of spiritual reality, with which the Church's magisterium is concerned. Such a way of acting is certainly not right, and must justly be disapproved. It cannot be denied, however, that these new conditions of modern life have at least the advantage of having eliminated those innumerable obstacles by which at one time the sons of this world impeded the free action of the Church. In fact, it suffices to leaf even cursorily through the pages of ecclesiastical history to note clearly how the ecumenical councils themselves, while constituting a series of true glories for the Catholic Church, were often held to the accompaniment of most serious difficulties and sufferings because of the undue interference of civil authorities. The princes of this world, indeed, sometimes in all sincerity, intended thus to protect the Church. But more frequently this occurred not without spiritual damage and danger, since their interest therein was guided by the views of a selfish and perilous policy.

In this regard, we confess to you that we feel most poignant sorrow over the fact that very many bishops, so dear to us, are noticeable here today by their absence, because they are imprisoned for their faithfulness to Christ, or impeded by other restraints. The thought of them impels us to raise most fervent prayer to God. Nevertheless, we see today, not without great hopes and to our immense consolation, that the Church, finally freed from so many obstacles of a profane nature such as trammelled her in the past, can from this Vatican basilica, as if from a second apostolic cenacle, and through your intermediary, raise her voice resonant with majesty and greatness.

Principal Duty of the Council: The Defense and Advancement of Truth

The greatest concern of the ecumenical council is this: that the sacred deposit of Christian doctrine should be guarded and taught more efficaciously. That doctrine embraces the whole of man, composed as he is of body

and soul. And, since he is a pilgrim on this earth, it commands him to tend always toward heaven.

This demonstrates how our mortal life is to be ordered in such a way as to fulfill our duties as citizens of earth and of heaven and thus to attain the aim of life as established by God. That is, all men, whether taken singly or as united in society, today have the duty of tending ceaselessly during their lifetime toward the attainment of heavenly things and to use only for this purpose the earthly goods, the employment of which must not prejudice their eternal happiness.

The Lord has said: "Seek first the kingdom of God and his justice" (Matt. 6,33). The word "first" expresses the direction in which our thoughts and energies must move. We must not, however, neglect the other words of this exhortation of Our Lord, namely: "And all these things shall be given you besides" (ibid.). In reality, there always have been in the Church, and there are still today, those who, while seeking the practice of evangelical perfection with all their might, do not fail to make themselves useful to society. Indeed, it is from their constant example of life and their charitable undertakings that all that is highest and noblest in human society takes its strength and growth.

In order, however, that this doctrine may influence the numerous fields of human activity, with reference to individuals, to families and to social life, it is necessary first of all that the Church should never depart from the sacred patrimony of truth received from the Fathers. But at the same time she must ever look to the present, to the new conditions and new forms of life introduced into the modern world which have opened new avenues to the Catholic apostolate.

For this reason the Church has not watched inertly the marvelous progress of the discoveries of human genius and has not been backward in evaluating them rightly. But, while following these developments, she does not neglect to admonish men so that, over and above sense-perceived things, they may raise their eyes to God, the Source of all wisdom and all beauty. And may they never forget the most serious command: "The Lord thy God shalt thou worship, and Him only shalt thou serve" (Matt. 4,10; Luke 4,8), so that it may not happen that the fleeting fascination of visible things should impede true progress.

Manner in Which Sacred Doctrine Is Spread

This having been established, it becomes clear how much is expected from the council in regard to doctrine. That is, the 21st ecumenical council, which will draw upon the effective and important wealth of juridical, liturgical, apostolic and administrative experiences, wishes to transmit the doctrine, pure and integral, without any attenuation or distortion, which throughout 20

centuries, notwithstanding difficulties and contrasts, has become the common patrimony of men. It is a patrimony not well received by all, but always a rich treasure available to men of good will.

Our duty is not only to guard this precious treasure, as if we were concerned only with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for 20 centuries.

The salient point of this council is not, therefore, a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all.

For this a council was not necessary. But from the renewed, serene and tranquil adherence to all the teaching of the Church in its entirety and preciseness, as it still shines forth in the acts of the Council of Trent and First Vatican Council, the Christian, Catholic and apostolic spirit of the whole world expects a step forward toward a doctrinal penetration and a formation of consciences in faithful and perfect conformity to the authentic doctrine which, however, should be studied and expounded through the methods of research and through the literary forms of modern thought. The substance of the ancient doctrine of the Deposit of Faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a magisterium which is predominantly pastoral in character.

How to Repress Errors

At the outset of the Second Vatican Council, it is evident, as always, that the truth of the Lord will remain forever. We see, in fact, as one age succeeds another, that the opinions of men follow one another and exclude each other. And often errors vanish as quickly as they arise, like fog before the sun.

The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays, however, the spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations. Not, certainly, that there is a lack of fallacious teaching, opinions and dangerous concepts to be guarded against and dissipated. But these are so obviously in contrast with the right norm of honesty, and have produced such lethal fruits, that by now it would seem that men of themselves are inclined to condemn them, particularly those ways of

life which despise God and His law or place excessive confidence in technical progress and a well-being based exclusively on the comforts of life. They are ever more deeply convinced of the paramount dignity of the human person and of his perfecting, as well as of the duties which that implies. Even more important, experience has taught men that violence inflicted on others, the might of arms and political domination, are of no help at all in finding a happy solution to the grave problems which afflict them.

That being so, the Catholic Church, raising the torch of religious truth by means of this ecumenical council, desires to show herself to be the loving mother of all, benign, patient, full of mercy and goodness toward the children separated from her. To the human race, oppressed by so many difficulties, she says like Peter of old to the poor man who begged alms from him: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk" (Acts, 3,6). In other words, the Church does not offer to the men of today riches that pass, nor does she promise them a merely earthly happiness. But she distributes to them the goods of divine grace which, raising men to the dignity of sons of God, are the most efficacious safeguards and aids toward a more human life. She opens the fountain of her life-giving doctrine which allows men, enlightened by the light of Christ, to understand well what they really are, what their lofty dignity and their purpose are, and, finally, through her children, she spreads everywhere the fulness of Christian charity, than which nothing is more effective in eradicating the seeds of discord, nothing more efficacious in promoting concord, just peace and the brotherly unity of all.

The Unity of the Christian and Human Family Must Be Promoted

The Church's solicitude to promote and defend truth derives from the fact that, according to the plan of God, who wills all men to be saved and to come to the knowledge of the truth (I Tim. 2,4), men without the assistance of the whole of revealed doctrine cannot reach a complete and firm unity of minds, with which are associated true peace and eternal salvation.

Unfortunately, the entire Christian family has not yet fully attained to this visible unity in truth.

The Catholic Church, therefore, considers it her duty to work actively so that there may be fulfilled the great mystery of that unity, which Jesus Christ invoked with fervent prayer from His Heavenly Father on the eve of His sacrifice. She rejoices in peace, knowing well that she is intimately associated with that prayer, and then exults greatly at seeing that invocation extend its efficacy with salutary fruit even among those who are outside her fold.

Indeed, if one considers well this same unity which Christ implored for His Church, it seems to shine, as it were, with a triple ray of beneficent supernal light: namely, the unity of Catholics among themselves, which must always be kept exemplary and most firm; the unity of prayers and ardent desires with which those Christians, separated from this Apostolic See, aspire to be united with us; and the unity in esteem and respect for the Catholic Church which animates those who follow non-Christian religions.

In this regard, it is a source of considerable sorrow to see that the greater part of the human race—although all men who are born were redeemed by the blood of Christ—does not yet participate in those sources of divine grace which exist in the Catholic Church. Hence the Church, whose light illumines all, whose strength of supernatural unity redounds to the advantage of all humanity is rightly described in these beautiful words of St. Cyprian:

"The Church, surrounded by divine light, spreads her rays over the entire earth. This light, however, is one and unique, and shines everywhere without causing any separation in the unity of the body. She extends her branches over the whole world by her fruitfulness; she sends ever farther afield her rivulets. Nevertheless, the head is always one, the origin one, for she is the one mother, abundantly fruitful. We are born of her, are nourished by her milk, we live of her spirit" (De Catholicae Eccles. Unitate, 5).

Venerable brothers, such is the aim of the Second Vatican Ecumenical Council, which, while bringing together the Church's best energies and striving to have men welcome more favorably the good tidings of salvation, prepares, as it were, and consolidates the path toward that unity of mankind which is required as a necessary foundation in order that the earthly city may be brought to the resemblance of that heavenly city where truth reigns, charity is the law, and whose extent is eternity (cfr. St. Augustine, Epistle 138, 3).

Conclusion

Now, "our voice is directed to you" (2 Cor. 6, 11), venerable brothers in the episcopate. Behold we are gathered together in this Vatican basilica, upon which hinges the history of the Church where heaven and earth are closely joined, here near the tomb of Peter and near so many of the tombs of our holy predecessors, whose ashes in this solemn hour seem to thrill in mystic exultation.

The council now beginning rises in the Church like daybreak, a forerunner of most splendid light. It is now only dawn. And already, at this first announcement of the rising day, how much sweetness fills our heart. Everything here breathes sanctity and arouses great joy. Let us contemplate the stars, which with

their brightness augment the majesty of this temple. These stars, according to the testimony of the Apostle John (Apoc. 1,20), are you, and with you we see shining around the tomb of the Prince of the Apostles, the golden candelabra. That is, the church is confided to you (ibid.).

We see here with you important personalities, present in an attitude of great respect and cordial expectation, having come together in Rome from the five continents to represent the nations of the world.

We might say that heaven and earth are united in the holding of the council—the saints of heaven to protect our work, the faithful of the earth continuing in prayer to the Lord, and you, seconding the inspiration of the Holy Spirit in order that the work of all may correspond to the modern expectations and needs of the various peoples of the world.

This requires of you serenity of mind, brotherly concord, moderation in proposals, dignity in discussion and wisdom of deliberation.

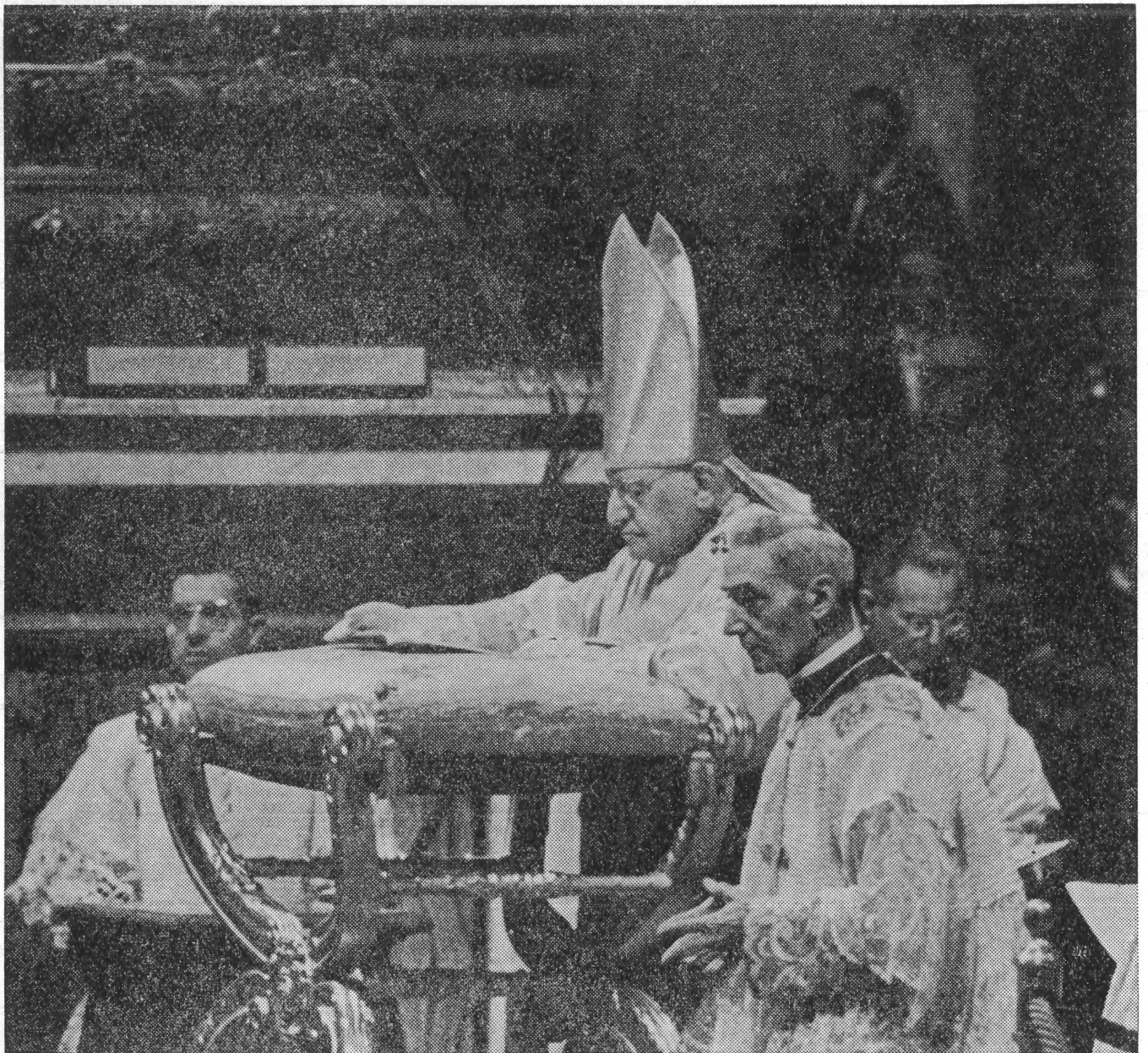
God grant that your labors and your work, toward

which the eyes of all peoples and the hopes of the entire world are turned, may abundantly fulfill the aspirations of all.

Almighty God! In Thee we place all our confidence, not trusting in our own strength. Look down benignly upon these pastors of Thy Church. May the light of Thy supernal grace aid us in taking decisions and in making laws. Graciously hear the prayers which we pour forth to Thee in unanimity of faith, of voice and of mind.

O Mary, Help of Christians, Help of Bishops, of whose love we have recently had particular proof in thy temple of Loreto, where we venerated the mystery of the Incarnation, dispose all things for a happy and propitious outcome and, with thy spouse, St. Joseph, the Holy Apostles Peter and Paul, St. John the Baptist and St. John the Evangelist, intercede for us to God.

To Jesus Christ, our most amiable Redeemer, immortal King of peoples and of times, be love, power and glory for ever and ever. Amen.



Pope John XXIII formally opened the Second Vatican Council on Oct. 11, 1962, the first such worldwide meeting of the Church in nearly a century.

1st and 2nd General Congregations

October 13 and 16, 1962

The first general meeting of the ecumenical council lasted less than an hour and then adjourned to give the council Fathers time to study the qualifications of candidates for 160 important council offices.

According to council regulation, the Fathers must elect 16 of their number to each of the 10 commissions which will draw up the final decrees and constitutions which will be passed by the council. Pope John XXIII names the other eight members of each commission.

Preliminary council plans called for the beginning of voting for the officers at the first general meeting.

Before business began, however, Achille Cardinal Lienart, Bishop of Lille, France, asked to speak. He presented a motion asking for a delay in the voting. He gave as his reason the need for prior consultation, especially among members of different ecclesiastical regions, and also to give the Fathers time to gain a fuller knowledge of the candidates.

Joseph Cardinal Frings, Archbishop of Cologne, Germany, announced that he associated himself with the French Cardinal's statement.

As a result, the first general meeting was adjourned shortly before 10 a.m. and was not convened again until Oct. 16, thus giving the Fathers the weekend and the following Monday to consult on the choice of candidates.

The meeting had opened at 9 a.m. while rain pelted down outside the vast Basilica of St. Peter. Mass was offered at the special council altar by Archbishop Ermenigildo Florit of Florence, Italy. After Mass, Archbishop Pericle Felici, secretary general of the council, read the prayer, *Adsumus*, which opens each session of the council.

Then those Fathers who had not yet received them were given three pamphlets. One contained a full list of the council Fathers, another the names of the Fathers who had served as members or consultants of the council's preparatory commissions, and the third contained ballots for voting for the 160 offices on the council commissions.

It was at this point that Cardinal Lienart made his motion.

Immediately after the adjournment of the session the Presidency of the Council—composed of 10 cardinals appointed by Pope John XXIII—met in private session.

These cardinals are: Eugene Cardinal Tisserant, French-born dean of the Sacred College of Cardinals; Cardinal Lienart; Ignace Cardinal Tappouni, Syrian Rite Patriarch of Antioch; Norman Cardinal Gilroy, Archbishop of Sydney, Australia; Francis Cardinal Spellman, Archbishop of New York; Enrique Cardinal Pla y Deniel, Archbishop of Toledo, Spain; Joseph Cardinal Frings, Archbishop of Cologne; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; Antonio Cardinal Caggiano, Archbishop of Buenos Aires; and Bernard Cardinal Alfrink, Archbishop of Utrecht, The Netherlands.

These cardinals were received in audience by the Pope two days later (Oct. 15).

Before the second general meeting of the council there were many meetings of national groups of bishops to study possible candidates for the 160 posts.

The largest meeting was that of the almost 400 Italian Bishops at the *Domus Mariae*, a center operated by the Italian Catholic Action organization. Later the more than 200 Brazilian Bishops met at the same place. Similar meetings were held throughout Rome, many of them in the national colleges of the hierarchies involved.

The communique on the first session issued by the council press office stated:

"At the beginning of the voting, Cardinal Lienart, the Bishop of Lille, requested permission to speak and he was seconded by Joseph Cardinal Frings, the Archbishop of Cologne, in presenting a motion adjourning the voting because of the necessity of special consultation among members of the various ecclesiastical regions in making possible better knowledge of the candidates.

"As a result of this motion, shortly before 10 a.m. the assembly broke up.

"Immediately after, the Council Presidency met in the Council Hall."

At the second general meeting of the council, the Fathers voted for their choices for the 160 posts on the 10 council commissions.

The morning began with a Mass celebrated by Archbishop Casimiro Morcillo Gonzalez of Zaragoza, Spain, who was named (Oct. 15) one of the four under-secretaries of the council.

Following the Mass, Eugene Cardinal Tisserant,

dean of the Sacred College of Cardinals and member of the Council Presidency, read the prayer *Adsumus*. Following that, Archbishop Pericle Felici, secretary general of the council, carried the book of Gospels to the altar where it remained open between two lighted candles for the entire session.

Before the meeting's business started, Alfredo Cardinal Ottaviani, president of the council's Doctrinal Commission for Faith and Morals, and Ernesto Cardinal Roberti, president of the council's Administrative Tribunal, asked for clarification of the manner of voting.

In the name of the council presidency, Cardinal Tisserant and Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy, also a member of the presidency, answered the questions raised. Then the voting on the first ballot began.

As the Fathers were preparing their ballots, a communication was read to them in six languages—Latin, Spanish, French, English, German and Italian. This dealt with the program of work for the following days and with the procedure for the elections.

The Fathers were also told that all the Fathers are eligible for election, except for the officers already named by the Pope. These officers are the members of the presidency and of the Secretariat for Extraordinary Business and the presidents of the commissions and administrative tribunals, as well as the secretary general of the council and his four undersecretaries.

Before the vote was taken, a leaflet was distributed to all the Fathers which contained the names proposed by various national episcopal conferences as suggested candidates for the commissions. It was made clear, however, that every council Father is free to choose the members he wishes, even those not appearing on the distributed lists.

By mutual but unwritten understanding, the lists of proposed candidates did not contain more than two Fathers from any one nation. The Fathers were not required to remain in the basilica during the voting, but could leave for a time and then return to hand in their ballots before the deadlines.

Tabulation of the votes began in the afternoon and will continue until the counting is completed. Since the ballots are so numerous and the number of names could reach a possible total of more than 400,000 the next general meeting takes place Oct. 20 instead of Oct. 17, as originally planned.

During the session, the Fathers were informed that the order of each day's business will be published at least five days before any session. This will enable those who wish to speak on a particular matter on a given day to make the required request to the secretary general of the council three days before the general meeting he wants to address.

It was announced that on Oct. 22, the first proposal

presented for discussion will be on a constitution on the Sacred Liturgy.

* * * *

The term "council Fathers" appearing in dispatches about the ecumenical council is defined in council regulations as "the bishops and others called to the council."

This group includes all cardinals, patriarchs, archbishops, residential bishops (even though they have not yet been consecrated), heads of independent abbeys and prelatures, abbots primate, abbots who are superiors of monastic congregations and superiors general of exempt congregations of Religious. Also included in the bull convoking the council are auxiliary bishops.

Proxies for bishops and others are not council Fathers. They have no vote, although they must sign the decrees of the council.

The experts of the council are not council Fathers. These are the theologians, canon lawyers and specialists in other fields covered by the council's preparatory commissions, such as those on the liturgy, Christian unity and communications media. They attend all general council meetings but they may not speak or be questioned. They help members of the council commissions to compile and correct texts and prepare reports.

Non-Catholic observers have no right to speak but they may attend the closed sessions of general meetings and are bound by the same secrecy binding all participants at such sessions. They may, however, report on the sessions to the groups they represent.

* * * *

There was no "straight ticket" in the election of the 160 prelates on the working commissions of the ecumenical council and voting was no easy task.

When the Fathers of the council met (Oct. 16) to vote on the 160 posts for the 10 commissions, they were presented with several printed lists showing the choices of a number of national or regional groups of bishops. But that was about as much help as they got.

Intense study, comparison and discussion of possible candidates had filled the three days prior to the voting. The effort was directed at finding and nominating the most suitable men for the commissions, with particular interest given to the qualifications of each in relation to the task of the commission in question.

The Bishops of Belgium, Luxembourg and the Netherlands supported, with only a few minor changes, a list of candidates prepared by a group composed of German, Austrian and Swiss members of the council. It was also understood that bishops from Poland and Yugoslavia indicated they would support these candidates. This list was later sent to the Italian episcopal conference for scrutiny, and if possible, support.

The Italian bishops for their part are said to have rejected a list proposed by one group which suggested

that five Italian bishops be nominated to each commission. This group then agreed on another list which gives wider representation to the different nationalities, it was understood.

The bishops from the United States met at the North American College in Rome and drew up their own list of candidates after consulting with various national hierarchies.

Other lists had meanwhile been prepared by Asian and African bishops as well as by the heads of Religious orders.

Pope Asks Stress On Religious Aspects

Pope John XXIII has urged the world press to stress the religious nature of the ecumenical council.

At a special audience granted to more than 800 newsmen accredited to the council press office, Pope John showed himself thankful for the great interest of the press in the council, aware of the great responsibilities of the press and hopeful that it will report council events with care and accuracy.

It was a smiling, almost joyous Pontiff who entered the flood-lit Sistine chapel for an 11 a.m. audience (Oct. 13). As he walked to the temporary throne set up beneath Michelangelo's colossal masterpiece, the painting of "The Last Judgment," 807 journalists from all parts of the world gave him a loud ovation of applause and cheers.

Because the first business session of the ecumenical council had adjourned less than an hour after it opened, the journalists present were somewhat disheveled from trying to enter the Vatican's Bronze Doors at the same time more than 2,000 bishops were trying to leave.

If the newsmen were a little weary looking, the Pope was not. The long sessions of the council's opening ceremonies and the official audiences he has granted apparently have not phased the 80-year-old Pontiff.

Speaking in French, the Pope told the journalists: "We . . . felt keenly that we must tell you personally how much we desire your loyal cooperation in presenting this great event in its true colors."

The Pope said that he had decided to hold the audience in the Sistine Chapel to underscore the importance he attached to it. He continued:

"There is admittedly a great temptation to pander to the taste of a particular section, to be more concerned

Thus when the council Fathers assembled in St. Peter's to vote they were given lists of candidates which indicated which of the national episcopal conferences had drawn them up.

That was the only guidance. The individual bishop had to fill out his own ballot. Each council Father was requested to print in block letters each of the 160 candidates he selected, and to indicate the full name of the diocese of origin of the candidate along with his title.

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with speed than accuracy and to be more interested in the 'sensational' than in the objective truth."

As a result, Pope John went on, "undue prominence is given to some incidental detail and reality is soft-pedaled in the way an event is presented or a situation or an opinion or a belief is summed up. This, of course, is a way of obscuring the truth and, if it is serious in any context, how much more serious is it when it is a question of the most intimate and sacred matter of religion and of the soul's relationship with God."

The Pope called on the newsmen to center their attention on the council's essential significance and not on secondary or external aspects.

The council, he said, "can in the long run exert a happy influence on the relations between men in the social and even in the political sphere. But it is essentially a great religious event, and it is our earnest desire that you should help to make this fact well known."

"This will show you what great tact and discretion, what care for understanding and accuracy one may rightly expect here of a reporter with the honor of his noble profession at heart. We ask of all of you an effort to understand and to make others understand that these solemn conciliar sessions are primarily religious and spiritual."

The result of such an approach by the world press, the Pontiff stated, would be the favorable "attitude of world opinion toward the Catholic Church in general, her institutions and her teachings." He also noted that it would serve to uproot many old prejudices "which rest most often on inaccurate or incomplete information."

The Pope stressed that "people attribute to the Church doctrines which she does not profess, people

blame her for attitudes which she has taken in definite historical circumstances and they unjustifiably generalize those attitudes without taking into consideration their accidental and particular character.

"What occasion could be more fitting, gentlemen, than an ecumenical council to establish true contact with the life of the Church and to gain information from responsible sources which clearly reflect the thought of the episcopacy and the Universal Church here assembled. The mere announcement of the council has aroused in the whole world a remarkable interest to which you have contributed."

The Pontiff paid special tribute to modern means of communication in the coverage of the council's opening session. He said:

"We must congratulate you for this. It was thanks to your presence and to your often difficult work that for the first time in history the entire world was enabled to take part in the opening of an ecumenical council, directly by radio and television and also by press reports.

"It is our earnest desire that your accounts should arouse the friendly interest of the public in the council and eventually correct mistaken or incomplete views of it."

Pope John added: "You could make it known that there are no political machinations afoot. You will be able to see and to report the true motives which inspire the Church's action in the world, and bear witness to the fact that she has nothing to hide, that she follows a straight path without deviations, that she wants nothing so much as truth, for men's happiness and for fruitful concord among the nations of every continent.

"And so, thanks to you, many prejudices can be dissipated. In serving the truth you will have assisted at the same time that 'interior disarmament' which is the absolutely necessary condition for the establishment of true peace on this earth."

Pope John ended the audience with his apostolic blessing and then visited briefly with some of the newsmen who had crowded around him.

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Pope John

Following is a translation of the speech delivered (Oct. 13) by Pope John XXIII to journalists covering the ecumenical council.

The purpose of today's audience is to express the esteem we have for the representatives of the press and the importance we attribute to your profession.

On the day after our election, we arranged to meet a special group of journalists from all over the world. In the succeeding four years of our pontifical service, we have had several opportunities of addressing words of encouragement and exhortation to members of your profession.

For the purposes of the council we have opened, as you know, a press office and a secretariat for the different forms of communication. We have set up also a commission in the council to devote itself to the lay apostolate and to the apostolates of the press, radio and entertainment. This will show you the importance your vocation has for us and, at the same time, our desire to help you to carry it out well.

The solemn occasion of the opening of this 21st ecumenical council of the Catholic Church prompted us to give you a special mark of our goodwill. We also felt keenly that we must tell you personally how much we desire your loyal cooperation in presenting this great event to the public in its true colors.

We have, of set purpose, chosen the Sistine chapel to be the setting of this audience in order to manifest its importance. At the foot of Michelangelo's famous fresco of the Last Judgment—as we said yesterday to the special missions—each one can reflect with profit on his responsibilities. Yours, gentlemen, are great. You are at the service of truth and you come up to men's expectations in so far as you serve it faithfully.

We speak purposely of the expectations of men—of men, that is, in general—for though the press may have at one time reached no more than a select few, it is obvious that today it directs the thoughts and feelings and emotions of a great part of mankind. For this reason, the distortion of truth by the organs of information can have incalculable consequences.

There is admittedly a great temptation to pander to the taste of a particular section, to be more concerned with speed than accuracy, to be more interested in the "sensational" than in the objective truth. And so undue prominence is given to some incidental detail and the reality is softpedaled in the way an event is presented or a situation or an opinion or a belief is summed up.

That, of course, is a way of obscuring the truth,

and, if it is serious in any context, how much more so is it when it is a question of the most intimate and sacred matter of religion and the soul's relationship with God!

An ecumenical council has naturally external and secondary aspects, which can easily be used to satisfy the curiosity of an importunate public.

It can also, in the long run, exert a happy influence on the relations between men in the social, and even in the political, sphere.

But it is essentially a great religious event, and it is our earnest desire that you should help to make this fact well known. This will show you what tact and discretion, what care for understanding and accuracy, one may rightly expect here of a reporter with the honor of his noble profession at heart.

We ask all of you an effort to understand and to make others understand that these solemn conciliar sessions are primarily religious and spiritual.

By means of the conscientious fulfillment of your mission as reporters on the council, we look forward, gentlemen, to very happy results as regards the attitude of world opinion toward the Catholic Church in general, her institutions, and her teachings.

Deep-rooted prejudices can exist on this subject in different areas—and in particular where people do not enjoy faithful and objective reporting. These serve to keep alive in men's hearts pockets of resistance, of suspicion, and of misunderstanding, the consequences of which are regrettable for the advancement of harmony between men and nations.

These prejudices rest most often on inaccurate or incomplete information. People attribute to the Church doctrines which she does not profess, people blame her for attitudes which she has taken in definite historical circumstances, and they unjustifiably generalize those attitudes without taking into account their accidental and particular character.

What occasion could be more fitting, gentlemen, than an ecumenical council to establish true contact with the life of the Church and to gain information from responsible sources which clearly reflect the thought of the episcopacy and of the universal Church here assembled! The mere announcement of the council has aroused in the whole world a remarkable interest to which you have largely contributed.

And even yesterday—we must congratulate you for this—it was thanks to your presence and to your often difficult work that, for the first time in history, the entire world was enabled to take part in the opening of an ecumenical council, directly by radio and television, and also by the press reports. It is our earnest desire that your accounts should arouse the friendly interest of the public in the council and help eventually to correct mistaken or incomplete views of it.

You could make it known that there are no political machinations afoot. You will be able to see and to report the true motives which inspire the Church's action in the world, and bear witness to the fact that she has nothing to hide, that she follows a straight path without any deviations and that she wants nothing so much as the truth, for men's happiness and for a fruitful concord between the nations of every continent.

And so, thanks to you, many prejudices can be dissipated. In serving the truth you will at the same time have assisted that "interior disarmament" which is the absolutely necessary condition for the establishment of true peace on this earth.

These, gentlemen, are our hopes, our incentives and our desires. Permit us to add a word of gratitude. For we appreciate your efforts to inform the public of the manifestation of the Church's life, and we have, on our own account, good reason for satisfaction in the respectful understanding with which you have, in general, spoken of our own humble person.

Called by the designs of Providence to this high office, and that at an advanced age, after many and varied experiences, we find, certainly, comfort and encouragement in what is said about us: Our personality, character, apostolic enterprises, but none of that disturbs the tranquil peace of our soul. In 1953, when we took leave of France, which has ever remained dear to us, we said:

"For my personal consolation so long as I shall live—and wherever it may please the Holy Father to appoint me to a work and a responsibility in the service of the Church—I ask no more than that each good Frenchman, recalling my humble name and stay amongst you, may be able to say: he was a loyal and a peaceable priest; always and on every occasion a true and sincere friend of France."

We repeat today, gentlemen, that wish of 10 years ago and we extend it in applying it to your profession: We ask no more than that you may always and on every occasion be able to write down as our single and true title of honor: he was a priest before God and before the people, a true and sincere friend of all the nations.

And now, we will give you our blessing. In the words of the beautiful Biblical expression which is perhaps known to you, "a father's blessing is the buttress of his children's house" (Eccl. 3, 11). That is a thought that is familiar to us, one which an old father may permit himself when he looks with tenderness on his sons.

It is accordingly from an affectionate heart that we call down upon you, in conclusion, the best graces from on high, and we bestow upon you, and upon your families and all those who are dear to you, the apostolic blessing.

Pope Intends to Work, Suffer to Hasten Unity

Pope John XXIII told non-Catholics attending the ecumenical council that he intends to work and suffer to speed the achievement of Christian unity.

Pope John spoke at a special audience (Oct. 13) in the Vatican's Consistory Hall for 35 delegate-observers and guests representing 17 Orthodox and Protestant denominations.

The 35 were led into the audience by Msgr. Jan G. M. Willebrands, secretary of the Secretariat for Promoting Christian Unity.

The first two delegate-observers to enter were the representatives of the Russian Orthodox Church who had arrived from Moscow the day before. Others included observers from the Coptic Church of Egypt, the Syrian Orthodox Church, the Ethiopian Church, the Armenian Church, the Russian Orthodox Church Outside Russia and the Old Catholic Church, as well as Anglican, Lutheran, Presbyterian, Disciples of Christ, Quaker, Congregationalist and Methodist observers.

Among the seven official guests of the secretariat were the Rev. Stanley I. Stuber of Jefferson City, Mo., a Baptist, and the Rev. Joseph H. Jackson of Chicago, president of the National Baptist Convention, U.S.A., Inc.

The visitors, who showed warm sympathy toward the Pope, gathered in a semicircle around the Pontiff, who was seated not on the usual throne but in an armchair.

The observers and guests were introduced by Augustin Cardinal Bea, S.J., president of the secretariat, who expressed joy over the presence of so large a group of distinguished members of other faiths and his conviction that their presence was a first step toward ultimate Christian reunion.

The Pontiff then addressed the group and told them:

"It is now for the Catholic Church to bend herself to her work with calmness and generosity. It is for you to observe her with renewed and friendly attention."

He told the observers and guests that "there burns in my heart the intention of working and suffering to hasten the hour when for all men the prayer of Jesus at the Last Supper will have reached its fulfillment."

Pope John also recalled his friendly contacts with

non-Catholics when he was stationed as a papal diplomat at posts in Bulgaria, Greece, Turkey and Paris.

The Pope ended the meeting by expressing his joy that the observers had come to the council and giving them his blessing.

Following is a translation of the Pope's address, which was delivered in French:

"Today's most welcome meeting is to be simple and friendly, respectful and brief. The first word which rises up in my heart is the prayer taken from the 67th Psalm, which has a lesson for all, 'Blessed day by day be the Lord, who bears our burdens; God, who is our salvation' (Ps. 67, 20).

"When in 1952, Pope Pius XII most unexpectedly asked me to become the Patriarch of Venice, I told him that I did not need to reflect very long before accepting the appointment. For in the undertaking there was nothing at all of my own seeking; there was no desire in my heart of being appointed to one office or ministry rather than to another. My episcopal motto fitly provided my answer: 'Obedientia et Pax' (Obedience and Peace).

"And so when after 30 years in the direct service of the Holy See, I prepared myself to begin a new kind of life and found myself shepherd of the flock of Venice, which I was to tend for the next six years, I reflected and meditated upon those words of the Psalm:

"The Lord who bears our burdens; He carries us, what we are and what we possess; with His treasure in us and with our miseries.

"This same thought was present to me when I accepted, four years ago, the succession of St. Peter, and it has been so in what has followed right up to the announcement and the preparation of the council.

"In so far as it concerns my humble person, I would not like to claim any special inspiration. I content myself with the sound doctrine which teaches that everything comes from God. In this sense I have considered this idea of the council which began on Oct. 11 to be a heavenly inspiration. I confess to you that it was for me a day of great emotion.

"On that providential and historic occasion, I devoted all my attention to my immediate duty of preserving my recollection, of praying and giving thanks to God. But from time to time my eye ranged over the multitude

of sons and brothers and suddenly, as my glance rested upon your group, on each of you personally, I drew a special comfort from your presence.

"I will not say more about that at the moment, but will content myself with recording the fact. 'Blessed day by day be the Lord.' Yet, if you could read my heart, you would perhaps understand much more than words can say.

"Can I ever forget the 10 years passed at Sofia? Or the 10 more at Istanbul and Athens? They were 20 years of happy and delightful acquaintance with persons I revere and with young people filled with generosity upon whom I looked with affection, even though my work as representative of the Holy Father in the Near East was not explicitly concerned with them.

"Then again at Paris, which is one of the crossroads of the world, and was especially so immediately after the end of the last war. I had frequent meetings with Christians of many different denominations.

"I cannot remember any occasion on which we were divided on principle nor that there was ever any disagreement on the plane of charity in the common work of helping those in need, which the circumstances of the time made necessary. We did not haggle, we talked together; we did not have arguments, but we bore each other good will.

"One day long ago I gave to a venerable and aged prelate of an Oriental church, not in communion with Rome, a medal of the pontificate of Pius XI. This gesture was meant to be, and was, a simple act of friendly courtesy.

2,908 Eligible to Be Council Fathers

There are 2,908 churchmen throughout the world eligible to serve as council Fathers, a directory published by the ecumenical council's general secretariat has revealed.

Msgr. Fausto Vallainc, head of the council's press office, has announced that of this number, 2,540 prelates actually came here for the council. Some have had to return home for various reasons.

The secretariat's directory lists all prelates who had a right to serve as council Fathers as of Sept. 30, not those who have taken part in the council so far.

Italy, with 430 eligible council Fathers, has the most churchmen on the list. It is followed by the U.S. with 241, Brazil with 204 and France with 159.

Other countries with more than 50 eligible prelates

"Not long after, the old man, on the point of closing his eyes on the things of this earth, requested that, when he was dead, the medal of the Pope should be put on his breast. I saw it myself and the memory of it still moves me. I have mentioned this episode deliberately because in its simplicity and innocence, it is like a flower of the field which the return of spring allows one to pluck and offer.

"May the Lord always thus accompany our steps with His grace.

"Your welcome presence here and the emotion of our priestly heart (the heart of a bishop of the Church of God, as we said yesterday before the assembled council), the emotion of my beloved fellow workers and, I am certain of it, your own emotion too, combine to show you that there burns in my heart the intention of working and suffering to hasten the hour when for all men the prayer of Jesus at the Last Supper will have reached its fulfillment.

"But the Christian virtue of patience is not out of harmony with the equally fundamental virtue of prudence.

"And so I say again: 'Blessed day by day be the Lord.' For today let that suffice.

"It is now the task of the Catholic Church to bend herself to her work with calmness and generosity; your task is to observe her with renewed and friendly attention.

"May the inspiration of heavenly grace which moves hearts and rewards good works be upon all of you and all that is yours."

are Canada, 97; Spain, 95; India, 84; Germany, 68; Argentina, 66; Mexico, 65; Poland, 64; and Colombia, 52.

Not identified as to country in the list are the 97 heads of religious orders who may serve as council Fathers.

Excluding them, there are 1,089 prelates from Europe eligible to serve, as well as 489 from South America, 404 from North America, 374 from Asia, 296 from Africa, 84 from Central America and 75 from Oceania.

There are eligible Fathers from 134 countries, the directory shows. Of these, 44 are in Africa, 31 in Europe, 23 in Asia, 15 in Central America and the Caribbean, 11 in South America, 6 in Oceania and 4 in North America, including Bermuda.

Cardinal Bea Welcomes Non-Catholic Observers

Augustin Cardinal Bea, S.J., stressed the bond of Baptism which is "stronger than all our divisions" in an address given at a reception for non-Catholic observers and guests at the ecumenical council.

Cardinal Bea added that "Christians all over the world are daily becoming more aware of these bonds."

The Cardinal, president of the Secretariat for Promoting Christian Unity which gave the reception, also asked for the positive criticism and suggestions of the observers and guests.

In his reply to Cardinal Bea, Dr. Edmund Schlink, Lutheran faculty member of Germany's Heidelberg University, said that Pope John XXIII "by the initiative of his heart has created a new atmosphere of openness in regard to the non-Roman churches."

Cardinal Bea noted in his speech that a number of the Orthodox churches were not represented at the reception, but praised the efforts made by both Catholics and Orthodox to overcome the obstacles between them, even though the efforts were not completely successful.

The Cardinal welcomed the observers and guests, saying:

"Instead of a long listing of your titles, which I certainly do respect, please allow me to address you with these simple but so profound words: 'My Brothers in Christ.'"

Cardinal Bea said his greeting "plunges us immediately into the profound consciousness of the incommensurable grace of Baptism which has established bonds that are indestructible, stronger than all our divisions."

The Cardinal emphasized that these mutual bonds have led non-Catholic groups to send observers to the ecumenical council and the Pope to set up the Secretariat for Promoting Christian Unity to aid the observers.

He gave thanks to God that such a friendly meeting could take place but added:

"True, this work is not complete. There are above all a good number of venerable Orthodox churches of the East which are not officially represented. This fact is doubtlessly painful to both sides, for them and for us.

"Nevertheless we must recognize that great efforts have been made by both sides, without completely arriving at the clearance of the large obstacles that came between them. There remains for us only to pray to the

Divine Head of the Church that He multiply His mercies.

"Meanwhile, we shall exert ourselves to prevent our relations in Christ from suffering from it and so that these relations may not be affected by this setback. Above all it is necessary that our faith in the irresistible efficacy of the grace of Christ and in the work of the Holy Spirit and all baptized persons remain unweakened."

Cardinal Bea assured his listeners that the Secretariat for Promoting Christian Unity would "always be most willingly at your disposal."

"That is why," he continued, "I ask you to grant us complete confidence and thus to tell us very frankly—above all during the sessions especially organized for you by the secretariat—everything that you dislike, to share with us your positive criticisms, your suggestions, your desires."

The Cardinal said he could not promise a solution for every problem but that he and his staff would work to assist them in all things and do everything possible for them. Among special efforts of the secretariat will be weekly Tuesday briefings for observers and guests.

Dr. Schlink, who was spokesman for the observers and guests, said in his reply to Cardinal Bea's welcoming speech:

"So far there have only been meetings of individuals and small gatherings between Catholics and non-Catholics. We consider it great progress that these meetings should now have led to the one at this council which has an official character."

Dr. Schlink pointed out that observers have been given the same list of proposals as the council Fathers and now are offered the opportunity to comment on them, a fact which they deeply appreciate. He said that while there are still many obstacles to a full realization of Christian unity, there is now hope for a true dialogue between Catholics and non-Catholics.

"I am convinced," he concluded, "that divided Christianity has more in common when it comes to the substance of revealed truth than would appear in the different versions of it. Which shows that the Bible belongs to all of us together and that much may be expected from continued interfaith cooperation in the development of Biblical studies."

Cardinal Bea

Following is the text of remarks made Oct. 15 in Rome's Columbus Hotel by Augustin Cardinal Bea, President of the Secretariat for Promoting Christian Unity, to non-Catholic observers delegated to attend the Second Vatican Ecumenical Council.

My dear brothers in Christ:

Instead of listing at length your titles, which I certainly do respect, please allow me to address you with these simple yet very profound words, "My brothers in Christ."

This title plunges us immediately into the profound consciousness of the immeasurable grace of Baptism which has created bonds that are indestructible, stronger than all our divisions. Christians all over the world are daily becoming more conscious of these bonds.

These bonds have prompted authorities to delegate you as observers to the Council of the Roman Catholic Church. And these same bonds prompted His Holiness Pope John XXIII to create the Secretariat for Promoting Christian Unity, in order that the non-Catholic Christian communities may better follow the council's work.

Now that this fraternal encounter, longed for by so many baptized persons, has become a reality, I believe that the first and most sincere feeling of all is one of the gratitude that lets us say with St. Paul, "Blessed be the God and Father of Our Lord Jesus Christ, the Father of mercies and the God of all comfort" (2 Cor. 1,3).

Indeed it is not the work of man, of flesh and blood, but the work of the goodness, mercy and Grace of our God who, by the merits of our God and Savior Jesus Christ has moved all of us through His Divine Spirit—the Spirit who dwells also in the heart of each one of us—according to St. Paul: "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba, Father'" (Gal. 4,6). "By the Lord this has been done, and it is wonderful in our eyes" (Matt. 21, 42).

True, this work is not complete. There are above all a good number of venerable Orthodox Churches of the East which are not officially represented. This fact is doubtless painful for both sides, for them and for us.

Nevertheless, we must recognize that great efforts have been made by both sides, without completely arriving at the clearance of the large obstacles that came between.

There remains for us only to exert ourselves in preventing our relations in Christ from suffering from it, and to [strive] that these relations be not affected by this setback.

Above all, it is necessary that our faith, in the irresistible efficacy of the grace of Christ and in the work of the Holy Spirit in all baptized persons be not weakened.

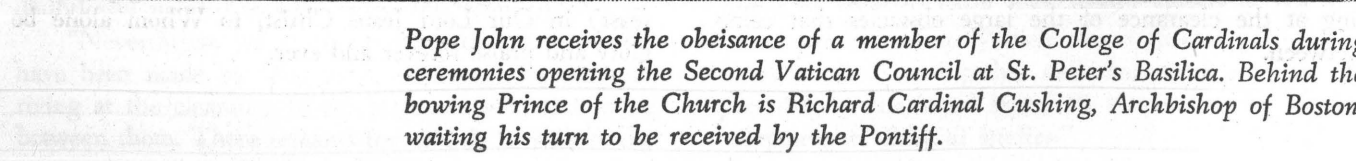
It is undoubtedly in this same spirit of prayer and confidence in God's Grace and the spirit of mutual charity and trust that we all want, during the council, to give ourselves to this task; it is a task that ultimately has been entrusted to us by Christ Himself. I hope that you all will have found in our secretariat, insofar as possible, all of the understanding and all of the fraternal help that will allow you to perform your task easily and successfully.

We shall try to achieve little by little what perhaps could not have been done from the beginning, because, among other reasons, this is the first time such a task has been undertaken. All of the members of the secretariat will always be most willingly at your disposal and I myself shall be the same, in every measure allowed by my work within the council.

This is the reason why I ask you to grant us complete confidence and thus to tell us very frankly—above all during the sessions specially organized for you by the secretariat—everything you dislike, to share with us your positive criticisms, your suggestions and your desires.

Of course, I cannot promise you to find a solution for every problem. But I do assure you that we shall be grateful to you for your confidence, that we shall try to consider everything sincerely in Christ, in order to do, as far as we are permitted, everything that can be done now and in the future.

These are the thoughts that I wanted to confide to you on the occasion of this family gathering. I believe it is for all of us a spiritual feast, a kind of "agape" (love feast) in Our Lord Jesus Christ, to Whom alone be glory and praise forever and ever.



3rd General Congregation

October 20, 1962

The Fathers of the ecumenical council have issued a message to the peoples of the world calling for peace and social justice for all mankind.

The message proclaimed that "all men are brothers irrespective of the race or nation to which they belong."

The council adopted the message at its third general session (Oct. 20). The session opened with a Mass offered by Bishop Martien Jansen of Rotterdam, the Netherlands.

The council's general secretary, Archbishop Pericle Felici, after reading the names of Fathers elected to seven of the 10 council commissions, then read the message, which had been proposed by the Council Presidency with the approval of Pope John XXIII.

The text of the message was distributed to all present and half an hour was given for studying it and expressing views on it. It was then approved and adopted by the Fathers.

The message opened with the words:

"We wish to convey to all men and to all nations the message of salvation, love and peace which Jesus Christ, Son of the Living God, brought to the world and entrusted to the Church."

The Fathers noted that "in the course of our meetings under the guidance of the Holy Spirit, we intend to seek the most effective ways of renewing ourselves and becoming ever more faithful witnesses of the Gospel of Christ.

"We shall strive to propose to the men of our times the truth of God, integral and pure, so that they may understand it and accept it freely."

Stressing that the Fathers are united and love their brothers in Christ, the message declared:

"We, therefore, who are followers of Christ, are not estranged from earthly concerns . . . While we hope that the Faith may shine more clearly and brightly from the work of the council, we expect therefore a spiritual renewal which may also yield a happy impetus to human welfare, that is to the findings of science, the progress of the arts and technology and a greater diffusion of culture."

The Fathers continued:

"We, united here from every nation under heaven, carry in our hearts the anxieties of all peoples entrusted

to us, the anxieties of body and soul, sorrows, desires and hopes."

The message affirmed the council's concern and interest in the weak and poor and said:

"We are constantly attentive to those who, deprived of the necessary assistance, have not yet reached a standard of living worthy of man. For this reason, in the performance of our earthly mission, we take into great account all which pertains to the dignity of man and all which contributes toward the real brotherhood of nations."

The Fathers then singled out two problems "of greater importance proposed to us—peace among the world's peoples and social justice."

The message pointed out that Pope John has "recommended everything that favors peace among peoples. There is no man who does not detest war and does not ardently desire peace. But this is the greatest wish of the Church who is the mother of all."

The Fathers added that the Church "tends, moreover, with all her strength to unite all peoples and to create among them a mutual esteem of sentiments and of works. Is not this our conciliar assembly—admirable for its diversity of races, nations and tongues—testimony of a community bound by fraternal love, which it bears as a visible sign? We proclaim that all men are brothers irrespective of the race or nation to which they belong."

Speaking of social justice, the message referred to the teachings of Pope John's encyclical, *Mater et Magistra*, and said that it "shows clearly how absolutely necessary the Church is to the world today to denounce injustices and shameful inequalities, to restore the true order of goods and things so that, according to the principles of the Gospels, the life of man may become more human."

The message declared:

"We humbly and ardently invite all to collaborate with us to establish in the world a more ordered way of living and greater brotherhood. We invite everyone, not only our brothers of whom we are the pastors, but all our brothers who believe in Christ and all men of good will . . .

"It is our ardent desire that in this world, which is still so far from the desired peace because of the threats engendered by scientific progress itself—marvellous prog-

ress but not always intent on the supreme law of morality—the light of the great hope in Jesus Christ, our only Saviour, may shine.”

* * * *

The elections for the 10 specialized working commissions of the Second Vatican Ecumenical Council gave substantial representation to bishops from the United States and Canada.

Under regulations announced by Pope John XXIII in September, each of the 10 commissions is composed of a president appointed by the Pope, 16 members elected by the Fathers of the council, and eight other members named by the Pope.

The first balloting results were announced at the third general congregation of the council Fathers, four days after the voting took place. It was announced first that Pope John had dispensed Article 39 of the council regulations, thus eliminating the requirement of an absolute majority to win a place on one of the commissions.

This was done, it was explained, for the purpose of proceeding without delay to the work of the council. The first 16 council Fathers with the greatest number of votes in the tabulations for the individual commissions were therefore considered elected. This precluded the need for a long series of run-off elections.

Archbishop Pericle Felici, secretary general of the council, read the names of the Fathers elected to seven of the 10 commissions, stating that the balloting for the three remaining commissions had not then been finally tabulated. Also revealed to the council were the names of the eight additional members appointed by Pope John to the Commission for the Sacred Liturgy. The liturgy is the council's first topic for deliberation.

The names of the men elected to the other three commissions were made public two days later (Oct. 22), when the council Fathers gathered for their fourth general meeting. The 10 commissions are all headed by cardinals of the Vatican. The Americans and Canadians elected to the commissions in the order of the number of votes cast for them are:

The Commission on the Sacred Liturgy—Archbishop Paul J. Hallinan of Atlanta and Bishop Albertus Martin of Nicolet, Que.

Doctrinal Commission for Faith and Morals—Paul Emile Cardinal Leger, Archbishop of Montreal; Archbishop Maurice Roy of Quebec; Archbishop John F. Dearden of Detroit; Bishop John J. Wright of Pittsburgh, and Auxiliary Bishop James H. Griffiths of New York. Also elected to the same commission was Canal Zone-born Auxiliary Bishop Mark McGrath of Panama.

Commission for the Oriental Churches—Ukrainian Rite Archbishop Ambrose Senyshyn of Philadelphia and Bishop Bryan J. McEntegart of Brooklyn.

Commission for the Missions—Auxiliary Bishop Fulton J. Sheen of New York.

Commission for the Lay Apostolate, the Press and Entertainment—Archbishop William E. Cousins of Milwaukee and Archbishop Martin J. O'Connor, rector of the North American College, Rome.

Commission for Bishops and Government of Dioceses—James Francis Cardinal McIntyre, Archbishop of Los Angeles; Archbishop Karl J. Alter of Cincinnati, and Archbishop Marie Joseph Lemieux of Ottawa.

Commission for Discipline of the Clergy and the Christian People—Joseph Cardinal Ritter, Archbishop of St. Louis; Archbishop Lawrence J. Shehan of Baltimore, and Coadjutor Archbishop Philip F. Pocock of Toronto.

Commission for Discipline of the Sacraments—Archbishop Joseph T. McGucken of San Francisco, Auxiliary Bishop Valerian Belanger of Montreal, and Bishop Francis F. Reh of Charleston.

Commission for the Religious—Archbishop George Flahiff of Winnipeg, Bishop Edward C. Daly, O.P., of Des Moines, and Bishop Joseph McShea of Allentown.

Commission on Seminaries, Studies and Catholic Schools—Archbishop Patrick A. O'Boyle of Washington, Coadjutor Archbishop John P. Cody of New Orleans, and Bishop Marius Pare of Chicoutimi, Que.

All the Council Fathers were required to fill out their 160 choices in script. The very number of names to be given—with their titles and diocese of origin—was formidable.

But it was especially difficult for some of the council Fathers of the Eastern Rites who ordinarily do not use the Roman alphabet.

In many cases the seminarians tallying the vote found ballots to be illegible. When the tabulators and the official examiners all found it impossible to decipher a name, the choice was voided.

* * * *

Here is the list of the 160 elected members of the 10 working commissions of the ecumenical council, together with the eight members of the liturgical commission named by Pope John XXIII:

Commission on the Sacred Liturgy (Arcadio Cardinal Larraona, C.M.F., president)—Bishop Franz Zauner of Linz, Austria; Bishop Carlo Rossi of Biella, Italy; Bishop Karel Justien Calewaert of Ghent, Belgium; Auxiliary Bishop Henri Jenny of Cambrai, France; Bishop Otto Spuelbeck of Meissen, East Germany; Archbishop Francis J. Grimshaw of Birmingham, England; Archbishop Paul J. Hallinan of Atlanta;

Also Bishop Guillaume van Bekkum, S.V.D., of Ruteng, Indonesia; Auxiliary Bishop Joseph Malula of Leopoldville, the Congo; Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy; Bishop Alfred Pichler of Banjaluka, Yugoslavia; Bishop Enrique Rau of Mar del Plata, Argentina; Bishop Franciszek Jop, Opole, Poland; Bishop Jesus Enciso Viana of Majorca; Bishop Joseph Albertus Martin of Nicolet, Que.; and Bishop Cesario

D'Amato, O.S.B., Abbot Nullius of St. Paul's-Outside-the-Walls, Rome.

The following were appointed to the liturgical commission by the Pope:

Paolo Cardinal Giobbe, Andre Cardinal Jullien and Anselmo Cardinal Albareda, O.S.B., all of the Vatican administrative staff; Bishop Willem M. Bekkers of 's Hertogenbosch, the Netherlands; Coadjutor Bishop Bernardo Fey Schneider of Potosi, Bolivia; Bishop Ramon Masnou Boixeda of Vich, Spain; Father Pietro Schweiger, C.M.F., superior general of the Claretians, and Abbot Jean Prou, O.S.B., of Solesmes, superior general of the Benedictine Congregation of France.

Doctrinal Commission for Faith and Morals (Alfredo Cardinal Ottaviani, president)—Bishop Joseph Schroeff of Eichstaett, Germany; Archbishop Gabriel Garrone of Toulouse, France; Franziskus Cardinal Koenig, Archbishop of Vienna; Archbishop Alfredo Scherer of Porto Alegre, Brazil; Bishop Jan van Dodewaard of Haarlem, the Netherlands; Paul Emile Cardinal Leger, Archbishop of Montreal; Archbishop Ermenegildo Florit of Florence, Italy;

Also Archbishop John F. Dearden of Detroit; Bishop Andre Charue of Namur, Belgium; Bishop John J. Wright of Pittsburgh; Auxiliary Bishop Mark C. McGrath, C.S.C., of Panama; Auxiliary Bishop James H. Griffiths of New York; Archbishop Maurice Roy of Quebec; Rufino Cardinal Santos, Archbishop of Manila; Archbishop Franjo Seper of Zagreb, Yugoslavia, and Archbishop Giovanni Peruzzo, Bishop of Agrigento, Italy.

Commission for the Oriental Churches (Amleto Cardinal Cicognani, president)—Ukrainian Rite Archbishop Ambrose Senyshyn of Philadelphia; Bishop Giuseppe Perniciaro, Ordaining Bishop of the Italo-Albanian Rite Catholics of Sicily; Abbot Johann Hoeck, O.S.B., of Scheyern Abbey, Pfaffenhofen, Germany, president of the Benedictine Congregation of Bavaria; Archbishop Antoni Baraniak of Poznan, Poland; Melkite Rite Patriarch Maximos IV Saigh of Antioch; Coadjutor Archbishop Gabriel Bukatko of Belgrade, Yugoslavia; Syro-Malabarese Rite Archbishop Joseph Parecattil of Ernakulam, India; Archbishop Neophyte Edelby of the titular Archdiocese of Edessa in Osroene for the Melkites.

Also, Archimandrite Teodoro Minisci, Abbot Nullius of the Basilian monastery of Grottaferrata in Rome and superior general of the Italian Congregation of Basilian monks; Archbishop Manuel da Silveira d'Elboux of Curitiba, Brazil; Archbishop Ivan Bucko, Apostolic Visitor for Byzantine Rite Ukrainians in Western Europe; Bishop Andrea Sapelak, Apostolic Visitor for Byzantine Rite Ukrainians in Argentina; Fernando Cardinal Quiroga y Palacios, Archbishop of Santiago de Compostela, Spain; Malankara Rite Archbishop Gregorios Thangalathil of Trivandrum, India; Bishop Bryan J. McEnte-

gart of Brooklyn, and Bishop Martien Jansen of Rotterdam.

The following were elected to the Commission for the Missions (Gregorio Pietro Cardinal Agagianian, president)—Laurean Cardinal Rugambwa, Bishop of Bukoba, Tanganyika; Coadjutor Bishop Guy Riobe of Orleans, France; Auxiliary Bishop Fulton J. Sheen of New York, U.S. national director of the Society for the Propagation of the Faith; Archbishop Jean Baptiste Zoa of Yaounde, Cameroun; Archbishop Aurelio Signora, prelate nullius of Pompei, Italy; Bishop Alfonso Escalante, superior general of the Guadalupe Institute of the Foreign Missions of Mexico;

Also Thomas Cardinal Tien, S.V.D., exiled Archbishop of Peking, China, and Apostolic Administrator of the Archdiocese of Taipeh, Formosa; Archbishop Maurice Perrin of Carthage, Tunisia; Bishop Alfonso Ungarelli, prelate nullius of Pinheiro, Brazil; Archbishop Gaetano Pollio of Otranto, Italy; Archbishop Mariano Rossell of Guatemala, Guatemala; Coadjutor Bishop Juan Sison of Nueva Segovia, Philippines; Archbishop Pius Kerketta, S.J., of Ranchi, India; Bishop Jose Lecuona Labandibar, superior general of the Spanish Institute of the Foreign Missions; Archbishop Luciano Perez of Burgos, Spain, and Bishop Oscar Sevrin, S.J., retired Bishop of Raigarh-Ambikapur, India.

The following were elected to the Commission for the Lay Apostolate, the Press and Entertainment (Fernando Cardinal Cento, president)—Bishop Franz Hengsbach of Essen, Germany; Bishop Jacques Menager of Meaux, France; Auxiliary Bishop Jose Armando Gutierrez Granier of La Paz, Bolivia; Stefan Cardinal Wyszynski, Archbishop of Gniezno and Warsaw; Bishop Angel Herrera of Malaga, Spain; Bishop Stefan Laszlo of Eisenstadt, Austria; Archbishop Evasio Colli, Bishop of Parma, Italy; Archbishop William E. Cousins of Milwaukee; Bishop John E. Petit of Menevia, Wales;

Also, Archbishop Martin J. O'Connor, rector of the North American College, Rome; Bishop Manuel Larraín of Talca, Chile; Bishop Gerhardt H. de Vet of Breda, the Netherlands; Bishop Eugenio de Araujo Sales, Apostolic Administrator of the Archdiocese of Natal, Brazil;

Bishop Joseph Blomjous, W.F., of Mwanza, Tanganyika; exiled Archbishop Paul Yu Pin of Nanking, China; and Raul Cardinal Silva Henriquez, S.D.B., Archbishop of Santiago, Chile.

The following were elected to the Commission for Bishops and the Government of Dioceses (Paolo Cardinal Marella, president)—Archbishop Emile Guerry of Cambrai, France; Archbishop Hermann Schaefele of Freiburg, Germany; Bishop Michael Browne of Galway, Ireland; Coadjutor Archbishop Pierre Veuillot of Paris; Bishop George P. Dwyer of Leeds, England; James Francis Cardinal McIntyre, Archbishop of Los Angeles; Arch-

bishop Miguel Dario Miranda y Gomez of Mexico City;

Also, Archbishop Karl J. Alter of Cincinnati; Archbishop Marie-Joseph Lemieux, O.P., of Ottawa; Archbishop Alberto Castelli, secretary of the Italian Bishops' Conference; Bishop Giuseppe Piazzi of Bergamo, Italy; Bishop Raul Primatesta of San Rafael, Argentina; Bishop Giuseppe Gargitter of Bressanone, Italy; Bishop Pablo Correa Leon of Cucuta, Colombia; Archbishop Louis Mathias, S.D.B., of Madras and Mylapore, India; and Jose Cardinal Bueno y Monreal, Archbishop of Seville, Spain.

The following were elected to the Commission for the Discipline of the Clergy and Christian People (Pietro Cardinal Ciriaci, president)—Bishop Henri Mazerat of Angers, France; Archbishop Alfred Bengsch, Bishop of Berlin; Bishop Heinrich Janssen of Hildesheim, Germany; Bishop Miguel Raspanti of Moron, Argentina; Bishop Leo Lommel of Luxembourg; Joseph Cardinal Ritter, Archbishop of St. Louis; Coadjutor Archbishop Philip F. Pocock of Toronto; Archbishop Lawrence J. Shehan of Baltimore;

Also, Bishop Luis Baccino of San Jose de Mayo, Uruguay; Bishop Guillaume Van Zuylen of Liege, Belgium; Archbishop Enrico Nicodemo of Bari, Italy; Archbishop Agnelo Rossi of Ribeirao Preto, Brazil; Bishop Vicente Enrique y Tarancon of Solsona, Spain; Archbishop Francois Marty of Rheims, France; Archbishop Manuel Trindade Salgueiro of Evora, Portugal; and Archbishop Norberto Perini of Fermo, Italy.

The following were elected to the Commission for Discipline of the Sacraments (Benedetto Cardinal Aloisi Masella, president)—Archbishop Jose Garcia of Valladolid, Spain; Archbishop Josef Schneider of Bamberg, Germany; Archbishop Joseph T. McGucken of San Francisco; Bishop Franz von Streng of Basel and Lugano, Switzerland; Archbishop Armando Fares of Catanzaro, Italy; Auxiliary Bishop Valerian Belanger of Montreal; Coadjutor Archbishop Antonio Alves de Siqueira of Sao Paulo, Brazil;

Also, Bishop Crispulo Benitez Fonturvel of Barquisimeto, Venezuela; Bishop Jean Van Cauwelaert, C.I.C.M., of Inongo, the Congo; Bishop Alexandre Renard of Versailles, France; Coadjutor Bishop Anibal Mar-

icevich Fleitas of Villarrica, Paraguay; Bishop Pierre Puech of Carcassonne, France; Bishop Francis F. Reh of Charleston; Bishop Luke K. Arai of Yokohama, Japan; Auxiliary Bishop Thomas W. Muldoon of Sydney, Australia; and Archbishop Marc Lallier of Marseilles, France.

The following were elected to the Commission for Religious (Valerio Cardinal Valeri, president)—Bishop Gerard Huyghe of Arras, France; Bishop Karl Leiprecht of Rottenburg, Germany; Bishop Arturo Tabera Araoz of Albacete, Spain; Bishop Girolamo Bortignon, O.F.M. Cap., of Padua, Italy; Juan Cardinal Landazuri Ricketts, O.F.M., Archbishop of Lima, Peru; Bishop George Beck, A.A., of Salford, England; Abbot Benedict Reetz, O.S.B., of Beuron, Germany, president of the Benedictine Congregation of Beuron; Bishop Bernardino Echeverria Ruiz, O.F.M., of Ambato, Ecuador;

Also, Archbishop George Flahiff, C.S.B., of Winnipeg; Bishop Edward C. Daly, O.P., of Des Moines; Bishop Benedict Tomizawa of Sapporo, Japan; Archbishop Joseph Urtasun of Avignon, France; Father Agostino Sepinski, O.F.M., superior general of the Franciscan Friars Minor; Bishop Thomas V. Cahill of Cairns, Australia; Bishop Joseph McShea of Allentown, Pa.; and Archbishop Paolo Botto of Cagliari, Italy.

Commission for Seminaries, Studies and Catholic Schools (Giuseppe Cardinal Pizzardo, president)—Archbishop Patrick A. O'Boyle of Washington; Archbishop Alfredo Silva of Concepcion, Chile; Archbishop Marcelino Olaechea, S.D.B., of Valencia, Spain; Bishop Joseph Hoeffner of Muenster, Germany; Bishop Jules Daem of Antwerp, Belgium; Bishop Michael Klepacz of Lodz, Poland; Bishop John C. Cody of London, Ont.; Auxiliary Bishop Giovanni Colombo of Milan, Italy; Bishop Ramon Bogarin of San Juan de las Misiones, Paraguay;

Also, Archbishop Denis E. Hurley, O.M.I., of Durban, South Africa; Bishop Antoine Cazaux of Lucon, France; Archbishop Emile Blanchet, rector of the Catholic Institute of Paris; Archbishop Octaviano Marquez Toriz of Puebla, Mexico; Auxiliary Bishop Vicente Marchetti Zioni of Sao Paulo, Brazil; Archbishop Arrigo Pintonello, Military Ordinary for Italy; and Bishop Marius Pare of Chicoutimi, Que.

Text of Council's Message to World

Following is an unofficial translation of the Latin text of the message of the Fathers of the Second Vatican Council in which they promised to work for peace and social justice and stressed that "all men are brothers irrespective of the race or the nation to which they belong."

We wish to convey to all men and to all nations the message of salvation, love and peace which Jesus Christ, Son of the living God, brought to the world and entrusted to the Church.

In fact, it is for this reason that we, the successors of the apostles, all united in prayer with Mary, the Mother of Jesus, forming one single apostolic body whose head is the successor of Peter, are gathered here at the invitation of His Holiness Pope John XXIII.

Under the guidance of the Holy Spirit, we intend in this meeting to seek the most effective ways of renewing ourselves and of becoming increasingly more faithful witnesses of the Gospel of Christ.

We will strive to propose to the men of our times the truth of God in its entirety and purity so that they may understand it and accept it freely.

Conscious of our duties as pastors, we wish deeply to meet the demands of those who seek God "and perhaps grope after him and find him though he is not far from any one of us" (Acts 17: 27).

Faithful, therefore, to the mandate of Christ, who offered Himself a holocaust "in order that he might present to himself the Church in all her glory . . . but that she might be holy and without blemish" (Eph. 5: 27) we shall devote ourselves with all our energies, with all our thoughts toward renewing ourselves and the faithful entrusted to us, that the image of Jesus Christ, which shines in our hearts "to give enlightenment concerning the knowledge of the glory of God" (II Cor. 4:6) may appear to all people.

We believe that the Father loved the world so much He gave His Son to save it; and that He freed us from the slavery of sin through this same Son, "that he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross" (Col. 1:20) that we might be called and truly be His sons.

Moreover, we receive the Holy Spirit from the Father that, living the life of God, we may love God and

our brothers, with whom we are united in Christ.

We, therefore, the followers of Christ, are not estranged from earthly concerns and toils. Indeed, the faith, hope and charity of Christ urges us to serve our brothers in imitation of the example of the Divine Master who "has not come to be served, but to serve" (Matt. 20:28).

Neither was the Church born, therefore, to dominate but to serve. ". . . He laid down His life for us; and we likewise ought to lay down our life for the brethren" (1 John 3:16).

While we hope that the Faith may shine more clearly and brightly from the work of the council, we also expect a spiritual renewal which may provide a happy impetus for human welfare; that is, the findings of science, the progress of the arts and of technology, and a greater diffusion of culture.

United here from every nation under heaven, we carry in our hearts the anxieties of all peoples entrusted to us, the anxieties of body and soul, sorrows and desires, and hopes. We turn our mind constantly toward all the anxieties afflicting men today.

Our concern is directed especially to the more humble, the more poor, the weaker, and, in keeping with the example of Christ, we feel compassion for the throngs who suffer hunger, misery and ignorance.

We are constantly attentive to those who, deprived of the necessary assistance, have not yet reached a standard of living worthy of man.

For this reason, in performing our earthly mission, we take into great account all that pertains to the dignity of man and all that contributes toward the real brotherhood of nations. "For the love of Christ impels us" (2 Cor. 5:14); in fact, "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 John 3:17).

Here are two great problems facing us:

In his broadcast message of Sept. 11, 1962, His Holiness Pope John XXIII stressed two points especially.

First of all, he recommended everything that favors peace among peoples.

There is no man who does not detest war and who does not ardently desire peace. This is the greatest wish of the Church who is the mother of all. Through the voice of the Roman Pontiffs, she has never ceased to proclaim not only her love for peace, but also her resolve for peace, always ready to give herself wholeheartedly and effectively to every sincere proposal.

She tends, furthermore, with all her strength, to unite all peoples and to create among them a mutual esteem of sentiments and of works.

Is not this conciliar assembly—admirable for its diversity of races, nations and tongues—a testimony of a community bound by fraternal love which it bears as a visible sign?

We proclaim that all men are brothers, irrespective of the race or nation to which they belong.

Secondly, the Pope urges all to social justice. The doctrine outlined in the encyclical letter, "Mater et Magistra" (Mother and Teacher), clearly shows how the Church is needed by the world today to denounce injustices and shameful inequalities and to restore the

true order of goods and things so that, according to the principles of the Gospel, the life of man may become more human.

We have neither the riches nor the powers of the earth, but we place our faith in the strength of the Holy Spirit, promised by Jesus Christ to His Church.

Therefore, we humbly and ardently invite all to collaborate with us to establish in the world a more ordered way of living and greater brotherhood. We invite all, not only our brothers of whom we are the pastors, but all our brothers who believe in Christ and all men of good will whom "God . . . wishes . . . to be saved and to come to the knowledge of the truth" (1 Tim. 2:4).

In fact, it is the divine will that the kingdom of God through the means of charity, shine even now, in a certain sense, upon earth, almost in anticipation of the eternal kingdom.

It is our ardent desire that the light of the great hope in Jesus Christ our only Savior may shine, in this world which is still so far from the desired peace because of the threats engendered by scientific progress itself—marvelous progress—but not always intent upon the supreme law of morality.

New Program Arranged For U.S. Newsmen

A program designed to assist newsmen of U.S. secular papers in covering the ecumenical council has been started here.

Each day on which there is a council session, newsmen will meet afterward with a panel of U.S. priests, experts in various fields, who will answer questions and explain points relating to Church terminology and practices.

It is believed these explanations will help reporters in interpreting the bulletins issued before the meetings by the council press office.

The program has been set up through the Rome office of the National Catholic Welfare Conference by a committee composed of Bishop Albert R. Zuroweste of Belleville, Ill., as chairman; Archbishop Paul J. Hallinan of Atlanta, Bishop Thomas K. Gorman of Dallas-Fort Worth, Bishop John J. Wright of Pittsburgh, Auxiliary Bishop James H. Griffiths of New York and Auxiliary Bishop Philip M. Hannan of Washington.

The panel of experts includes Fathers Francis J. Connell, C.S.S.R., of the Catholic University of America, whose field is theology; Francis J. McCool, S.J., of New York, professor at the Pontifical Biblical Institute of

Rome, whose field is Sacred Scripture; John B. Sheerin, C.S.P., of New York, editor of the Catholic World, whose interest is in ecumenical activity; Edward L. Heston, C.S.C., procurator general of the Holy Cross Fathers, whose field is canon law; William H. Keeler of the Harrisburg diocesan tribunal, whose field is theology and canon law; Frederick R. McManus of Boston and the Catholic University of America, whose field is the liturgy; Eugene H. Maly of Mount St. Mary Seminary of West Norwood, Ohio, whose field is Sacred Scripture; Robert F. Trisco of Chicago and Catholic University, whose field is Church history; and John P. McCormick, S.S., rector of the Sulpician seminary in Washington, whose field is dogmatic theology and liturgy.

William H. Fanning, Jr., of the Catholic News of New York, presided at the opening session of the panel, introducing panelists and serving as chairman.

Since the first topic being considered by the council is the liturgy, newsmen centered on this subject at the meeting. Questions were directed chiefly at Fathers McManus, Connell, Heston and Sheerin.

BURKE WALSH

4th General Congregation

October 22, 1962

Twenty-one Fathers of the general council opened debate on the liturgy at the fourth general congregation.

Among those participating in the discussion at the closed meeting were Francis Cardinal Spellman, Archbishop of New York, and Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

The council press office said in a bulletin that the liturgy was scheduled as the first topic because the work of the council is directed primarily toward the task of an internal renewal of the Church.

The project on the sacred liturgy consists of a preface and eight chapters.

The first chapter outlines the general principles for renewal and promotion of the liturgy. It explains the nature and importance of the liturgy in the life of the Church and then deals with liturgical formation and with participation of the faithful in the liturgy, outlining the rules and general principles which must be respected for renewal and reform.

The first chapter ends with paragraphs concerning liturgical life in the diocese and in the parish and with ways of promoting pastoral action.

The second chapter deals with the mystery of the Eucharist, the Holy Mass and with sacramental celebration. The third chapter is devoted to sacraments and to sacramentals and revision of the ritual. There also are paragraphs which deal with burial.

Chapter four deals with the Divine Office and other prayers. The fifth is concerned with the liturgical year and calendar. The sixth deals with sacred vestments and vessels. The seventh and eighth are dedicated to sacred music and art.

The session began promptly at 9 a.m., with a Mass celebrated by Archbishop Lorenz Jaeger of Paderborn, Germany. The president of the day's session was Norman Cardinal Gilroy, Archbishop of Sydney, Australia.

The first order of business was the reading of the names of the Fathers elected to posts on three commissions which had not been announced previously.

After the lists were read, showing that 42 nations are represented by the 160 elected Fathers, Arcadio Cardinal Larraona, president of the Commission on Sacred Liturgy, spoke. He made a number of declarations on the subject of the liturgy and then yielded to Father

Ferdinando Antonelli, O.F.M., secretary of the commission, who read the project proposed for the first discussion.

In explaining why the council took up the liturgy first, the council press office said: "The work of Redemption, pre-announced by God in the Sacred Scripture and fulfilled by Christ, is continued in the Church chiefly through the liturgy, through the Sacrifice of the Cross perpetually renewed on the altar, through the sacraments and through daily tribute of public prayer."

The press office's bulletin said that liturgy could be defined as "worship rendered to God by the Church. It is not only an external and sensible part of the divine worship or an instructive ceremonial; neither can it be considered as a simple collection of the laws and precepts through which the ecclesiastical hierarchy governs the acts of worship. Though not combining within itself the whole activity of the Church, liturgy is the font from which grace flows and is the terminus to which souls are directed."

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While the council's general congregations were recessed on Sunday, Oct. 21, the council's Commission on Sacred Liturgy held a meeting that morning presided over by Arcadio Cardinal Larraona, C.M.F., and attended by all 24 members and consultors.

Cardinal Larraona named as his vice presidents Paolo Cardinal Giobbe and Andre Cardinal Jullien, both members of the Vatican administrative staff. As secretary he named Father Ferdinando Antonelli, O.F.M., Promoter General of the Faith, and thus one of the top officials of the Sacred Congregation of Rites.

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Pope John XXIII has named as council Fathers the generals of all congregations of men Religious with more than 1,000 professed members.

According to the norms of canon law only the generals of religious orders with solemn vows may take part in the council. However, in the case of the Vincentian and the Pallotine Fathers, Pope John made exceptions and admitted their generals to the council since both are exempt communities although they do not take solemn vows.

The Pope's ruling brings to the council the heads

of many of the Church's youngest and most active mission congregations. Among the religious congregations whose superiors general now have a voice and vote in the council are such large and prominent communities as the Redemptorists (9,030 members), Oblates of Mary Immaculate (7,500), Holy Cross Fathers (3,127), Salesians (21,048) and Divine Word Fathers (5,436).

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Pope John XXIII has named Archbishop Matthew Kavukatt of Changanacherry, India, to replace Archimandrite Teodoro Minisci, Abbot Nullius of the Basilian monastery of Grottaferrata near Rome and Superior General of the Italian Congregation of Basilian monks,

on the Commission for the Oriental Churches.

The Pope appointed Archimandrite Minisci to the Secretariat for Promoting Christian Unity when the secretariat was made equal in status to the 10 council commissions (Oct. 22).

The change in the secretariat's status made its members ineligible for elective positions.

Pope John also named Archbishop Thomas Morris of Cashel, Ireland, to replace Stefan Cardinal Wyszynski, Archbishop of Gniezno and Warsaw, on the Commission for the Lay Apostolate, the Press and Entertainment. The Polish Cardinal has been named by the Holy Father to serve on the Secretariat for Extraordinary Affairs.

49 Bishops at Council From Red-Ruled Countries

Forty-nine bishops from Red-ruled countries secured permission to attend the Second Vatican Council.

Most numerous are bishops from Poland and Yugoslavia. But other bishops are from Cuba, Hungary, Czechoslovakia, Bulgaria and East Germany.

Only one of the three cardinals whose nations have been taken over by communism is present. He is Stefan Cardinal Wyszynski, Primate of Poland and Archbishop of Warsaw. The other two cardinals are impeded in their duties.

Among the conspicuously absent are bishops from mainland China where brutal physical persecution of the Church and its officials continues and where the regime has set up a fake "Catholic Church."

Nineteen of the 21 Yugoslav bishops are here. The two who are not stayed home because of illness.

Of Poland's 64 bishops, 36 reportedly applied to the regime for travel permits and 17 received them.

Although Jozsef Cardinal Mindszenty, Primate of Hungary, still remains in refuge in the U.S. Budapest legation, the acting chairman of the Hungarian hierarchy is present.

He is Bishop Endre Hamvas of Csanad, who is accompanied by Bishop Sandor Kovacs of Szombathely and Msgr. Pal Brezanecsy, Apostolic Administrator of the Eger archdiocese.

The second cardinal from a communist country who is not here is Manuel Cardinal Arteaga, Archbishop of Havana. The 82-year-old prelate is in refuge in the Argentine embassy in Havana.

Three bishops are here from Cuba, however. They are Bishops Jose Dominguez y Rodriguez of Matanzas; Carlos Riu Angles of Camaguey; and Manuel Rodriguez Rozas of Pinar del Rio.

Exiled Cuban bishops also are present, but their exact number was not determined in the preliminary survey since many of them registered under the country in which they have taken refuge.

Three members of the hierarchy of Czechoslovakia are present, although Archbishop Josef Beran of Prague is confined by the Reds in an unknown place and all other surviving Czechoslovak Ordinaries are either imprisoned or otherwise restricted.

The Czechoslovak bishops are Auxiliary Bishop Frantisek Tomasek of Olomouc; Bishop Ambroz Lazik, Apostolic Administrator of Trnava; and Bishop Eduard Necsey, Apostolic Administrator of Nitra.

The only council Father from Bulgaria is Bishop Simeon Kokoff from the Sofia and Plovdiv apostolic vicariate.

The delegation from East Germany is led by Archbishop Alfred Bengsch, Bishop of Berlin, who resides in the Soviet zone. He came with Bishops Otto Spuelbeck of Meissen, Auxiliary Bishop Friedrich Rintelen of Padernborn, who resides in Magdeburg, East Germany; and Auxiliary Bishop Bernhard Schraeder of Osnabrueck, who resides in Schwerin, East Germany.

All the bishops who hold communist travel permits are restricted to a degree since their re-entry permits are valid only for limited periods.

There are other conditions. For example, the bishops from East Germany found it necessary not to attend a reception given at the German embassy to the Holy See.

All visitors from behind the Iron Curtain are extremely reluctant to talk of their experiences, even on a strictly off-the-record basis.

FATHER PLACID JORDAN, O.S.B.

5th, 6th, 7th, 8th, 9th, and 10th

General Congregations

October 23, 24, 26, 27, 29 and 30, 1962

The inseparable tie between worship and the Scriptures was dramatically symbolized during the ecumenical council's first week of deliberations when the book of the Gospels was solemnly enthroned prior to each day's discussion of the liturgy.

The discussions were wide-ranging. Among the suggestions made in the course of the general sessions were these (Oct. 30):

- Local languages should be used instead of Latin in the teaching parts of the Mass.

- The Scriptural texts of the teaching parts of the Mass should be more varied.

- The laity of the Latin Rite should have the opportunity to receive Holy Communion under the appearance of both bread and wine instead of just bread.

- There should be provision for concelebration—the joint offering of the Mass—by priests of the West other than at Masses of ordination and episcopal consecration.

The liturgy was the first general topic taken up during the council. Discussion, all in Latin, brought participation by council Fathers from all continents.

At the sixth general session (Oct. 24), the Mass was in the Byzantine Rite, sung in Greek and Arabic, thus giving the Fathers an immediate realization of the fact that while the Church is catholic, her liturgy need not be uniform.

Attendance at the general sessions ranged from a high of 2,398 Fathers (Oct. 26) to a low of 2,257 (Oct. 30). The sessions of Oct. 23, 24 and 26—Thursdays are not working days for the council—were occupied with more general liturgical concepts.

While the general sessions are secret, the council press office continued to release information as to who took part in deliberations and referred in a general way to the problems being discussed.

It was during the second week of discussions that such questions as Communion under both species and extension of the choice of scriptural texts in the Mass were proposed.

The ninth general session (Oct. 29) saw the an-

nouncement of the names of the 90 members appointed to the working commissions by Pope John. The Mass that day was offered by Archbishop Paul Yamaguchi of Nagasaki and the Gospels enthroned by Melkite Rite Archbishop Philippe Nabaa of Beirut.

The bulletin said that "in order that the liturgy may bear fruit it is necessary not only that there be observed in liturgical acts laws for their valid and licit celebration, but also that the faithful should participate in it intelligently and actively."

Acknowledging that the council Fathers had discussed the relative merits of Latin and of local languages in the Mass and the Sacraments, the bulletin spoke of the dual problem this way:

"There are reasons which militate in favor of Latin, inasmuch as its adoption has not only traditional values but it also has a true unifying effect. Furthermore, because of its logical precision, because of its concrete phraseology of legal terms, it is particularly suited for theology and dogma.

"It also has considerable psychological and ascetical values since it tends to make one speak in a logical and rational manner and prevents abandonment to sentimentalities and romantic evasions. It tends to give its user discipline of expression and of life.

"On the other hand there are important reasons which recommend the use of the vernacular in liturgical functions. First and foremost of these is the vernacular's capacity to make liturgical rites accessible to the community of the faithful and favor, therefore, their active participation in the liturgy.

"The use of the vernacular reveals, moreover, the universality of Christendom, capable even in its unchangeability of assuming the values and traditions of the individual peoples, of all latitudes and all times, of the present and of the future."

In reporting the general tenor of the council discussions, the press bulletin cautioned against presenting these discussions as arguments of one camp against another.

"It is not a matter of opposing positions but of a

common and fraternal research through the free expression of different points of view, of liturgical practice always more suited for the realization, in the catechetical and pastoral planes, of the very ends which the Church sets for itself in carrying out its divine mission—the salvation of souls,” it stated.

The press bulletin reported at the close of the eighth meeting (Oct. 27) that the council had completed discussion of the first chapter of the eight-chapter proposal concerning the liturgy. It stated:

“The prolongation of the discussions on this chapter, which alone takes up a third of the entire proposal, is explained by the length and importance of the material contained . . . The principles of a general character which it contains reflect upon all of the remaining chapters and therefore require an especially thorough examination so that one may proceed more quickly in what will follow. The other parts are almost a practical application of this first part.”

The bulletin said that at the eighth session “the central argument of the speeches . . . besides that of the language to be used in the liturgy, had to do with the problem of making it easier for the faithful to participate actively in the liturgy. The problem applies especially to missionary territories, where it is felt with greater urgency and presents greater problems.

“It is not easy to choose from among the traditions and customs of individual peoples the more significant elements which can be introduced usefully and opportunely in liturgical worship. A profound ethnological, missiological and liturgical understanding, united with a delicate sense of balance and prudence, is required.”

The bulletin noted that speeches during the eighth meeting stressed that because of the teaching and pastoral nature of the liturgy, rites should be “simple, brief, easily and immediately understood, possibly also as regards the language used.”

It added that because of the liturgy’s communal and hierarchal nature, it is advisable “that whenever the rite permits, its celebration should be public and in common rather than individual and private. In order to promote active participation of the faithful it seems timely to give a considerable part of the liturgical action to participation of the community (words, chants and movements).”

The bulletin stated that the Fathers who spoke “emphasized that the natural center of the liturgical life is in the dioceses and parish, and that it is therefore obviously necessary to take care with special diligence in all functions which take place in the cathedral with the participation of the bishop and in parishes where the priest acts in his stead.”

Noting that the entire first week of discussions had been devoted to the liturgy proposal’s preface and first chapter, the bulletin stated: “It is impossible to foresee

how much longer work will continue on the present proposal, since the list of council Fathers who have requested permission to speak is still rather long.”

It was also announced that the Council Presidency and the Secretariat for Extraordinary Affairs met (Oct. 26) to study various problems involved in the progress of the council’s work.

The council sessions opened each day at 9 a.m. It was announced (Oct. 24) that there would be a recess for the first four days of November—the first and second being All Saints’ Day and the Commemoration of All the Faithful Departed, and the fourth, a Sunday, being the fourth anniversary of the coronation of Pope John XXIII.

The sessions regularly began with Mass, which was followed by the enthronement of the Gospel book on the special table with lighted candles on either side.

The day the Mass was in Greek and Arabic—celebrated by Melkite Archbishop Philippe Nabaa of Beirut, Lebanon—Archbishop John J. Krol of Philadelphia performed the ceremonial rite of enthroning the Gospels. Both Archbishops Nabaa and Krol are undersecretaries of the council, and the Philadelphia prelate was the celebrant of the conciliar Mass the previous day (Oct. 23).

The days of discussions saw the council press bulletin note that “special emphasis was given to the part [of the prepared program] regarding the goal of the liturgy in strengthening the spiritual life of the faithful.”

The opening Mass for the Oct. 25 session was offered by Bishop Dieudonne Youghare of Koupela, Upper Volta.

The eighth session (Oct. 27) opened with a Mass offered by Archbishop Miguel Miranda y Gomez of Mexico City. The Council Presidency recommended that all speakers be brief and concise. Twenty-three council Fathers from 12 countries spoke.

Among the council Fathers who gave addresses—and, following the rules, presented Latin copies of their remarks to the council’s general secretariat as they spoke—were many prominent churchmen.

The day Archbishop Krol offered the Mass (Oct. 23), Francis Cardinal Spellman, Archbishop of New York, was the presiding officer. Among the speakers were James Francis Cardinal McIntyre, Archbishop of Los Angeles; Joseph Cardinal Ritter, Archbishop of St. Louis; and a number of other Princes of the Church, including Alfredo Cardinal Ottaviani, president of the council’s Doctrinal Commission on Faith and Morals; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro; Maurice Cardinal Feltin, Archbishop of Paris; William Cardinal Godfrey, Archbishop of Westminster; Juan Cardinal Landazuri, O.F.M., Archbishop of Lima, Peru, and Melkite Patriarch Maximos IV Saigh of Antioch.

Albert Cardinal Meyer, Archbishop of Chicago, was among the speakers during the next general session (Oct. 24). Twenty-one council Fathers spoke at the seventh general session, among them the Abbots president of the Benedictine Congregations of England, Germany and France.

For the 10th session (Oct. 30), Bishop Jacques Mangers, S.M., of Oslo offered the Mass in the presence of 2,257 Fathers. Bernard Cardinal Alfrink, Archbishop of Utrecht, presided, and Archbishop Casimiro Morcillo Gonzalez of Saragossa, Spain, placed the Gospels upon the altar-throne.

The press bulletin said later that the work discussed had included the prepared introduction recalling "the Last Supper and the command given by Christ to the Apostles that the divine paschal Supper be renewed until the consummation of time, and remain through the Church the great sacrament of devotion, the source and model of unity, the sacrifice of praise, the pledge and symbol of the heavenly feast."

The bulletin said the Fathers had discussed the Mass, particularly "seeking and suggesting means of facilitating for the faithful the knowledge of the single parts of the Mass and a more intimate participation in it.

"The Fathers again expressed their lively interest in adapting certain aspects of the liturgy to the mentality and traditions of the peoples of non-Western culture. Reference was made to the use of the vernacular in the teaching parts of the Mass. Hope was expressed for a broader choice of Scriptural texts.

"Speeches were also made concerning Communion under two species, and of concelebration in certain special cases approved by the bishops of a place.

"Regarding concelebration it was noted that this is still done, not only in the Oriental Church, but also in the Western Church, in the ordination of priests and the consecration of bishops."

Seven cardinals and 16 other churchmen spoke during the 10th general meeting. They included Valerian Cardinal Gracias of Bombay; Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity; Cardinal Alfrink, and Michael Cardinal Browne, O.P., former Master General of the Dominican Order, and Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.

* * * *

An American archbishop has described the debate on the liturgy at the ecumenical council as moderate and stated that the council's attitude toward liturgical reform is "wide open."

Meanwhile, a missionary prelate—Bishop Guillaume van Bakkum, S.V.D., of Ruteng, Indonesia—has come out in favor of using local languages in the Mass.

Archbishop Paul J. Hallinan of Atlanta, an elected member of the council's Commission on the Sacred Lit-

urgy, told English-speaking reporters covering the council that "there have been very few extremists in the debate. Every one of the speakers has conceded the merits of the other side."

He denied reports in European newspapers that the U.S. Bishops are not interested in the liturgy. Neither are the American prelates adopting a unified position in the debate on the liturgy, he added.

Archbishop Hallinan spoke at the regular daily meeting Oct. 26 of the U.S. bishops' press panel.

Asked how the council Fathers as a whole seem to feel about proposed changes in the liturgy, he replied: "The words 'wide open' would describe it best."

He said he had been amused to hear bishops speaking in elegant Ciceronian Latin to defend the use of the vernacular in the liturgy. He also reported that the 10-minute limit on speeches, which council regulations ask the Fathers to observe if possible, was largely ignored.

But, he remarked with a smile, "a certain restraint is imposed on speakers by the expressions on everybody else's face."

He continued:

"Occasionally, a council Father who is scheduled to speak will get up and say: 'Iam dicta sunt,' meaning that what he had to say has already been said. There is then a feeling of applause in the council even if nobody actually applauds."

Archbishop Hallinan reported that only one or two more speakers were scheduled to talk the following day on the first part of the liturgy proposals and that on the same day talks were expected to begin on the second part.

The liturgy commission, he said, had so far been dealing with procedural matters. But, he added, "we hope to get down to the meat soon."

He said the U.S. bishops are meeting for informal study sessions on the liturgy and will probably do so for other topics as they are brought before the council. He emphasized that the bishops are not taking a unified line in the debates.

The Archbishop told reporters in regard to the difficulties they have met in covering the council that he hoped steps taken to allow fuller coverage would make their task easier.

In another press conference on the liturgy, Bishop van Bakkum spoke in favor of using local languages in the Mass. Also an elected member of the council's Commission on the Sacred Liturgy, Bishop van Bakkum said there is a need "to speak more spontaneously."

But he said that "spontaneity disappears when the faithful are faced with a foreign tongue." He voiced hope that the language of his country as well as those of other Asian and African nations will become "sacramental languages." If this were accomplished—through

their introduction into the liturgy in general and the Mass in particular—he said, “a much more vital and rich liturgy will be achieved.”

Bishop van Bakkum was one of the main speakers at the international liturgical congress at Assisi, in September, 1956. In his talk at that time he appealed for use of the vernacular in the Mass. He also urged the adoption of local customs and traditions into the liturgy wherever possible, and called for “restoration of the order of the diaconate to the laity.”

The 52-year-old Dutch-born Bishop told newsmen here that since 1956 his See has had a 24-man diocesan liturgical commission composed of four priests and 20 laymen.

“I considered my people much wiser than myself, especially the aged ones among them,” he said, “and so like a pupil I was always ready to learn whatever I could from them, especially whatever in their culture had possibilities of adaptation in the field of liturgy.”

Indonesians along with other Asians and Africans are concerned with the functions and meaning of their worship, he said. “Their celebration of a feast consists not only in hymns and prayers but rather in functions, that is, in all that the people do during the day or days of celebration. All these functions of the people make up the one structure of a people in worship.”

Bishop van Bakkum said that on arriving in Rome for the council he felt proposals for incorporating native customs into the liturgy would get little hearing. Now, he said, he is highly optimistic.

“I have learned that the experience we had in Ruteng has been multiplied hundreds of times over throughout Asia and Africa. And I have found a warm sympathy for these ideas among liturgical experts from the West.”

He said also:

“I promise to do all I can at the coming sessions of the ecumenical council so that the harmonious and homogeneous celebrations and rites native to Indonesia may not suffer at the hands of those who foster poor liturgical practices, religious intellectualism and religious rationalism. I shall work hard so that all these feasts may be transformed safely into Christ, so that they may be adopted by Him and by His Church.”

* * * *

The chief problem before the ecumenical council in the field of the liturgy is how to make the Church's worship an organic element in the life of the Christian, according to a Church spokesman here.

According to Father Hermann Schmidt, S.J., “the liturgical problem is none other than application of a more general problem, namely the place of the Church in the modern world.”

Father Schmidt, a professor at the Gregorian University here who served as a consultant to the council's

preparatory commission on the liturgy, spoke at a press conference held in the council's press center here (Oct. 25) for the general press corps covering the council.

Father Frederick McManus of Catholic University of America, former president of the Liturgical Conference and one of the council's appointed experts, was on hand to answer newsmen's questions following Father Schmidt's comments.

The news conference got underway with distribution of a prepared statement in which Father Schmidt said:

“The Fathers will decide whether it is true that the Roman liturgy is far removed from the faithful. The question for them to answer is whether the texts and rites should be changed so as to express more clearly the divine things which they signify, and so that the faithful, as far as possible, may easily understand them, and thus pave the way to full, active and community participation.”

Holding that the central problem of the liturgy is to make it an effective influence in society, Father Schmidt added:

“The liturgy, however beautiful, will not exercise any influence on the mass of the people if it is divorced from modern civilization and from the existing social situation.”

The Jesuit teacher posed the problem of extending liturgical rites other than the Latin. In virtually all mission areas, he pointed out, it is the Western rite of Rome that is implanted, rather than any of the Eastern rites.

“Is this necessary?” he asked. “Isn't the Eastern liturgy more appropriate to Orientals and those living in the East?”

“The principal reason for the lack of liturgical spirit in modern Christian life,” he continued, “is the spirit of exaggerated individualism which has been inherited from the culture of a previous era . . . Outside the Church, socialism and communism are trying to build a social happiness. The masses of uneducated people, who in all past eras used to be the solid foundation of the Church, are falling away from religion into atheism or, though they remain in the Church, they are being filled with the spirit of materialism

“Even within the Church there exists the danger that by merely social action she might become too earth-bound. For this reason modern times are forcing Catholics to plumb deeply into the very essence of Christian perfection. In other words, the Church is striving with all its forces to bring it about that the masses of the faithful explicitly and consciously experience their dependence on God

“In order that the Church in all parts of the world may get at the heart of peoples' problems instead of remaining on the periphery of mere devotionism, the council may justly be expected to publish effective

norms and practical decrees after so many years of confusion and hesitation."

In the question period following his formal presentation, Father Schmidt was asked about the role of women in the liturgy. He said the council Fathers could draw up norms permitting greater participation by women in the liturgical life of the Church. As an example he cited the authorization of women's choirs, noting that present norms stress the desirability of male choirs. He voiced his own conviction that there is need today for women to play a more prominent role in the Church's public worship.

* * * *

A proposal has been advanced at the ecumenical council to permit national episcopal conferences to deal with the detailed application of changes in the liturgy.

This was disclosed at a press conference held (Oct. 27) after the eighth general council meeting and conducted by American priest-experts to help the English-speaking press follow the work of the council.

Father Edward Heston, C.S.C., procurator general of the Holy Cross Fathers, said a proposal to allow national conferences of bishops to deal with changes and alterations in the liturgy has been made, but that it is

not clear at present how these conferences might act.

He said the question is whether a conference would be allowed to make decisions without referring them to Rome for final approval.

If the proposal is adopted, it would be up to the council Fathers to lay down general norms and principles governing liturgical renewal within the universal Church, while letting the working out of details remain with regional or national bishops' conferences, which would be able to make decisions more accurately and sensitively meeting the needs of their various areas.

Father Frederick R. McManus, canon law professor at the Catholic University of America, Washington, D.C., and past president of the U.S. Liturgical Conference, pointed out at the time that in several instances national conferences have been authorized to handle liturgical changes for their areas.

As an example he cited the recent decree on adult Baptism, which authorized national conferences to draw up the appropriate vernacular for the rite and to supervise its usage. This, he said, serves as a precedent which could be used as a more general solution to the problems of applying universal principles to specific problems in specific areas.

Pope Names Members To Council Commissions

Pope John XXIII brought to 90 the number of churchmen he chose to complete the 10 working commissions of the ecumenical council. They were read to the 2,277 Fathers attending the ninth general session (Oct. 29).

Pope John surprised the council by naming nine, not eight, churchmen to each commission. Originally, it had been announced that each commission would have a cardinal president named by the Pope, 16 members elected by the council, and eight more appointed by the Pope.

It was assumed that the Pope named nine instead of eight to eliminate problems of procedure in case of tie votes.

Among those named by the Pope was Coadjutor Archbishop John P. Cody of New Orleans. He was appointed to the Commission for Seminaries, Studies and Catholic Schools.

As a result of the Pope's action, both Archbishop

John Patrick Cody and Bishop John Christopher Cody of London, Ont., will serve on the same commission.

Among other Americans and Canadians chosen by the Pope are Bishop Georges Pelletier of Three Rivers, Que., for the theological commission; Archbishop Leo Binz of St. Paul for the commission on bishops and diocesan government; Bishop Charles P. Greco of Alexandria, La., for the commission on discipline of the clergy and the Christian people, and Father Leo Deschatelets, O.M.I., superior general of the Oblates of Mary Immaculate and a Canadian, for the commission on the missions.

Superiors general named to the Commission for the Religious included Austrian-born Abbot Sighardus Kleiner, S.O. Cist., of the Cistercians; Belgium's Father Jean B. Janssens, S.J., of the Jesuits, and Italy's Father Renato Ziggiotti, S.D.B., of the Salesians.

The names were announced following the usual rites which begin each day's general sessions. The Mass

of the day was celebrated by Archbishop Paul Yamaguchi of Nagasaki, and the Gospel book was enthroned by Melkite Rite Archbishop Philippe Nabaa of Beirut, one of the five undersecretaries of the council. Presiding officer was Antonio Cardinal Caggiano, Archbishop of Buenos Aires.

The first part of the day's meeting saw the conclusion of the first chapter of the liturgy project. Sixteen churchmen spoke. Next in order of business was the opening discussion on the second chapter of the project, which deals with the Holy Eucharist. Before the adjournment at 12:15 p.m., Francis Cardinal Spellman of New York, Ernesto Cardinal Ruffini of Palermo and Paul Emile Cardinal Leger of Montreal read prepared remarks.

The council bulletin said later that the "discussions of the first chapter of the project on the liturgy have revealed a unanimous and harmonious concept of the Fathers on the nature and ends of the liturgy. All have stressed that the liturgy continues in time the work of Redemption, preannounced by God in the Old Testament and fulfilled by Christ in the New Testament."

The bulletin said the Fathers were unanimous in agreeing that there is a need to increase the active participation of the faithful in the Church's worship.

"In this respect," it said, "certain proposals were presented: for example, formation of truly qualified teachers to instruct on the historical, theological, spiritu-

al, pastoral and juridic elements of the liturgy in seminaries and in theological faculties; the introduction of the science of the liturgy among basic studies; the creation of national and diocesan liturgical commissions and of institutes of pastoral liturgy which may eventually avail themselves of competent lay experts, especially in the fields of sacred music and art.

"Differences of opinion were expressed, however, regarding language, methods and means to be used in adapting liturgical rites to present times and mentalities, to the customs and traditions of different nations."

The bulletin stated that some of the council Fathers stress the need to conserve liturgical practices as the Church now has them. Other Fathers argue instead that while substantial unity in the liturgy should be preserved, ". . . it would be suitable to pass over certain elements which are now too distant in time and which have become difficult to understand, and to accept variations and adaptations more in accord with different categories of faithful, different regions, different peoples, especially in the territories which have recently been evangelized."

The bulletin said that the apparent slowness of the council's discussions is a "most evident indication of two characteristics which have marked the Second Vatican Council from the time of its ante-preparatory and preparatory phases: namely, freedom of expression and thoroughness of study."

List of New Appointees To Council Commissions

Following is the list of members appointed to the working commissions of the ecumenical council by Pope John XXIII as announced by the council press office (Oct. 29):

Doctrinal Commission for Faith and Morals:

Michael Cardinal Browne, O.P., of the Vatican administrative staff; Archbishop Pietro Parente, Assessor of the Sacred Congregation of the Holy Office; Bishop Francisco Barbado y Viejo, O.P., of Salamanca, Spain; Bishop Georges Pelletier of Three Rivers, Que.; Bishop Frane Franic of Split and Makarska, Yugoslavia; Maronite Rite Bishop Michael Doumith of Sarba, Lebanon; Bishop Francesco Spanedda of Bosa, Italy; Abbot Benno Gut, O.S.B., Abbot Primate of the Benedictine Confederation; and Father Aniceto Fernandez, O.P., Master General of the Dominican Order.

Commission for Bishops and the Government of Dioceses:

Peter Cardinal Doi, Archbishop of Tokyo; Arch-

bishop Leo Binz of St. Paul; Archbishop Francesco Carpino, Assessor of the Sacred Consistorial Congregation; Archbishop Victor Bazin, M.E.P., of Rangoon, Burma; Syrian Rite Archbishop Denys Hayek of Aleppo, Syria; Coadjutor Archbishop Angelo Fernandes of Delhi, India; Archbishop Jerome Rakotomalala of Tananarive, Malagasy Republic; Auxiliary Bishop Norciso Jubany Arnau of Barcelona, Spain; and Bishop Luigi Carli of Segni, Italy.

Commission for the Oriental Churches:

Coptic Patriarch Stephanos I Sidarouss of Alexandria; Maronite Patriarch Paul Pierre Meouchi of Antioch; Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem; Chaldean Patriarch Paul II Cheikho of Babylon; Armenian Patriarch Ignace Pierre XVI Batanian of Cilicia; Archbishop Joseph Rabbani, Apostolic Administrator of the Syrian Rite Archdiocese of Homs, Syria; Ethiopian Rite Archbishop Asrate Yemmeru of Addis Ababa; Archbishop Giovanni Scapinelli di Legiugno,

Assessor of the Sacred Congregation for the Oriental Church; and Bishop Hyacinthe Gad, Exarch Apostolic for Catholics of the Byzantine Rite residing in Greece.

Commission for the Discipline of the Sacraments:

Archbishop Guido Bentivoglio of Catania, Italy; Archbishop Angelo Dell'Acqua, Substitute for Ordinary Affairs in the Vatican Secretariat of State; Archbishop Cesare Zerba, Secretary of the Sacred Congregation of the Sacraments; Bishop Paul Taguchi of Osaka, Japan; Bishop Danio Bolognini of Cremona, Italy; Bishop Jean Chedid, Patriarchal Vicar of the Maronite Patriarchate of Antioch; Bishop Marcello Morgante of Ascoli Piceno, Italy; Bishop Michel Kien Samophithak, Vicar Apostolic of Thare and Nonseng, Thailand; and Bishop Juan Pepen of Higüey, Dominican Republic.

Commission for the Discipline of the Clergy and the Christian People:

Alfonso Cardinal Castaldo, Archbishop of Naples; Archbishop Thomas B. Cooray, O.M.I., of Colombo, Ceylon; Archbishop Paul Nguyen Van Binh of Saigon, Vietnam; Archbishop Pietro Palazzini, Secretary of the Sacred Congregation of the Council; Bishop Charles P. Greco of Alexandria, La.; Bishop Pio Farina, former Auxiliary of Santiago, Chile; Bishop Angel Temino Saiz of Orense, Spain; Bishop Ernesto Corripio of Tampico, Mexico; and Bishop Jose Dominguez of Matanzas, Cuba.

Commission for Religious:

Archbishop Bernard Mels, C.I.C.M., of Luluabourg, the Congo; Archbishop Paul Philippe, O.P., secretary of the Sacred Congregation of Religious; Bishop Louis Severin Haller, Abbot Primate of the Confederation of Canons Regular of St. Augustine; Bishop Enrico Campagnone, O.C.D., of Anagni, Italy; Bishop Dominic Vendargon of Kuala Lumpur, Malaya; Bishop Ceslaus Sipovic, M.I.C., Ordaining Bishop in Rome for Byelorussian Catholics of the Byzantine Rite; Abbot Sighardus Kleiner, S.O. Cist., Abbot General of the Cistercian Order; Father Jean B. Janssens, S.J., superior general of the Society of Jesus; and Father Renato Ziggotti, S.D.B., superior general of the Salesians.

Commission for the Missions:

Manuel Cardinal Goncalves Cerejeira, Patriarch of Lisbon; Archbishop Lawrence L. Graner, C.S.C., of Dacca, East Pakistan; Archbishop Pietro Sigismondi, secretary of the Sacred Congregation for the Propagation of the Faith; Archbishop Victor Sartre, S.J., French

missionary who is former Ordinary of Tananarive, Madagascar; Archbishop Bernard Yago of Abidjan, Ivory Coast; Archbishop Pierre Ngo dinh Thuc of Hue, Vietnam; Archbishop Albert Soegijapranata, S.J., of Semarang, Indonesia; Bishop Stanislaus Lokuang of Tainan, Formosa; and Father Leo Deschatelets, O.M.I., superior general of the Oblates of Mary Immaculate.

Commission on the Sacred Liturgy:

Paolo Cardinal Giobbe, Andre Cardinal Jullien and Anselmo Cardinal Albareda, O.S.B., all of the Vatican administrative staff; Archbishop Enrico Dante, secretary of the Sacred Congregation of Rites; Bishop Willem M. Bekkers of 's Hertogenbosch, the Netherlands; Coadjutor Bishop Bernardo Fey Schneider of Potosi, Bolivia; Bishop Ramon Masnou Boixeda of Vich, Spain; Father Pietro Schweiger, C.M.F., superior general of the Claretians; and Abbot Jean Prou, O.S.B., of Solesmes, superior general of the Benedictine Congregation of France.

Commission for Seminaries, Studies and Catholic Schools:

Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro; Archbishop Ernesto Sena de Oliveira, Bishop of Coimbra, Portugal; Archbishop Gregorio Modrego y Casaus, Bishop of Barcelona, Spain; Coadjutor Archbishop Justin Daniel Simonds of Melbourne, Australia; Coadjutor Archbishop John P. Cody of New Orleans; Archbishop Tulio Botero Salazar, C.M., of Medellin, Colombia; Archbishop Dino Staffa, secretary of the Sacred Congregation for Seminaries and Universities; Bishop Giuseppe Carraro of Verona, Italy; and Auxiliary Bishop Paolo Savino of Naples, a member of the Vatican administrative staff.

Commission for the Lay Apostolate, the Press and Entertainment:

Archbishop Antonio Samore, secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs; Archbishop Ismaele Mario Castellano, O.P., of Siena, Italy; Bishop Edward Necsey, Apostolic Administrator of Nitra, Czechoslovakia; Coadjutor Bishop Herbert Bednorz of Katowice, Poland; Archbishop Rene Louis M. Stourm of Sens, France (transferred from Amiens on the day of his council appointment); Archbishop Boleslaw Kominek for Wroclaw; Bishop Sebastian Valloppilly of Tellicherry, India; Bishop Emilio Guano of Leghorn, Italy; and Bishop Luigi Civardi of the Vatican administrative staff.

Nature of Lay Apostolate

To Be Discussed in Council

The assembly of churchmen now deliberating in St. Peter's basilica in Rome is the first of the 21 ecumenical councils to consider the lay apostolate as a separate matter.

How will the Fathers of the council approach the subject? What are some of the problems they face? What are the expectations of the laity? What actions might the council take in this regard?

These are some of the basic questions being asked these days in Rome and around the world.

Two and a half years ago, when Pope John XXIII announced the formation of the 10 preparatory commissions for the Second Vatican Council, he made one of them the Commission on the Lay Apostolate. He appointed a veteran Vatican diplomat, Fernando Cardinal Cento, as chairman. To assist him, the Pope named distinguished consultants who were pioneers in various spheres of apostolic activity in countries around the world. All were bishops and priests.

That no laymen were appointed was initially a source of disappointment for many who were following closely the preparations for the council. But the experience and dedication these men brought to the commission were such as quickly to allay this initial reaction.

Cardinal Cento began the work of his commission by noting that there was no historical precedent to guide the body. This uniqueness presented an initial difficulty. But the commission met regularly and hammered out its proposals for the Fathers of the council. No one other than the bishops and the consultants, and some to whom the matters have been referred under the oath of secrecy, know the presentation's exact contents.

But interested observers can draw some conclusions both from what has been published in this regard and also from the record of the lay apostolate itself.

For example, the Preparatory Commission of the Lay Apostolate divided itself into three subcommittees: one devoted to the general notions of the lay apostolate, one to social action concepts, and the third to the field of organized charity. Under "general notions" comes consideration of the nature of the lay apostolate, its structure and terminology. Under "social action" come such matters as those with which the encyclical *Mater et Magistra* concerned itself. The field of charity relates to the works

of mercy which are to engage the attention of the laity.

How free is the "free lay apostolate"? How strictly dependent is "Catholic Action" on the teaching authority of the Church? What constitutes both? How do they relate? What of the permissive organized apostolate?

These are basic questions troubling laymen today and the council could include such a consideration in its discussions. There are many distinctions to be made on the degree of dependency in all areas of the apostolate, from the "free" individual apostolate to the organized efforts of Catholic Action organizations, mandated by local bishops.

Will the council reinforce the concept of a tightly organized Catholic Action with limited freedom and scope of activity? Or will it accent the importance of the apostolate of individuals in the complexity of modern life?

What of the structure and terminology of the lay apostolate? Is it in need of reform? Pope Pius XII, apparently thought so. In his address at the time of the 1957 Second World Congress of the Lay Apostolate, he indicated that there was considerable confusion in the minds of many.

Should Catholic Action be reserved exclusively for organizations bearing that name, as had been the case in Italy, Spain and other Latin countries? Or is the term Catholic Action applicable to all organizations mandated by the bishop in a diocese or by the hierarchy of a country in the case of national organizations?

At Pius XII's request, lay organizations studied these and similar questions. They submitted their conclusions during the intervening years to the central Rome office of the world lay apostolate congresses. But there has been no real answer to the questions of terminology, structure or definition.

Cardinal Cento in a recent interview assured his radio audience that the council would not lay down a fixed organizational structure for the laity of the world. "Variety amidst unity" would be the direction of the council discussions, he said.

This raises the question of what kind of unity is best suited for the full development of the lay apostolate in the Church. In recent years, beginning with the last World Congress of the Lay Apostolate, churchmen all

over the world have begun to speak of a "federative lay apostolate" as the answer to the essential unity and coordination that is required in the lay apostolate. In the United States, the Bishops seem to have anticipated this development when they established the National Council of Catholic Men and the National Council of Catholic Women as federations of the lay apostolate organizations in this country.

Will the Second Vatican Council encourage this same development throughout the world? Whatever the form, unity and coordination of all apostolic movements, they are certain to be encouraged by the council findings.

Those engaged in the work of international Catholic organizations will be looking for guidance from the council. There are now some 35 international Catholic organizations grouped together in a single Conference of International Catholic Organizations. What is their role and function in a society that is rapidly becoming internationalized? What directives are needed to bring this tremendous Christian witness to bear on the institutions that are shaping the world policies of governmental and intergovernmental organizations?

Women engaged in the lay apostolate are deeply concerned about the role of women not only in the apostolate but in the Church itself. Do Church policies satisfactorily reflect the 20th-century demand for "equal rights—equal opportunities"? Will the council take cognizance of the growing influence of educated, dedicated women and their potential in the mission of the Church?

The question of the married diaconate has been much discussed in recent years. The council may consider this question, for it would seem to hold some promise particularly for the mission countries. On the other hand, only six years ago Pius XII felt such a move would be premature. In the United States there would not appear to be as much interest in this kind of question as in matters related to religious freedom, the liturgy, and the relationship of Church and State; the role of "freedom of speech" within the Church and many others of equally fundamental importance.

In recent months there have been a number of recommendations made about the establishment of a lay board of consultants in dioceses, to whom the bishops could turn for an expression of lay opinion. In many dioceses, the N.C.C.M. and the N.C.C.W. are serving this function; in others, special lay committees have been established. For example, in the Archdiocese of Atlanta, Archbishop Paul J. Hallinan has made 36 lay appointments to various diocesan committees in the first three months of his installation. There is a definite trend in this direction in the United States. But it is doubtful that the Universal Church will legislate this specifically at the council.

An intriguing question at the international level is the one posed by the suggestion that a congregation for the lay apostolate be established at the Vatican to give the movement equal status with other essential activities of the Church. This seems unlikely due to several factors, the most important of which is that the lay apostolate is a "horizontal" activity that cuts across and becomes involved in areas under the jurisdiction of other offices at the Vatican. However, perhaps some other way might be found to give status to the lay apostolate within the Vatican. One suggestion sometimes heard is that of a pontifical commission such as that for motion pictures, radio and television. Presumably laymen might serve on such a commission. If so, this will be about as close to the "lay senate" idea as the council will come.

The lay apostolate cannot be separated from the apostolate of the priest. They are intimately related but distinct. The council may well feel the need to clarify the role of the priest in relation to the lay apostolate. Does he best serve as chaplain, moderator or director? What is his function as a pastor to "lay apostles" in his parish? How can he best serve the organized movements of the apostolate in providing spiritual formation and inspiration?

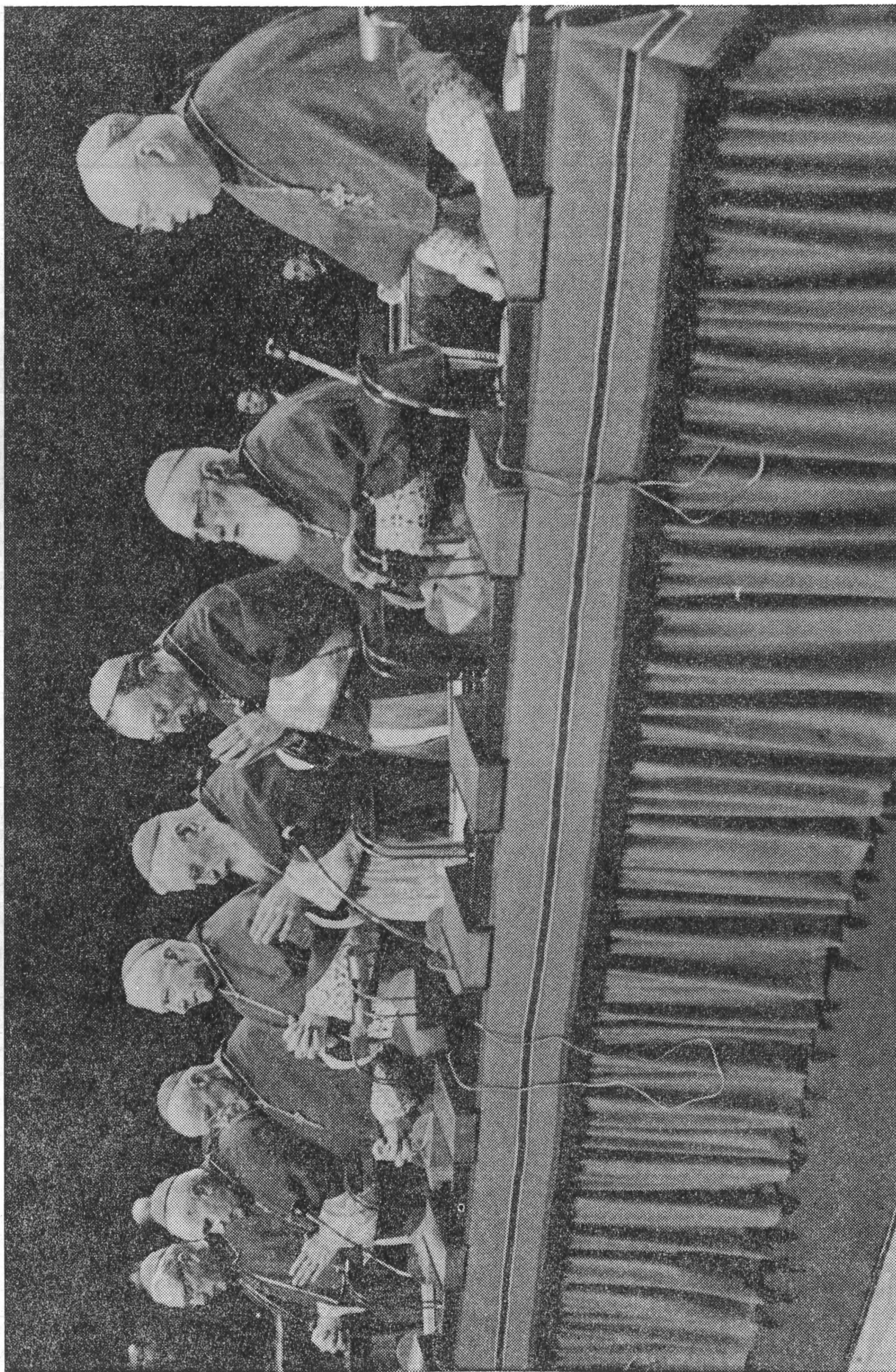
It would seem reasonable to conclude that the council insofar as the laity is concerned will do little detailed legislating and will devote itself to the creative synthesizing of papal teaching of the last 50 years. The lay apostolate as we think of it today has not been sufficiently formed in the universal mind of the Church to permit a sharp crystallization at this time.

Perhaps this is just as well, because experience may teach us many things in the years ahead that we are not aware of at this moment and it might be unwise to "freeze" the movement at its present stage of development.

If the council declares the mind of the Church officially on the matter of the laymen's role in society and in the Church, points the direction in which progress should take us, and urges us, as members of Christ's Mystical Body, to be living members, and renews the inner life of the Church so that the channels of grace flow with even greater freedom and directness, these things alone will be enough to carry us forward in the mission of the Church until the next ecumenical council.

MARTIN H. WORK

Mr. Work has served as executive director of the National Council of Catholic Men since 1950 and is a member of the board of directors of the Permanent Committee for the International Congresses of the Lay Apostolate.



The Council of the Presidency—Cardinals from various nations, including Francis Cardinal Spellman of New York at right—join the assembly of council members in prayer.

11th General Congregation

October 31, 1962

The work of the ecumenical council is now "well under way and can proceed in an orderly fashion, if not rapidly," the council press bulletin has reported.

The bulletin's report followed the council's 11th general meeting (Oct. 31) which preceded a four-day break in sessions over All Saints' Day, All Souls' Day and the following weekend.

The bulletin said that at their 11th meeting the council Fathers said that homilies—or sermons on Scriptural texts—at Masses should be "brief but substantial."

It was stated at the council, the bulletin reported, that the homily ought to be "part of the liturgy itself, as a complement to it, so that the Mass may be better understood and lived by the faithful."

The general opinion of council Fathers, according to the bulletin, is that the Scriptures should have a greater part in the Mass. It was suggested that the books of the Scriptures could be divided over a cycle of years to let preachers cover the major truths of the Faith in commenting on the Scriptural texts of the various days' Masses.

The bulletin also said that it was stated at the council:

"It is necessary to emphasize the first part of the Mass—the teaching part; or Mass of the Catechumens—in all its primitive value and to unite it closely with the second part, the Sacrifice proper."

It was also urged, the bulletin said, that Catholics should be better educated regarding the observance of holy days of obligation.

The bulletin also reported that caution was urged at the council "in order to honor holy and venerable traditions."

The bulletin added that many council Fathers urged that Catholics be taught "an awareness of a priesthood common to all faithful by reason of Baptism and Confirmation."

It reported that although the Fathers said the dialogue Mass ought to be promoted, "it was noted that the faithful should not be deprived of those moments of recollection which favor personal piety."

The council discussions were part of a continued debate on the second chapter of proposals on the liturgy which deals with the Holy Eucharist. Among other topics

discussed, the bulletin said, were concelebration of Mass and Holy Communion under two species.

Eugene Cardinal Tisserant, Dean of the College of Cardinals, presided at the 11th session. Its opening Mass was offered by Archbishop Marie-Joseph Lemieux, O.P., of Ottawa. Present were 2,230 Fathers. Among those who spoke were Archbishop Paul J. Hallinan of Atlanta; Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, and Franziskus Cardinal Koenig, Archbishop of Vienna.

* * * *

The important thing in liturgical matters "is not to emphasize change, but rather to emphasize a deeper appreciation of liturgical values," an American prelate said here.

"The goal of the liturgical movement in the U.S. is to get Catholics to rethink their whole life of worship," Archbishop Paul J. Hallinan of Atlanta told a press conference. He is a member of the ecumenical council's Commission on the Sacred Liturgy.

Archbishop Hallinan, who spoke on the status of the liturgical movement in the U.S., said the aim of the U.S. bishops is to help their people to understand better "that the Mass and the Sacraments are public, social and partake of the community." He said this understanding would serve as an effective curb to what he called "the excessive individualism of our modern society."

Asked if the use of the vernacular would promote this understanding, the Archbishop replied:

"I believe a wider use of the vernacular in the early part of the Mass will make for better participation of the people and will better prepare them for the Sacrifice that follows."

He added that there is also room for more use of the vernacular in rites connected with the administration of sacraments.

Wider use of the vernacular in certain parts of the Mass and sacraments would be "a new avenue to our separated brethren," who often regard the Latin language as an alien element, he continued.

Archbishop Hallinan traced the growth of the liturgical movement in the U.S. from the time 35 years ago when the late Father Virgil Michel, O.S.B., of St. John's Abbey in Collegeville, Minn., "gathered around

him a group of priests who by writings and pastoral work launched the movement." Today, the Archbishop said, a majority of U.S. Sees have active liturgical com-

missions which sponsor clergy conferences, diocesan institutes, and liturgical days and weeks for priests and laymen.

Study Committees Set Up By U.S. Bishops

The bishops of the U.S. have formed a group of small committees to coordinate and assist their study of subjects coming before the Second Vatican Ecumenical Council.

Each of the 12 committees will study a particular field and be available to help all the U.S. bishops in their preparations for the general sessions of the council dealing with that field.

The program works through a general committee composed of a presidency, a secretariat and various particular committees. Archbishop Thomas A. Boland of Newark, N.J., is general chairman of the project and chairman of the presidency.

Other members of the presidency are Bishops William A. Scully of Albany, N.Y.; William A. O'Connor of Springfield in Illinois; Floyd L. Begin of Oakland, Calif.; and Ernest J. Primeau of Manchester, N.H.

The secretariat is composed of Auxiliary Bishop Jeremiah F. Minihan of Boston; chairman; Bishop John J. Carberry of Lafayette in Indiana, and Auxiliary Bishop Francis J. Furey of Philadelphia.

Particular study committees and their memberships are:

Committee on Faith and Morals—Bishops George W. Ahr of Trenton, N.J.; Albert L. Fletcher of Little Rock, Ark.; Henry S. Grimmelman of Evansville, Ind.; Walter W. Curtis of Bridgeport, Conn.; Joseph M. Marling, C.P.P.S., of Jefferson City, Mo.; Leo A. Pursley of Fort Wayne-South Bend, Ind.; Auxiliary Bishop John F. Hackett of Hartford, Conn.

Committee on Government of Dioceses—Bishops Bernard J. Flanagan of Worcester, Mass.; Peter W. Bartholome of St. Cloud, Minn.; William P. O'Connor of Madison, Wis.; Auxiliary Bishop John A. Donovan of Detroit; Bishop Frederick W. Freking of Salina, Kan.; Auxiliary Bishop Philip M. Hannan of Washington; Bishop Charles A. Buswell of Pueblo, Colo.

Committee on the Clergy and the Faithful—Bishops Charles P. Greco of Alexandria, La.; Thomas K. Gorman of Dallas-Fort Worth; Francis J. Green of Tucson, Ariz.; Christopher J. Weldon of Springfield, Mass.; Co-

adjutor Bishop Joseph H. Hodges of Wheeling, W. Va.; Bishop Robert F. Joyce of Burlington, Vt.

Committee on Religious—Bishops Richard H. Ackerman, C.S.Sp., of Covington, Ky.; Jerome D. Hannan of Scranton, Pa.; Floyd L. Begin of Oakland, Calif.; Joseph M. Marling, C.P.P.S., of Jefferson City, Mo.; William T. McCarty, C.S.S.R., of Rapid City, S.D.; Edward C. Daly, O.P., of Des Moines, Iowa; Paul L. Hagarty, O.S.B., of Nassau, Bahamas.

Committee on the Sacraments—Bishop Walter W. Curtis of Bridgeport, Conn.; Auxiliary Bishop Stephen A. Leven of San Antonio, Tex.; Bishop Thomas S. Drury of San Angelo, Tex.; Auxiliary Bishop Joseph M. Pernicone of New York; Bishop Hilary B. Hacker of Bismarck, N.D.; Auxiliary Bishop Adolph Marx of Corpus Christi, Tex.; Bishop Vincent S. Hines of Norwich, Conn.

Committee on Seminaries—Bishops Loras T. Lane of Rockford, Ill.; Ralph L. Hayes of Davenport, Iowa; Auxiliary Bishop Charles F. Mulrooney of Brooklyn, N.Y.; Auxiliary Bishop Henry E. Donnelly of Detroit; Coadjutor Bishop Joseph H. Hodges of Wheeling, W. Va.; Bishops John J. Russell of Richmond, Va.; Bernard S. Topel of Spokane, Wash.

Committee on Oriental Church—Byzantine Rite Bishop Nicholas T. Elko of Pittsburgh; Bishop Andrew G. Grutka of Gary, Ind.; Auxiliary Bishop George J. Biskup of Dubuque, Iowa; Byzantine Rite Bishop Jaroslav Gabro of Chicago; Byzantine Rite Bishop Joseph M. Schmonduik of Stamford, Conn.; Auxiliary Bishop Aloysius J. Wycislo of Chicago; Bishop John K. Mussio of Steubenville, Ohio.

Committee on the Missions—Bishops John W. Comber, M.M., superior general of the Maryknoll Fathers; Auxiliary Bishop John S. Boardman of Brooklyn, N.Y.; Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.; Auxiliary Bishop Edward E. Swannstrom of New York; Bishop William G. Connare of Greensburg, Pa.; Auxiliary Bishop Aloysius J. Wycislo of Chicago; Bishop Francis P. Leipzig of Baker, Ore.

Committee on the Lay Apostolate—Bishop Allen

J. Babcock of Grand Rapids, Mich.; Coadjutor Bishop Leo C. Byrne of Wichita, Kan.; Bishops Christopher J. Weldon of Springfield, Mass; Thomas K. Gorman of Dallas-Fort Worth, Tex.; Auxiliary Bishop John A. Donovan of Detroit; Bishop John K. Mussio of Steubenville, Ohio; and Auxiliary Bishop Cletus F. O'Donnell of Chicago.

Committee on Communications—Bishops Thomas K. Gorman of Dallas-Fort Worth, Tex.; Allen J. Babcock of Grand Rapids, Mich.; Coadjutor Bishop Leo C. Byrne of Wichita, Kan.; Bishops Leo A. Pursley of Fort Wayne-South Bend, Ind.; Albert R. Zuroweste of Belleville, Ill.; Auxiliary Bishop John A. Donovan of Detroit; Auxiliary Bishop Aloysius J. Wycislo of Chicago.

Committee on Christian Unity—Bishops Floyd L. Begin of Oakland, Calif.; Leo A. Pursley of Fort Wayne-South Bend, Ind.; John P. Treacy of La Crosse, Wis.; Auxiliary Bishop Stephen A. Leven of San Antonio, Tex.; Auxiliary Bishop Philip M. Hannan of Washington; Bishops Charles H. Helmsing of Kansas City-St. Joseph, Mo.; Charles A. Buswell of Pueblo, Colo.

Committee on the Liturgy—Bishops Vincent S. Waters of Raleigh, N.C.; Leo F. Dworschak of Fargo, N.D.; Charles A. Buswell of Pueblo, Colo.; Victor J. Reed of Oklahoma City and Tulsa, Okla.; Clarence G. Issenmann of Columbus, Ohio; Auxiliary Bishop Gerald V. McDevitt of Philadelphia; Bishop John J. Russell of Richmond, Va.



The five U.S. prelates appointed to a special committee set up to aid U.S. newsmen in their coverage of the Second Vatican Council meet in St. Peter's Square. In background is St. Peter's basilica where the council is convened. From the left are: Bishop Thomas K. Gorman of Dallas-Fort Worth; Auxiliary Bishop Philip M. Hannan of Washington, D.C.; Bishop Albert R. Zuroweste of Belleville, Ill., chairman of the committee; Auxiliary Bishop James H. Griffiths of New York; and Bishop John J. Wright of Pittsburgh.

12th General Congregation

November 5, 1962

Detailed discussions of possible changes in the Mass, including reception of Holy Communion under the form both bread and wine and concelebration of the Mass, marked the 12th general session of the ecumenical council.

The general sessions resumed after a four-day break with 2,196 council Fathers attending.

The 12th session was opened with a Maronite Rite Liturgy offered by Bishop Joseph Khoury of Tyre, Lebanon. The language of the Mass is ancient Syriac, the last stage in the evolution of the Aramaic language spoken by Christ. It was the first time that the language of Jesus was heard in ceremonies in St. Peter's basilica.

The session was presided over by Achille Cardinal Lienart, Bishop of Lille, France. Archbishop John J. Krol of Philadelphia enthroned the Gospel to the accompaniment of Syriac chants.

Before the session proceeded to business, the council's secretary general, Archbishop Pericle Felici, read the names of the 10 prelates—including two from the U.S.—named to the council's administrative tribunal by Pope John XXIII. They are:

Carlo Cardinal Chiarlo, Francesco Cardinal Morano and William Cardinal Heard of the Vatican administrative staff; Archbishop Andreas Rohrer of Salzburg, Austria; Bishop Floyd L. Begin of Oakland, Calif.; Coadjutor Bishop Edmund Nowicki of Gdansk, Poland; Bishop Johannes Pohlschneider of Aachen, Germany; Bishop Eugenio Beitia Aldazabal of Santander, Spain; Bishop Johannes Vonderach of Chur, Switzerland; and Auxiliary Bishop Francis J. Furey of Philadelphia.

Before discussions began, Archbishop Felici again appealed to the council Fathers to be brief and asked them not to repeat matters already dealt with.

Then discussions continued on the second chapter of the proposals concerning the liturgy. Among the speakers were James Francis Cardinal McIntyre, Archbishop of Los Angeles, and Carlo Cardinal Confalonieri, Secretary of the Sacred Consistorial Congregation. Prelates from Australia, Austria, Brazil, Burundi, Chile, China, Ecuador, France, Greece, Haiti, Italy, the Netherlands, the Philippines, Portugal, Rwanda, Spain and Vietnam also spoke.

Among the innovations in the Mass suggested by

the Fathers, the council press bulletin reported, were:

- Reducing prayers at the foot of the altar.
- Changes concerning the sermon and the participation of the congregation in the action and prayers of the Offertory.

- Insertion of the name of St. Joseph in the Canon of the Mass together with that of Our Lady.

- Greater cohesion between the two parts of the Mass.

- Reading the prayers and lessons of the first part of the Mass from the pulpit and reciting those of the second part at the altar.

- Ending the Mass with the last blessing and the "Ite missa est."

The press bulletin said that the "need was again stressed of using caution in revising words, gestures and prayers which have acquired great nobility in the passing of the centuries without losing anything of their original significance."

"It is considered, therefore, that the order of the Mass be retained in its substance, while admitting partial changes for the purpose of making the active participation of the faithful in the individual Rites easier."

It was emphasized that each change in the Mass as it now exists should be preceded by a thorough study of the individual prayers and ceremonies under discussion.

The council bulletin stated that "it was insisted that the Canon of the Mass especially should remain intact because of its solemnity and for literary, liturgical, historic and juridical reasons known to all."

In regard to concelebration—the joint celebration of a Mass by more than one priest—it was "advised that . . . it be reserved to monasteries and to religious communities so that brotherly union and piety might be encouraged."

As for reception of Holy Communion under the two species of bread and wine, it was noted that "difficulties of a practical and hygienic order were cited in the matter of restoring the practice . . . However, reasons in favor of the practice were also indicated, but under the condition that the special cases in which it would be permitted would be well specified."

The bulletin said that a "twofold preoccupation ran through all speeches of the Fathers: first, to render the celebration of the Mass more solemn and as holy as pos-

sible and, secondly, to favor understanding and participation of the faithful in the Sacrifice of Christ through the action of the priest and their own voluntary oblation."

* * * *

Why shouldn't the greatest ecumenical council in the Church's history create a new rite—an ecumenical or world Mass—to which Catholics could invite their Protestant brothers who retain a love for the Eucharist?

This was the question posed to newsmen by a German-born missionary bishop shortly after he had raised it at the council itself.

Bishop William Duschak, S.V.D., Apostolic Vicar of Calapan, the Philippines, suggested that the ecumenical or world Mass should be in the common language of the people wherever it is celebrated. It would be, he said, "simple, grand and monumental" and composed in Rome.

Bishop Duschak said he spoke not as a liturgy expert but as a "practical missionary." He has spent more than 30 of his 59 years in the Philippines.

The Bishop emphasized that he is not against Latin.

"I love the Latin language. It is and should remain the language of the Church."

But he said that an unfamiliar language such as Latin or any tongue other than that of the people "deprives the people of their right to participate in the Mass."

He said his idea for an ecumenical Mass is founded on two premises: that rites are man-made and that the Mass should be based on the first Mass, the Last Supper.

He said Christ's command at the Last Supper, "Do this in commemoration of me," has four consequences. These are:

—The priest must face the people. "Nobody who invites guests to a supper turns his back on them."

—The priest should speak in an audible voice, as a common courtesy.

—The priest, like Christ at the Last Supper, should speak in the language of those present.

—The priest should use the words of Christ Himself

as much as possible. Words composed by ordinary men should be used only sparingly.

A priest in the audience objected that Latin is a symbol of unity and that the vernacular would encourage a nationalistic outlook in religion and open the way to schism. This priest also asserted that Christian teaching in the Mass could be distorted by translation into another language.

Bishop Duschak replied: "The ecumenical Mass would be composed chiefly of Christ's own words taken from Scripture.

"And we have the Scriptures in every language." There is no real fear of error, he stated.

"How do you think people learn their religion? In Latin? They learn it in their mother tongue. Their faith is enshrined in the mother tongue."

He said Latin is not a symbol of unity but of disunity. He quoted St. Paul's Epistle to the Ephesians: "One body and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one Baptism, one God" (Eph. 4,4).

"St. Paul," he said, "does not say anything about one language."

He said that the modern form of the Mass is not a Christian Mass in its historical origins, "but a synagogal Mass," based on customs of worship in the Jewish temple.

He called tradition, custom and habit the main obstacles to the adoption of a vernacular Mass.

Asked how such a Mass in the mother tongue and making greater use of Christ's words would fit in with the ecumenical movement, he replied:

"It will be impossible to work for unity in belief... There can be unity in certain matters of morality. There can be unity in all matters of charity. There can be unity in the sphere of worship."

He called his idea for the world Mass a "mustard seed."

"I do not enter into the details, I explain my idea. The experts must do the rest," he declared.

PATRICK RILEY

13th General Congregation

November 6, 1962

Pope John XXIII has announced that the first session of the ecumenical council will end Dec. 8 with a solemn ceremony in St. Peter's basilica.

The Pope's announcement was read at the close of the 13th general meeting of the council. During the meeting the discussion of the second of eight chapters of proposals on the liturgy was concluded by a standing vote of 2,211 council Fathers present. The meeting then took up chapter three of the liturgy proposals dealing with the sacraments and sacramentals.

The meeting opened with Mass offered by Bishop Endre Hamvas of Csanad, Hungary, and was presided over by Ignace Cardinal Tappouni, Syrian Rite Patriarch of Antioch.

Archbishop Pericle Felici, council general secretary, in an effort to speed discussions, instructed council Fathers to present along with requests to speak a summary of what they intend to say. This is seen as a way to give the general secretariat an opportunity of advising speakers that what they want to say is being covered by another speaker.

Archbishop Felici also announced that Pope John has given the presidency of the council the right to propose termination of discussion of a specific point if it judges that the matter being discussed has been dealt with sufficiently.

The Pope's instructions require that the council's president of the day put the proposal to end discussions to a vote of the Fathers, asking those in favor to stand and those opposed to remain seated.

Following this announcement, Cardinal Tappouni, president at the 13th meeting, proposed to end discussion of the second chapter of the liturgical proposals. The vote was affirmative.

Discussion of the third chapter then began with 20 Fathers speaking, including Ernesto Cardinal Ruffini, Archbishop of Palermo, and Fernando Cardinal Cento and Michael Cardinal Browne, O.P., of the Holy See's administrative office.

The third chapter has a brief introduction and eight articles subdivided into 21 parts. In general, these deal with the liturgical aspect of the sacraments rather than with doctrinal matters. The aim of the chapter is to increase the understanding of the significance and ef-

fects of the individual sacraments. Among the matters treated are the revisions of the books of ritual, the preparation necessary for reception of the various sacraments, sacramentals and funeral ceremonies.

According to the council press bulletin, caution was urged in dealing with proposals to change the present liturgical aspects of the sacraments. It was stressed that the intelligibility of the sacraments should be the keynote of all discussions.

One council Father, the bulletin reported, spoke on Matrimony and called for a "more conscious celebration" of the sacrament by the two "ministers" taking part in it.

* * * *

An Indian prelate has expressed a hope that local customs can be made part of Church rites.

Archbishop Eugene D'Souza, M.S.F.S., of Nagpur, India, told a press conference here that "the marriage rite as it now stands is completely unintelligible to many of our Catholic people living in rural areas."

"Many a missionary complains of the delicate situation created by some of our people who get married in church and afterwards have their marriage performed according to local custom," the Archbishop said at his press conference.

Because of this practice, he said, "in certain regions of India some local customs of the people have been added to the existing liturgical rite. For example, since a ring means nothing at all to some of our people, a dish called the 'thalee' is handed by the husband to the wife."

He said that in other places the "marriage knot" is used as the external sign or symbol of the marriage contract.

He explained that in this practice the ends of a woman's sari (dress) and a man's dhoti (garment) are tied together in a knot.

The Archbishop noted that the bishops in his province have formed a liturgical commission which has made a study of the rites and customs of the people of North India to see if some of them can be used in the liturgy.

"There is a strong feeling that the whole rite of most of our sacraments and sacramentals ought to have a local color," he said.

Speaking on the use of the vernacular, he said that many feel it is a "must" in administering the sacraments because "the beautiful rites are completely lost on our people if they are in Latin."

Archbishop D'Souza said that "for practical purposes, our missionaries would be satisfied if they could say the whole instructional part of the Mass, namely, the Mass of the Catechumens and the various orations, in the vernacular."

The Archbishop pointed out that the Eastern Rite

liturgy is richer and more attractive because it has adapted itself to local customs. He said that the Syro-Malabar Rite, which has a large following in southern India, already has permission from Rome to say the whole Mass in the vernacular.

"This fact," the Archbishop said, "will surely make it easy for us in the Latin Church to secure many changes in the liturgy on the pattern and basis of the Oriental Church which is already enjoying most of the privileges we hope to get through the ecumenical council."

14th, 15th and 16th General Congregations

November 7, 9 and 10, 1962

A proposal that the name of Extreme Unction be changed to the Anointing of the Sick and discussion of possible changes in the breviary highlighted speeded-up sessions of the ecumenical council.

The speed-up during the 14th, 15th and 16th general meetings of the council (Nov. 7, 9, and 10) followed the permission granted by Pope John XXIII to the council Fathers to close debate by a vote.

After spending more than two weeks on the preface and first two chapters of the liturgical proposals—which dealt with the liturgy in general and the Mass—the council completed discussion of the third chapter on the sacraments and sacramentals in less than a day (Nov. 7) and the fourth on the Divine Office and the breviary in less than two days (Nov. 9 and 10).

Archbishop Pericle Felici, council general secretary, announced that the last four of the eight chapters of liturgy proposals are to be dealt with as a whole instead of separately. They concern the liturgical year, vestments and altar ornaments, sacred music and sacred art.

It was also announced that the council topic following the liturgy will be Scripture and Tradition, called by the Council of Trent (1545-1563) the two sources of revelation.

At the 14th general session it was urged that the name of the Sacrament of Extreme Unction be changed because, the council press bulletin reported, "it is associated with the imminence of death by too many people." It was recommended that its name be changed to the Anointing of the Sick.

Council Fathers declared, the bulletin said, that people be taught that Extreme Unction is not a sacrament of fear, but a comfort given not only for the purification of the soul but also for the healing of the body.

Other recommendations on the third chapter included a call for a clearer distinction between sacraments and sacramentals, actions or objects which in their performance or use have some resemblance to a sacrament.

A Vatican press office communique said that "one speaker suggested that it would seem useful to insert the renewal of the baptismal promises into the rite of Confirmation of those who have reached the age of reason so that there would be a greater awareness of the

obligations which the sacrament imposes on those confirmed.

"Reference was also made to godparents who often do not have sufficient knowledge of their responsibilities."

Several bishops, it was reported, discussed the use of vernacular languages in administering the sacraments and all were concerned with making the sacraments more understandable to the people.

During the 15th general meeting the council Fathers stressed the importance of the Divine Office and breviary for the spiritual life of priests, both diocesan and Religious.

The Divine Office is the service of prayer and praise, psalms, lessons and hymns which all priests and certain other clerics are obliged to recite daily. It is said or sung in choir by monks, friars, many nuns and some others, and laymen are urged to take part in it according to their ability and opportunity. The breviary is the book that contains everything necessary to enable a cleric to recite the Divine Office.

While some changes in the breviary were suggested, the press bulletin said that the council Fathers emphasized that every activity in a priest's life is sterile when not maintained by prayer. The breviary was hailed as the highest and most efficacious prayer.

The press bulletin noted that among the opinions of the Divine Office given by council Fathers it was hailed as the principal priestly work; a main source of spiritual and pastoral action; a bond of union for all priests throughout the world; a source of comfort for all priests, especially those who have suffered imprisonment and persecution; the nourishment of the soul; the support of young priests and those weary with age and illness, and a mine of Scriptural and Patristic treasures.

Among the points that might be changed, speakers suggested, were the language used in the breviary, the composition of its parts, time divisions of recitation of the various parts, choice of new texts drawn from the Scriptures and the Fathers of the Church, revision of certain lessons pertaining to lives of the saints and the manner of reciting the breviary in choir or in private.

Many speakers asked that the breviary be kept as is, since its present form is the result of many of the

reforms of the past. It was also noted that Pope John issued reforms of the breviary in 1960.

Some speakers said they believe that Latin is the language most suited for the official prayers of the whole Church. Others asked for a reduction in the size of the breviary so as to give modern priests more time for the work of the apostolate.

Other council Fathers asked that the breviary be adapted more to the time demands and conditions of today's priests, both in matters of language and length of the various parts of the breviary. There were also requests for more New Testament citations and elimination of some psalms of a historic nature that were inserted in earlier centuries and refer to the special character of the Jewish people.

It was also noted that reforms in recent years have been more reforms in rubrics—rules laid down for the way the Divine Office is recited—than in the actual composition of the breviary.

It was suggested that the council should just outline the general principles governing further changes, that the many specific problems must be solved at a lower level and that the variations found, for example, among various religious orders should be retained.

At the end of the 15th session the council Fathers sent a message of congratulations to Archbishop Alfonso Carinci, secretary emeritus of the Sacred Congregation of Rites, on his 100th birthday.

Discussion of the Divine Office and breviary was concluded at the 16th general session of the council.

The press bulletin reported that it was again argued that the Divine Office, after the Mass and the sacraments, is the greatest prayer to be found in the Church. No priest can do without the breviary, it was asserted.

The bulletin said that the importance of the breviary was stressed by many speakers opposed to reducing the time needed to recite the Divine Office so that priests would have more time for their pastoral ministry. It was stated that the 20 or 30 minutes that might be gained by cutting the breviary would be of little use to priests and that, on the contrary, it would do damage to their spiritual life.

Other speakers argued that if there are special circumstances which indicate the dispensation of a priest from reciting the breviary, these must be specifically spelled out and the bishop must be in agreement with them.

There were suggestions for revision of the psalms and calls for new translations which would be more faithful to the original text in a Latin more easily understood. There was also a plea for the completion of the revision of the psalter—the part of the breviary containing the psalms—which is currently under way.

In regard to the parts of Scripture found in the

breviary, the bulletin again reported that there was a general feeling that more New Testament parts should be inserted with an eye to their formative and pastoral content and that portions of the Old Testament dealing with the historical struggles of the Jews be eliminated.

Several Fathers were reported as saying that, in regard to a restriction on the use of Latin in the breviary, it should be specified that this is not a question of a general faculty to be granted universally but one restricted to special cases. It would never apply to the recitation of the Divine Office in choir, they said.

Discussion of the fourth chapter on the liturgy was terminated by a vote of the Fathers and debate on the remaining four chapters was begun at the 16th session. First to speak on these chapters was Francis Cardinal Spellman, Archbishop of New York, who had also spoken on the fourth chapter.

The 14th, 15th and 16th general meetings of the council were attended by 2,214, 2,216 and 2,172 Fathers respectively.

They were presided over by Norman Cardinal Gilroy, Archbishop of Sydney, Australia; Joseph Cardinal Frings, Archbishop of Cologne, Germany; and Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy.

Opening Masses were offered by Archbishop Paul Nguyen Van Binh of Saigon, Vietnam; Archbishop Ettore Cunial, Vicegerent of Rome, and Auxiliary Bishop Francisco da Silva of Braga, Portugal. The Mass at the 16th session was celebrated in the Bragan Rite, which is used in that Portuguese See. Differing in only minor ways from the Roman Rite, it developed in the sixth century but was approved by the Holy See as recently as 40 years ago.

Besides Cardinal Spellman, council Fathers from the U.S. speaking on the Divine Office and breviary included Albert Cardinal Meyer, Archbishop of Chicago; Bishop William G. Connare of Greensburg, Pa.; Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo.; Bishop Francis F. Reh of Charleston, S.C., and Auxiliary Bishop Stephen A. Leven of San Antonio, Tex.

Also speaking on the fourth chapter were Paul Emile Cardinal Leger, Archbishop of Montreal; William Cardinal Godfrey, Archbishop of Westminster, England; Stefan Cardinal Wyszynski, Primate of Poland; Julius Cardinal Doepfner, Archbishop of Munich and Freising, Germany; and Rufino Cardinal Santos, Archbishop of Manila, the Philippines.

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Archbishop Martin J. O'Connor, rector of the North American College in Rome, has been named vice president of the ecumenical council's Commission for the Lay Apostolate and Communications Media.

In naming him, the commission's president, Fernando Cardinal Cento, said the Archbishop would be ex-

pected to pay special attention to communications media matters.

Archbishop O'Connor served as president of the council Preparatory Commission for Communications Media. He is also president of the Pontifical Commission for Motion Pictures, Radio and Television.

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The possible establishment of an international board of bishops to give the popes a better idea of the thoughts of Catholics throughout the world has been discussed here.

The discussion took place (Nov. 9) at a meeting of newsmen and the panel of experts set up to assist them in covering the ecumenical council by the U.S. bishops through the Rome office of the National Catholic Welfare Conference.

Father Edward Heston, C.S.C., procurator general of the Holy Cross Fathers, spoke during a discussion of the possibility of the internationalization of the Roman curia—the Vatican administrative staff. Father Heston said that there have been some suggestions of setting up a permanent organization similar to the council's Central Preparatory Commission, which was composed of cardinals and bishops from all parts of the world.

Father Heston reported that Pope John XXIII told a bishop, who in turn told him, that the reason that all the bishops of the Central Preparatory Commission had been called to Rome was so that the Pope could learn the thoughts of bishops from abroad. He said the Pontiff was already aware of the opinions of the curia but wanted to know the thoughts of others as well.

Father Heston reported that even curia members have suggested the usefulness of some type of board similar to the Central Preparatory Commission to function on a permanent basis. But at this time, he added, it is premature to speculate on its composition or functioning.

Father Heston also noted that recently there have been a number of articles speculating on a reorganization or an internationalization of the curia. He stated that it is not within the competence of the ecumenical council to reorganize the curia. He said that the curia is "the long arm of the Pope" through which he carries out his government of the Church and that it is up to the Pope to change or reorganize it.

In substance, he went on, this means that the curia is an organ of the pope and not of the Church and that it is up to the Pope to do with it what he thinks is necessary. This does not exclude the possibility that the council Fathers may make some suggestions or recommendations, he said; nor does it exclude the fact that some of the decrees that will be adopted by them will alter some of the curia's relations with individual dioceses, as for example the possible delegation of the authority now vested in the curia to national or regional

conferences of bishops to deal with matters on a local level.

Regarding internationalization of the curia, Father Heston and certain curia officials pointed out that it is being internationalized on the level of its consultors, which is the level of initiation and ideas. It was also argued that there are some drawbacks and obstacles to full internationalization such as language problems, housing and the low salary levels which do not attract many persons outside Italy.

It was also pointed out that most of the congregations of the curia have competitive examinations for openings in their offices. However, the Pope often appoints persons specially recommended because of their training or other qualifications.

One authority noted that it is unfair to hold that decisions of the curia are made as a result of only one person's point of view. He noted that the work of the congregations is mainly "collegiate," that it is the result of discussions and debates between all members of the congregation in which everyone has the right to speak and that matters are usually decided by vote.

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There are still hopes the Orthodox churches will send observers to the ecumenical council, according to the head of the Secretariat for Promoting Christian Unity.

Augustin Cardinal Bea, S.J., told newsmen here that despite the failure of past efforts to have the Orthodox churches represented, "one must hope that something may be done, since this would doubtless be more useful for both parties [Catholic and Orthodox] and for the cause of union."

The Cardinal spoke Nov. 8 at the third of the regular Thursday press conferences organized by the council press office.

Cardinal Bea told reporters that "if the work of the secretariat has had such a widespread impact on world public opinion, a considerable part of the merit belongs to your profession."

Answering a question about non-Catholic reaction to the council, Cardinal Bea said that the "union in prayer" among all confessions has been nothing short of miraculous, if one compares present attitudes with those regarding the First Vatican Council (1869-1870).

He spoke of the appeals for prayers for the council's success made by Protestant leaders all over the world.

This, he continued, is a "first beginning of unity and, above all, a sound foundation for our trust in God."

"If Jesus gave assurance that He would answer the prayers of two people joined in asking something in His name, how much greater will be the answer to the prayer of all those baptized in Christ who united in the prayer of Jesus to His Father 'that all may be one'."

Cardinal Bea said that the reaction of the council

observers had generally been good. He noted that many were particularly impressed with the freedom of discussions. He expressed the belief that this factor might be helpful in bringing Catholics and non-Catholics closer together.

As to the prospects for the council's success generally, Cardinal Bea said:

"I regard it with trust in God, largely confirmed and sustained by the great blessings which have descended upon this providential and gigantic undertaking ever since its beginning."

Cardinal Bea

Following is the text of a press conference given by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, at the council press center in Rome on Nov. 8.

Introduction: Allow me to begin with a personal word. The Holy Father has told you wonderful things about the importance and the grave responsibility of your profession, and he has also expressed his heartfelt thanks to you for all you have done to inform your readers about the Council, about its intentions and its preparation. But I wish to express very sincere and personal thanks to you for all the collaboration that so many of you have given to the work of the Secretariat for Promoting Christian Unity, or to my personal work, in the press, on the radio and on television. This collaboration was certainly not always easy, if only because it was not in any way possible to satisfy all the requests and because on more than one occasion it was necessary—though with sincere regret—to refuse even important requests. I can tell you in all sincerity, however, that, with the exception of a very few cases, the collaboration was carried out in a satisfactory manner—and I believe for both sides. If the work of the secretariat had the widespread echo that it did in world public opinion—and consequently also in the council itself—a considerable part of the merit belongs to your profession. Therefore, my sincere and heartfelt thanks.

I would also like to add a word of what is almost an anticipated apology. During the work of the council it will not be possible for me, unfortunately, to continue the aforementioned collaboration with the lively and steady rhythm it has had in recent months. Everything must come in its own time. The work of the council with all the accompanying studies and consultations must now have absolute precedence. I do not doubt that you will understand this fact and that you will agree. I accepted this meeting with you today almost as a con-

He urged newsmen to contribute to the council's success by making its aims understood. He added:

"There is no need, of course, to shut one's eyes to the human shortcomings and limitations which you may notice when they are really such . . .

"I beg you, moreover, not to try to see things with the eyes of petty nationalism and not to try to understand the council and its actions with the aid of political categories. All of the council Fathers obviously belong to their own countries which they ardently love. But in addition to this they are 'one in Christ'."

solation for this sacrifice and to give you information on the work of the secretariat.

I believe that the first question which will interest you is: whether we are satisfied with the reactions of the non-Catholic Christians at the council.

Answer: In recent days the words I expressed after the audience the Holy Father granted to the observers of the non-Catholic Christian communities have been quoted. At that time I said: "It is a miracle, a true miracle." I did, in fact, say those words and they were not only the fruit of the impressions of that audience—which was so unique in its kind and all the more moving because of the gracious and familiar form which the Holy Father in his kindness wishes to give to it. No, those words reflect the whole picture of the experiences we have had during the two years since the institution of the secretariat. It can truly be said with complete objectivity that all those experiences have grown gradually and have acquired constantly greater vastness and depth with the inauguration of the council.

I will not dwell on the warm welcome which was given to the institution of the secretariat and on the vast interest which it awakened and still awakens little by little, one can say, in the whole world. I will stress only two facts of these recent weeks.

The first fact is the presence of more than 40 delegated observers or guests of the secretariat who represent almost all of the great federations of the non-Catholic Christian confessions which resulted from the Reformation, and also a fair number of the Oriental churches. It is true that our joy—I say our joy, including also the observers and the confessions they represent—is disturbed by the absence of a good number of venerable

Orthodox churches of the East. It must be recognized, however, that great efforts were made to overcome the existing obstacles and, after failing, a careful study was made in order to avoid that the reciprocal relations in Christ might not suffer from this temporary lack of success.

The second fact is even more important, when considered through the eyes of faith, and that is this: that so many communities of non-Catholic Christians have repeated appeals, even official ones, to their own faithful, calling on them to pray for the council. I will give a certain number of names, more than anything else to illustrate the variety of confessions and the fact that these appeals come a little from every part of the world. I obviously do not claim that they are complete and I am certain, indeed, that many other appeals have not come to my knowledge. It is hoped that later on, when things have calmed down a little, it will be possible to make a more complete list.

Let us begin with Europe. The following have called for prayers for the council in one form or another: The Evangelical Federation of Switzerland; the Austrian Protestants; Dr. Ramsey, the Archbishop of Canterbury and Primate of all England, which he addressed to the English Anglicans; the Old Catholics of Switzerland; the Council of the Evangelical Church in Germany; the World Alliance of Christian Youth Associations (Protestant).

In the United States a similar appeal was made by the Bishop President of the Episcopalians, Dr. Lichtenberger, who, in November, 1961, paid a visit of courtesy to the Holy Father; and by the United Presbyterian Church of the United States. In Canada the appeal was made by the United Church of Montreal.

Appeals in other continents are reported from the Anglican Archdiocese of Brisbane, Australia, and from the Archbishop and Bishops of the West Indies who met in Georgetown, British Guiana. Calls for prayers were also made by different communities which, for one reason or another, have not been able to send observers, as for example, the Ecumenical Patriarch of Constantinople and the World Baptist Alliance.

It was chiefly in reference to this union in prayer that I spoke of a true miracle, for it is truly this if we compare this attitude with certain positions which were adopted at the time of the First Vatican Council. Speaking of this union, the Holy Father said in his discourse at the opening of the council that the unity which Christ invoked for His Church with ardent prayers shines also, among other things, with this ray—and I quote textually—"the unity of prayers and ardent desires with which those Christians separated from this Apostolic See aspire to be united with us" (cf. *Osservatore Romano*, Oct. 12, 1962). This is, therefore, already a first beginning of unity and, above all, a sound founda-

tion for our trust in God. If Jesus gave assurance that he would answer the prayers of two people joined in asking something in His name, how much greater will be the answer to the prayer of all those baptized in Christ who, spread all over the world, unite together in the prayer of Jesus, the Supreme Priest, to the Father, "that all may be one"

Question: What is the probability that one or the other of the venerable Orthodox Churches may still send later official observers to the council, or at least some of their members who would attend in a personal capacity as guests of the secretariat?

Answer: It is very difficult to say. You know well that there have been different reports about the rather ample consultations which have been made in various places in this respect, but until now we have nothing concrete in this matter. In any case, one must hope that something may be done, since this would doubtless be more useful for both parties and for the cause of union.

Question: Up to now, are the observers pleased with the possibilities which have been given them and with what they have seen and heard?

Answer: This question should really be addressed to them and not to me. However, speaking in general, I have the impression—which is confirmed also by others—that they are truly pleased. You know that several of them have already made statements to the press about this, in which they have expressed their satisfaction, if not their admiration, for example, for the organization of the council, for the way in which they have been welcomed and are treated, for the confidence which is given to all, and for the trust with which all the documents have been placed at their disposal which the council Fathers have received. Others, for example, praise the universality of the council. Others have been impressed especially with the freedom which reigns in the discussions. In any case, I can say that the secretariat has done everything to help them fulfill their delicate task. Greeting them at the reception which the secretariat gave in their honor, they were asked to trust the secretariat by telling it everything that displeased them, their criticisms, suggestions and wishes. For this purpose the secretariat, in fact, organized a meeting at least once a week for the observers and the different members of the secretariat at which one might speak freely.

Question: In reference to the fact that many were impressed with the freedom of discussion, I have been asked whether I believe that this particular aspect of the council may favor the mutual drawing together of the Church and non-Catholic Christians.

Answer: I believe that the answer to this is definitely yes. It is sufficient to ask oneself why the freedom of discussion has surprised and impressed them. I believe the reason for this is the following: Since it is known that the principle of authority is often strongly

stressed in the Catholic Church, even in matters of doctrine, one might easily imagine that its members, bishops included, were almost enslaved by it and in such a way that they would be prevented, if you will excuse the expression, from thinking with their own heads. Some of them were surprised about this, seeing how a cardinal can voice an opinion which is contrary to the opinion of another cardinal. In other words, they could not understand how the most complete loyalty to the authority of the magisterium of the Church would not in any way exclude freedom of opinion in so many matters which have not yet been clarified or defined. It is, therefore, most useful to observe in the council the very positive support of the doctrine of the Church insofar as it has been clarified and defined, as was evident in the profession of faith which both the bishops and the Pope himself solemnly made at the opening of the council.

It is, in fact, simply a question of absolute fidelity to the body of doctrine which was received from Christ and which has been explained by the Church through the centuries. However, it is well to see, together with this fidelity, also the freedom of opinion and discussion in those areas where doctrine must still be clarified and defined or in matters of practical application.

Question: What are the functions of the secretariat during the council apart from its contacts with the observers and helping them? Or to be more precise: will it be the duty of the secretariat to defend before the council assembly the projects it drew up during the preparatory period and which were presented to the central commission and discussed by it?

Answer: It will, of course, be the secretariat who will uphold them. As you know, a few days ago on Oct. 22, an authentic interpretation given by the Pope through His Eminence, the Secretary of State, was read in the general congregation. It was pointed out in the declaration that the secretariat, like the commissions themselves, would examine and discuss the projects within its jurisdiction, submit them to the general congregations, correct them if necessary, and so forth. In addition, it will also be called upon to collaborate with other commissions in matters related to Christian unity.

You will ask me how I regard the council and its prospects for success?

Answer: I will tell you that I regard it with trust in God, largely confirmed and sustained by the great blessings which have descended upon this providential and gigantic undertaking ever since its inception, as is shown by all that has already been accomplished. A pledge of these blessings can be found, among others, in

the aforementioned numerous prayers for the council, rising throughout the world from Christians of every confession, and in the great fruits that this has already borne in the cause of unity.

Conclusion: Will you permit me to make a recommendation as a friend. I have not the slightest doubt that you have at heart the best possible success of the council, for anyone would have it at heart who has also at heart the happy and better future of mankind. I would ask of you, therefore, to give the council Fathers a hand, as it were, in this monumental work. I would ask you to make the aims of the council understood, as well as the laws which govern the action and the life of the Church which are valid also for the council. There is, of course, no need to shut one's eyes to the human shortcomings and limitations which one may discover, when these are truly present. But I would ask you to check the sources of information and the origin of the sources, and to be judicious in repeating criticisms.

I beg you, moreover, to strive not to see things with the eyes of petty nationalisms, and not to try to explain the council and its action in political terms. Each of the Fathers of the council evidently belongs to his own country, which he ardently loves, but in addition to this he is "clothed with Christ," as St. Paul expresses it, and by virtue of the fulness of the priesthood, he is adorned with the greatest likeness of Jesus Christ, the High Priest. The council Fathers are, therefore, "one in Christ" (Gal. 3, 28), and all of them are like us, "baptized in one Spirit into one Body" (I Cor. 12, 13).

Each one, naturally, has his own personality and his own opinions. Therefore, there will doubtless be difference of opinion, as there were for example also between Paul and Barnabas (cf. Acts 15, 30), and also between Paul and Peter (cf. Gal. 2, 11). But all this does not prevent that deep in their hearts they be true heirs of that first Christian community of Jerusalem which was "one heart and one soul" (Acts 4, 32) in the love of Christ, of the Church and of humanity.

Finally—and I say this just between ourselves, asking that you forgive me this confidence—your profession leads you to speak and express opinions about many things which are not always easy to judge, and to do so quickly within a few hours, or at most within a few days. One knows how especially difficult are the questions of faith which must be dealt with in the council. Let us remember that the Church is 20 centuries old! Let us strive therefore, to think together with her in terms of centuries and millennia: The value and the fruits of the council can be assessed adequately only in this way. Indeed, it can only be assessed properly in terms of eternity.

17th General Congregation

November 12, 1962

The Second Vatican Ecumenical Council will be in recess from two and a half weeks before Christmas until four weeks after Easter.

The second session of the council will begin May 12 after a 22-week interval, and will last seven weeks, until June 29, the feast of SS. Peter and Paul. The dates were announced to the council Fathers by Archbishop Pericle Felici at the 17th general congregation of the council.

The current session concludes Dec. 8 after eight weeks of meetings.

During the five-month absence from Rome of the bishops and other council Fathers, however, the special council commissions will continue to work.

Father Edward Heston, C.S.C., a spokesman for the American bishops' press panel, said that the commissions concerned with subjects not yet debated in the council—and this includes the vast majority of commissions—will probably “prepare the way for conciliar discussion in the light of discussions in the first session.”

Father Heston said the procedure of the second session itself will probably be revised in the light of the experience of the session now in progress.

The council Fathers devoted most of the 17th general congregation to the fifth chapter of the project outline on the Church's public worship. A few references were made to the remaining three chapters of the project. Chapter five deals with the liturgical year.

The regular council bulletin stated that “much was said of the need for reawakening in the faithful respect for holy days of obligation.” The council Fathers also noted, the bulletin said, that respect for the Sunday observance is made difficult by the necessity to work on Sundays—not only in highly industrialized Christian countries, but in non-Christian countries too.

The bulletin reported suggestions that Advent and Lent be restored to their original significance and penitential character. The suggestion was also made to reduce further the liturgical rank of some saints' days for this purpose.

“Many fathers spoke on penance in general, which is necessary for the expiation of sin, and on Lenten penance in particular, which is a necessary preparation for the spiritual resurrection of Easter,” the bulletin said.

“The opinion was expressed that traditional forms of penance could be adapted to the requirements of modern life and to the conditions of particular regions, making use of forms of penance which would seem to correspond better to the needs of souls.”

Council speakers also touched broadly but not in detail on what the communique described as “the rather complex question of a perpetual calendar and of a fixed date for Easter.”

(Father Frederick R. McManus of the Boston archdiocese, American bishops' press panel member who as a liturgical scholar is one of the papally appointed “experts” of the council, said the question of reforming the general calendar and that of fixing the date for Easter are quite separate. He said the problem of a calendar for universal use is “largely a civil question on which the Church might indicate its feelings.”

(But he expressed doubt that the Church or the council would attempt to reform the calendar on its own.)

The council's communique said such broad questions as liturgical vestments and instruments, sacred music and sacred art were also deliberated by the council Fathers.

Speeches concerning sacred music and art put special emphasis on mission countries, it said. The speeches also touched on the veneration of images, special festivities in honor of the saints, local customs and traditions that could be adopted by the Church, and the value of adapting vestments, vessels, chants, images and church buildings to the mentalities of different peoples.

Reference was made to the possibility of beginning study of a possible code for the liturgy, the council bulletin disclosed.

The communique said that “in the liturgy, it was said, objects, including art, should be used for the salvation of man but not for man's personal service. In this respect, the hope was expressed for the increase of the number of schools of sacred art which might be capable of educating artists to a truly Christian vision of life...”

Among the 21 council Fathers who spoke during the 17th general meeting were Jaime Cardinal de Barros Camara of Rio de Janeiro; Maurice Cardinal Feltin of Paris; Laurean Cardinal Rugambwa, Bishop of Bukoba,

Tanganyika; Archbishop Corrado Bafile, Papal Nuncio to Germany; Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo.; Bishop Victor J. Reed of Oklahoma City and Tulsa; and Bishop Russell J. McVinney of Providence.

Antonio Cardinal Caggiano, Archbishop of Buenos Aires, was the presiding officer of the session, and the Book of the Gospels was enthroned on its candle-lighted altar by Archbishop Octavio Beras of Santo Domingo, Dominican Republic. The opening Mass was sung in the Old Slavonic language by Bishop Josip Arneric of Sibenik, Yugoslavia. For the Mass—which was of the

Roman, rather than the Byzantine Rite, but using an ancient translation from the Latin—Bishop Arneric used a Missal printed in the ancient Glagolitic alphabet.

Old Slavonic is used instead of Latin in the liturgy of several Yugoslav dioceses of the Roman Rite. It traces back to the conversion of the Western Slavs by SS. Cyril and Methodius in the ninth century. The use of Old Slavonic in the Roman Rite fell into disuse in the late Middle Ages, but was recognized by the Council of Trent in the 16th century. The liturgical books were revised under St. Pius X and their use made more widespread by Pope Pius XI.

18th General Congregation

November 13, 1962

Pope John XXIII has ordered that St. Joseph, foster father of Jesus, be honored in Masses according to the Roman Rite by having his name included in the body of the Canon.

The Pope's decision was revealed at the 18th general meeting of the Second Vatican Council. Amleto Cardinal Cicognani, president of the council's Secretariat for Extraordinary Affairs, who made the announcement, said the name of St. Joseph will first be included in the canon of the Mass of the feast of the Immaculate Conception, Dec. 8.

The name of St. Joseph is to be inserted following that of the Blessed Virgin Mary in the Communicantes, the third prayer after the Sanctus, which voices the fellowship of Christians joining in offering the Eucharistic Sacrifice today with saints who have gone before them. Thus St. Joseph's name will precede those of the Apostles and a dozen early martyrs connected with the Church of Rome.

Cardinal Cicognani said that Pope John decided to give St. Joseph the new honor to put it on record that the Second Vatican Council so honored its patron.

It was not immediately clear whether the addition of St. Joseph's name to the Communicantes prayer was being ordered for the Roman Rite alone or whether other Latin Rites would be affected. In the Roman Rite, the saints named after the Apostles begin with Linus, Cletus and Clement, who were the immediate successors of St. Peter as Bishops of Rome. The list has remained substantially unchanged since the sixth century.

But in the Ambrosian Rite, used in Milan, the names of those saints and the ones following them are replaced by a local list, beginning with SS. Hippolytus and Vincent.

The Roman Rite is predominant throughout the Western Church, however.

There is already a special Preface to the Canon which honors St. Joseph and which is sung or read in festal and votive Masses of St. Joseph.

The Pope's action did not come out of the blue. Over a year ago, it was revealed that a petition was being circulated in Italy and abroad asking that St. Joseph be given greater honor at Masses. The petition was said to have been signed by some 200 high Church officials,

including cardinals and bishops, and by over 100,000 persons in the United States alone.

The petition asked that St. Joseph's name be included in the Confiteor (the general confession), the Suscipe Sancta Trinitas (Receive, O Holy Trinity), the Communicantes, and the Libera Nos (Deliver us) at the conclusion of the Lord's Prayer.

Cardinal Cicognani in his announcement did not mention the prayers other than the Communicantes. It was presumed that the whole question would be clarified by decrees expected from the Sacred Congregation of Rites.

* * * *

The Council brought to a close its discussions on the public worship of the Church and prepared to move on to the subject of Revelation.

The liturgical debate was concluded at the 18th general congregation under the revised rules of the council. Bernard Cardinal Alfrink, Archbishop of Utrecht, presiding officer of the day, called for a standing vote on whether to conclude discussion of the four final chapters of the printed liturgical constitution. The council Fathers—2,209 were present—voted for cloture.

Under the rules, revised by Pope John XXIII a week earlier to provide for cloture, the Fathers wound up discussion of the last six chapters of the liturgical project within a week. The first two chapters had absorbed the initial two and a half weeks of the council's deliberations on substantive matters.

The daily press communique said that among the points emphasized by the 22 churchmen who rose to speak on the day the debate was concluded were:

—Pontifical Masses should be celebrated in a less complex ritual than they are now.

—Regional traditions of art have a deserved place in the Church, because the Church has always accepted all forms of art and has never adopted any one style as its own.

—"Contrary to what is sometimes stated, the splendor of artistic works and the solemnity of worship do not offend the poor and humble, who understand full well that one must offer the best of nature and the most beautiful products of art to God."

—"Special care should be taken to save Gregorian

one for each point, and these were taken the next day.

Twenty-one Fathers spoke, including 10 cardinals and Abbot Christopher Butler, O.S.B., Abbot-President of the English Benedictines.

Achille Cardinal Lienart of Lille, France, presided at the 20th session and Armenian Rite Archbishop Georges Layek of Aleppo celebrated the opening Mass in the Armenian Rite.

Speeches on the Revelation project at the 21st session (Nov. 17) were much the same as those on the previous day, with some calling for examination of the project in the council hall while others asked for a complete revision of the project and still others pressed for the drafting of a completely new version.

Some Fathers questioned the advisability of clarifying in the council hall in a solemn form the doctrine regarding the sources of Revelation, since they maintained many theologians feel the study and development on this point has not sufficiently matured.

Others wanted clarification on the question of whether Scripture and Tradition are to be considered two distinct sources or a single source considered in two different manifestations.

At the 21st session, presided over by Norman Cardinal Gilroy, Archbishop of Sydney, Australia, after an opening Mass celebrated by Archbishop Anton Baraniak of Poznan, Poland, the proceedings began with a series of votes on the liturgy amendments. Then the discussion turned to the Revelation project.

Two reports by members of the liturgical commission, Giacomo Cardinal Lercaro of Bologna, Italy, and Bishop Joseph Martin of Nicolet, Que., were read be-

fore the votes were taken. They outlined the methods followed by the commission and the standards involved in accepting or rejecting the amendments submitted by the Fathers.

Before voting the Fathers were presented with a booklet carrying the text of the original points in one column and the amendment points in a second column with the variations printed in italic type so that the Fathers could quickly see the changes.

The voting results were as follows:

First point—present, 2,206; majority needed to pass, 1,471; for, 2,181; against, 14; void, 11.

Second point—present, 2,202; majority needed to pass, 1,468; for, 2,175; against, 26; void, 1.

Third point—present, 2,203; majority needed to pass, 1,469; for, 2,175; against, 21; void, 7.

Fourth point—present, 2,204; majority needed to pass, 1,470; for, 2,191; against, 10; void, 3.

The entire liturgical project occupied the time of 15 general sessions, from Oct. 22 to Nov. 13. A total of 625 proposals or amendments were submitted by the Fathers, of which 329 were read orally in the council hall.

Each day the secretary general turned over the written proposals, including those which had not reached the floor because of the vote to close discussion, to the liturgical commission. As it stood at the 21st session the project consisted of 33 pages divided into eight chapters and subdivided into 105 articles.

The entire period of voting, scrutiny of ballots and the announcements of the results took an hour and a half.

22nd General Congregation

November 19, 1962

The ecumenical movement, which aims at eventual reunion of the Christian churches, has come under direct examination at the Second Vatican Council for the first time.

The council Fathers' debate at their 22nd general session centered on expressions in a draft text concerning divine revelation. Some speakers maintained that as it stood, the text would tread unnecessarily on non-Catholic sensibilities.

One council Father, speaking on behalf of the Secretariat for Promoting Christian Unity, pointed up the problems which an inflexible and highly scholastic formulation of Catholic teaching on revelation might create for the unity movement.

"It was underlined that the council must mark progress and not regression in the ecumenical movement, that it must be a help and not an impediment," said the council communique. The communique also summed up the defense of the draft:

"On one hand there was emphasis on the need for clearly exposing Catholic truth at a time when it is threatened by so many errors. The fruits of the council, it was said, must be the fruits of sanctity for clergy and laity, the fruits of truth for all who honor the name of Christian; but the fruits will mature only on the tree of truth."

Summing up the criticism offered by opponents of the draft, it said:

"On the other hand, it was said, special emphasis should be given to the purpose of the council in respect to the separated brothers with the intention of also finding for the project under examination an explanation of the truth done with charity, clarity, simplicity and gentleness."

The bulletin said that the ecumenical movement "in recent years has placed the dialogue with the separated brothers, Orthodox as well as Protestant, on a new basis." It continued:

"In order to achieve relations which may be better than in the past and which could indicate a way toward union, the point was made that each must make a clear exposition of his own doctrine in a calm, objective and clear manner, while taking care to respect the positions

of others and to seek a manner of expression which does not divide but unites.

"This manner of expression would be the authentic ecumenical style, which the Secretariat for Promoting Christian Unity also has clearly demonstrated as being its chosen usage."

The debate dealt not so much with the content of the text of the project as with its formulation, the council bulletin said. It added that "all the Fathers agreed on the fundamental truths contained in the project but some expressed reservations on the timeliness of examining in the council questions which are still being debated among the different theological schools."

(A Biblical scholar in Rome for the council said such a debated question might be the mode by which inspiration works in the inspired author.)

Some council Fathers proposed that since the various Fathers' positions on the project had been made clear, the examination of the project might be postponed until the second session of the council, which begins May 12. It was also proposed that an entirely new text of the project be written, taking into account points on which all the Fathers are agreed.

Six cardinals spoke, including Albert Cardinal Meyer, Archbishop of Chicago, Juan Cardinal Landazuri, O.F.M., Archbishop of Lima, Peru, and Laurean Cardinal Rugambwa, Bishop of Bukoba, Tanganyika. Among the 11 other council Fathers who spoke were Auxiliary Bishop James H. Griffiths of New York and Archbishop Denis E. Hurley, O.M.I., of Durban, South Africa.

Francis Cardinal Spellman, Archbishop of New York, was the presiding officer for the session. The celebrant of the opening Mass was Archbishop Matthew Beovich of Adelaide, Australia. A total of 2,197 Fathers were present to see the Gospel book enthroned by Bishop Carlos Quintero Arce of Ciudad Valles, Mexico.

At the conclusion of the general meeting, the council presidents remained in the council chamber for a meeting of their own. The development in the council seemed to indicate that the presidents were considering whether to ask for a standing vote to close the discussion.



Many members of the 85-member College of Cardinals, representing every section of the globe, are shown standing in the tribune erected for them in the nave of St. Peter's basilica. The white-robed prelates joined the Holy Father in asking the blessing of the Holy Spirit upon the Second Vatican Council.

23rd General Congregation

November 20, 1962

Participants in the Second Vatican Council voted to continue discussion of a draft text of a treatise on the sources of Divine Revelation point by point instead of pigeonholing the work for the time being.

The vote was taken at the 23rd general meeting of the council. The text had been under fire from some sources within the council for several days of the Fathers' deliberations of theological questions.

The council's regular press communique reported that it was again proposed to refer the treatise back to a specialized commission for redrafting.

"Some of the Fathers," said the communique, "stressed the need to formulate clearly in council the Catholic teaching on interpretation of Sacred Scriptures, for the purpose of avoiding confusion and for indicating and preventing errors. It was further urged to maintain a closer contact with the great Biblical tradition of the East."

It was also proposed that the present treatise be replaced by a more solemn declaration on Sacred Scripture. The bulletin reported that "against this proposal it was observed that a substitution would give rise to different juridical questions which are not provided for in the regulations which govern the council and that such a proposal would have to be submitted for examination to the Secretariat for Extraordinary Questions."

At this point the secretary general of the council, Archbishop Pericle Felici, announced that it had been proposed to vote on whether or not to end the discussion of the general outline of the text. He said, however, that since a number of the council Fathers had declared themselves against the thesis as it stood, the presiding cardinals considered it fitting to ask for a vote of the Fathers to determine whether they should continue discussions of the individual chapters of the treatise or drop it altogether.

The council Fathers were instructed to vote "placet" (yes) if they wanted the discussion of the treatise to stop and to vote "non-placet" if they wanted it continued.

The bulletin then said: "The results of the ballots which were made known shortly before the conclusion of the assembly indicated that discussion of the single

chapters of the projects will continue in the following days."

The council press communique did not release any of the voting statistics. But at the American press panel later it was explained that the vote was on whether to conclude discussion of the treatise once and for all, and that the proposal to discontinue discussion barely fell short of the necessary two-thirds vote.

It was stated by the American panel that if discussion of the thesis had been discontinued, the next matter up for discussion at the council would have been the draft statement concerning the press and other communications media.

Actually, the council press office said that the majority of the day's speeches "were in defense of the project (on Revelation), once more underlining positive reasons which had been advanced in the preceding days."

Eleven participants spoke on the general outline of the project during the 23rd general session before the question of whether to continue discussions was put to a vote.

Among the day's speakers was the recently elected Master General of the Dominican Order, Father Aniceto Fernandez, O.P.

The bulletin said that "among other things, the opinion was expressed that to reject the project in its entirety would signify that it contains errors, which no one admits."

Despite the vote to continue deliberations on the thesis, the discussion of its general outlines did come to a close the same day. As soon as it ended, the first chapter of the treatise was brought up for discussion. This deals with the twofold sources of Revelation—Scripture and Tradition.

The first speakers on this chapter were Ernesto Cardinal Ruffini, of Palermo, Sicily, and Paul Emile Cardinal Leger of Montreal.

The meeting opened with 2,211 Fathers present for the Mass celebrated by Archbishop Carlos Rodriguez Quiros of San Jose, Costa Rica. Joseph Cardinal Frings, Archbishop of Cologne, was the presiding officer. The meeting adjourned at 12:20 p.m.

Protestant Scholar Says

Council Observers Pleased

Non-Catholic observers at the Second Vatican Council are pleased at the concern shown by the council Fathers for the Catholic Church's relations with other churches, according to a leading Protestant scholar.

"I am not betraying any secrets when I tell you how glad we are to note how a concern for ecumenism pervades these discussions," said Prof. Oscar Cullmann of the Universities of Paris and Basel (Switzerland).

"Yet even here," the noted Scriptural and patristic scholar told newsmen, "we must be on our guard against illusions. We certainly hope with all our hearts that this renewal [of the Catholic Church] will be realized. For we are convinced that if it is, it will make so much easier the dialogue between Catholic and non-Catholic that will go on after the council.

"But we must not forget that these changes will take place inside the Catholic framework and be based on Catholic principles," the Lutheran theologian continued. "Nor can we object to this to our Catholic brethren, because it would not be good ecumenism to ask them to become Protestants or Orthodox.

"Still we must face up to reality. Even if the projects for reforms are passed, important differences will persist between us and Catholicism, even the Catholicism reshaped by the council. However, those who hope for renewal know this, and that is why the dialogue must go on, and go on under conditions much more favorable, with this renewed Catholicism."

Cullmann stated that Protestants tend to look on the Catholic Faith as having "too much," and that Catholics tend to look on Protestantism as having "too little."

Cullmann stressed that he was speaking only as a private person and not as a representative of the council observers.

"I believe," he stated, "that the dialogue will move forward when our Catholic brethren cease to look negatively on this 'not quite enough' in what they find in us, that is, when they don't see it as something missing...

but as a concentration made under the prompting of the Holy Spirit upon what we feel ought to form the single nucleus of our faith in Christ."

Cullmann stressed that "the great problem of the union of our churches" arises not from any particular dogma "but from the fact that the Roman concept of unity itself has a different basis from ours."

He noted that Protestants, therefore, are deeply interested in the coming item on the council's agenda concerning the unity of the Church.

Listed by Cullmann among the "council's ecumenical achievements already capable of assessment" were the following: establishment of the Secretariat for Promoting Christian Unity, "miracle" of the presence of non-Catholics at the council, the mutual trust between non-Catholic observers at the council and Catholic authorities, and also the observers' "interior participation" in the council discussions.

"From the outside we look like passive observers," Cullmann noted, "but inside ourselves we live these debates along with our Catholic brothers. Inside ourselves we take sides for or against during the sessions, with an attention no less than their own. It is this that has brought us especially close together in these last weeks."

He stated that the meetings between the council Fathers and observers, sponsored by the Christian unity secretariat, have enabled the observers "actually to participate outwardly in the council."

He added that the observers have been struck "by the freedom with which the council Fathers state their opinions."

Reports that observers have not been satisfied with the unity secretariat "are simply not true," Cullmann asserted.

He also said that the council "must recognize the importance" of the World Council of Churches, and expressed the opinion that "great frankness on both sides" is the "first condition for success in our dialogue."

24th General Congregation

November 21, 1962

Pope John XXIII has stepped in to settle what threatened to be a long and difficult debate in the ecumenical council on a proposal regarding the sources of Revelation.

The Pope's action came during the council's 24th general session, the sixth devoted to the question.

At the beginning of the session the council's general secretary, Archbishop Pericle Felici, announced that the previous day's vote on a motion to continue discussion of the proposal had not produced the majority required by council regulations.

He then stated that by an order of Amleto Cardinal Cicognani, president of the council's Secretariat for Extraordinary Affairs, and according to the Pope's wishes, a special commission would be set up to put the proposal into a more acceptable form before continuing discussions.

Later eight cardinals were named to the commission, with Alfredo Cardinal Ottaviani, of the council's Theology Commission, and Augustin Cardinal Bea, S.J., of the Secretariat for Promoting Christian Unity, acting as joint presidents.

The other cardinal members are Achille Cardinal Lienart, Bishop of Lille, France; Joseph Cardinal Frings, Archbishop of Cologne, Germany; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; Albert Cardinal Meyer, Archbishop of Chicago; Joseph Cardinal Lefebvre, Archbishop of Bourges, France; and Michael Cardinal Browne, O.P., of the Vatican administrative staff. They will be joined on the special commission by all the members of the Theology Commission and the Secretariat for Promoting Christian Unity.

In announcing the decision to form the special commission, Archbishop Felici said it reflected the beliefs expressed in council speeches that "there would be a laborious and prolonged discussion of the project."

The instruction handed down by the Pope indicated that it will be the task of the new commission to rework the proposal on the sources of Revelation by "making it shorter and placing greater emphasis on the general principles of Catholic doctrine already treated by the Council of Trent and the First Vatican Council."

While the special commission is redrafting the proposal, Archbishop Felici said, the council will go on to

examine the next proposal which has to do with communications media.

Debate on the general merits of the proposal on the sources of Revelation had dragged on for five days without any sign that it would be possible to begin a study of its various parts. The "debate" took the form of declarations of bishops to the council rather than spontaneous verbal exchanges since council rules do not allow impromptu remarks by the council Fathers.

During the five days, various objections to and defenses of the proposal were made.

Those objecting said that the proposal was too professorial in tone, too rigid in its declaration of truth, lengthy and repetitious. It was said that its ambiguity of expression might possibly create confusion and misunderstanding and that its severe tone could be offensive, thus setting back efforts to find a way toward reunion with separated Christians.

Those defending the proposal replied that it had been prepared by theologians of recognized outstanding ability and had been passed in its final form by the council's Central Preparatory Commission, many of whose members were cardinals. It was said that truth should offend no one, including the separated Christians who are also seeking truth.

The objection was raised that the proposal set forth teachings which are still being debated among various schools of theology. Defenders answered that the debates among the theological schools would be helped by guiding principles.

The debate continued in this fashion until the council presidency called on Nov. 20 for a vote on whether or not the proposal should be shelved. In spite of the fact that the motion was repeated in five languages and several times in Latin, there was confusion as to its exact meaning.

The vote on the motion indicated that the proposal should not be shelved and that the council should move on to discussion of the proposal's five chapters. But since the five chapters contain the questions on which a great difference of opinion had been expressed in the general discussions, it became evident that the same differences would be expressed again as each chapter was taken up.

It was for this reason that Archbishop Felici in announcing the Pope's wishes said that "opinions expressed in the speeches of the past few days indicated that there would be a laborious and prolonged discussion" in the days to come.

The Pope had already once intervened to discourage prolonged council debate. On Nov. 6, while the council was discussing the proposal on the liturgy, he empowered the council presidency to propose termination of discussion by a standing vote of the council Fathers.

In his intervention of Nov. 6 and in the action taken on Nov. 21 the Pope was dispensing from regulations he had himself created to keep the council from bogging down.

Commenting on this, an expert of the U.S. bishops' press panel stated: "A council is no parliament, for there is no legal tradition for running a council."

MSGR. JAMES I. TUCEK

* * * *

The ecumenical council may adopt one of two views as a result of its discussions on the relationship between Scripture and Tradition, an official council expert said here.

Father Georges Tavard, A.A., of the Pittsburgh diocese, told reporters at a meeting of the U.S. bishops' press panel that the two views are:

1. That Scripture and Tradition appear as two sources of Faith (or as two sources of Revelation).
2. That Tradition and Scripture are not two sources standing side by side, but that Tradition is the explanation of Scripture by the Church.

Father Tavard also noted that the council's stand on the matter can affect the movement for Christian unity. Prior to the council's opening the priest was a consultor of the Preparatory Secretariat for Promoting Christian Unity and is now one of the experts named by Pope John XXIII to advise council Fathers.

Father Tavard said that the first view of the relationship maintains that Tradition contains the same truths as Scripture but in a more explicit way. He added that this view grew up among Catholic theologians in the post-Reformation controversies with Protestants and has a "polemical connotation."

He called the second view the "older position" and said that Protestants find it "much more understandable." It was formed, he continued, before the "Reformation forced theology to take sharper angles."

"If we adopt the newer view," he stated, "we run the danger of making this apologetical or polemical theology permanent."

But he emphasized that the two views are basically compatible, saying that "to adopt one is not to condemn the other."

Father Tavard stated that the post-Reformation view sometimes includes the idea that Tradition not only contains the same truths as Scripture but other truths as well.

He said the "older" view holds that "all of Faith is in Scripture, as interpreted by Tradition, and all Faith is in Tradition, but in a more explicit way."

During the past 10 years, he stated, there has been "an impressive movement within the [predominantly Protestant and Orthodox] World Council of Churches to recover the concept of Tradition." He continued:

"If we adopted a theology seeing Tradition as something completely separate from Scripture, we should run the danger of moving too far away from a position which the Protestants are approaching."

He also asserted that adoption of a position stressing the distinction between Scripture and Tradition "might influence the piety and the devotions of Catholics, giving them a less Biblical aspect."

Calling attention to a renewed emphasis on Scripture in the Church's public worship, Father Tavard said that the council "would run into trouble if it urged a Biblical liturgical piety on one hand and separated Scripture and Tradition on the other."

Defending the "older" view—that Tradition is the explanation of Scripture by the Church and that all Faith is in Scripture as interpreted by Tradition—he said:

"It is said by some theologians that the dogma of the Assumption cannot be found in Scripture But Pius XII's bull of definition says that the ultimate foundation of the dogma of the Assumption is in Scripture."

He said this foundation could not be found by philologists studying Scripture but by "the meditation of the Church on Scripture."

He stated that when such truths are said to be implicit in Scripture, the word "implicit" should not be understood in its usual sense "as when a verse of Scripture is a little obscure but can be clarified by logical deduction."

He said that doctrines are implicit in Scripture—which he termed "the Revelation of the main events of Salvation"—when they are implicit in the central doctrine of Salvation, the Incarnation, and "can be related meaningfully to it through the analogy of Faith." (The analogy of Faith can be defined as the compatibility of a teaching with other teachings of the Church.)

Human Side of Council

While the grave problems of the universal Church are being examined in the Second Vatican Council, there is a side-play of human activity reminiscent of congresses and parliaments around the world.

The general meetings of the council begin at 9 sharp every morning. At that hour the bishops find their assigned places and attend Mass.

The Mass, with which each day's work begins, is in a different Rite almost every day. The ancient tongues chants provide a daily education in the fact that all is not Western and Latin in the Catholic Church.

After the Mass is over, the ceremony of enthroning the Gospels on the center of the altar is repeated every day. Some bishop, each day chosen from a different part of the world, carries the book the full length of the council hall accompanied by two candle bearers.

Perhaps 40 minutes has been required for all this. Now there is the muffled coughing and shuffling of papers which is the sign everywhere on earth that the assembly is settling down for the work of the day.

At this point the council secretary general usually makes announcements which concern the whole assembly but which are outside the material on the agenda. He may note, for example, some particular feast day or announce that some particular document is about to be distributed.

Then he announces the names of council Fathers who have requested permission to address the assembly that day. The usual list of about 30 names is said to give the Fathers their first attack of cushion consciousness. The full roster of speakers is never completed.

The cardinals, usually about six, lead off the speeches. Then the archbishops, bishops and superiors general of religious societies follow, in no particular order of rank or dignity.

Apparently only the cardinals are permitted to speak without making previous application to the general secretariat. Hardly a day passes without some council Father yielding his permission to speak, generally because he feels his intended remarks have already been covered by a previous speaker. He does, however, retain the right to file his written text with the general secretariat so that it will be taken under consideration by the council commission in amending the particular proposal for legislation under discussion.

Around 11 o'clock each morning scenes develop in the side aisles of St. Peter's basilica which—except for

the purple robes and colored marbles—could be seen, say, in the corridors and cloakroom of the United States Senate.

While loudspeakers keep them in touch with the debates in progress in the council hall—the center nave of the basilica—clusters of bishops engage in animated conversation, form, dissolve, reform with new members, and break up into strolling pairs and threes.

The council also has its cloakroom and coffee lounge. The loudspeaker in the coffee room might send 20 or 30 bishops scurrying back to their seats for a ballot that is about to take place.

Although the council Fathers have been instructed to refrain from expressing their feelings by "audience reaction," a spontaneous reaction sometimes breaks out. Only one time did the Fathers applaud, and then they were called to order. At other times an audible murmur has been heard when a particularly significant speaker has approached the microphone.

A dramatic moment can be sensed sometimes in the assembly.

A dramatic statement may be made, a dramatic proposal may be put forward. Then all present, almost as though moved by a single lever, will lean forward; all motion and sound will stop, and the eyes and minds of over 2,000 men will be focused on the sound of one man's voice.

The council presidency, divided between 10 cardinals, is an active one. A member presides in turn over each day's general meeting.

There is absolute freedom of speech, with limits only on time (10 minutes) and matter (the subject under discussion). If either of these limits is exceeded, the president rings a bell and says something like: "Habe excusatum, Pater, sed tempus jam elapsum est" (Excuse me, Father, but time is up) or "Non pertinet ad rem" (That has nothing to do with the subject).

A touch of humor sometimes enters in, as happened once when the president reminded an orator that "Time is money" or when the president chided the speaker for "preaching to preachers."

Sometimes the humor, intended or not, is provided by the speaker himself. One speaker, carried away with his defense of Latin in the Mass, pleaded: "At least leave us the 'Kyrie,'" without reflecting that the "Kyrie" is one of the few non-Latin words in the Mass. Another entertained the assembly with his discourse,

complete with gestures, on the awkward moments encountered in administering the Sacrament of Baptism.

The general meeting normally comes to an end around 12:15. Then, when the weather is sunny, the front steps of St. Peter's basilica burst into color as the

purple and scarlet-robed figures flow in waves into the square. When the weather is bad, as it generally is in the early winter days, there is a jam at the door as the bishops struggle into raincoats and attempt to open umbrellas.

MSGR. JAMES I. TUCEK

25th and 26th General Congregations

November 23 and 24, 1962

The importance of modern means of communication for preaching the Gospels to all men and spreading the principles of peace, social justice and human dignity was repeatedly emphasized as the ecumenical council began its discussion of communications media.

It was also stressed that the Church must study these media so that "such a vast force will not be abandoned to evil." Council Fathers were reminded that these media should never be allowed to become "harmful to either the mind or conscience or offend the dignity of man."

In this connection it was noted that the Church has the right and duty to "indicate to civil authorities their missions and duties in this field."

The council also heard a call for establishment of a Vatican office that will set up "an official organization on an international, national and diocesan basis for communications media and for the purpose of informing and forming public opinion."

In addition there was a request that "the most rapid means be used for the distribution of the more important and official documents of the Holy See to obviate erroneous reports about them," the council press office reported.

"In this respect," it said, "reference was also made to the institution of an international Catholic news agency."

Discussions on communications media opened at the council's 25th general meeting (Nov. 23) and continued through the 26th session (Nov. 24). Before the discussions began it was announced that the next topics to be dealt with will be proposals regarding the unity of the Church and Our Lady. At the close of the 26th session, Archbishop Pericle Felici, general secretary of the council, said that debate on communications media was expected to end by Nov. 26.

The proposal on Church unity is entitled "That All May Be One" and the one on Our Lady is entitled "Of the Blessed Virgin Mary." The latter was distributed to council Fathers at the 25th session. The former has been in the possession of the Fathers since last summer.

First speaker on the communications media proposal was Fernando Cardinal Cento, president of the Commission for the Lay Apostolate and Communications Me-

dia. He noted that his commission was made up of two parts and that only the second part was under discussion.

Cardinal Cento pointed out that the proposals on communications media had been drawn up by a separate commission headed by Archbishop Martin J. O'Connor, rector of the North American College in Rome and president of the Pontifical Commission for Radio, Television and Motion Pictures for 14 years.

A report on the commission's proposals was made by Archbishop Rene Stourm of Sens, president of the French Bishops' Subcommission for Cinema, Radio and Television and a member of the council's Preparatory Commission for Communications Media.

Archbishop Stourm noted that communications media, including the press, are sources of entertainment for the modern world and that from this point of view they interest the Church as a mother aware of the needs of her children.

The council press bulletin reported, he pointed out, that "communications media are never, in fact, indifferent in the moral sphere, considered both as a means of entertainment and a means by which ideas and cultures are communicated."

The Archbishop also stated that youths make up a majority of the audience for entertainment and that they can draw either great good or great evil from it. He then presented a statistical picture of the various communications media and noted the necessity for the Church to use them in preaching the Gospel to all peoples and for laying down moral standards on their use.

The proposals on media are divided into a preface and four parts, each made up of a brief introduction and several chapters. The first part deals with Church doctrine on the subject. The second treats with the apostolic function of the media. The third outlines disciplinary norms of the Church and the fourth deals with each of the most important media—the press, movies, radio and television.

Speeches by council Fathers at the 25th session, the council press bulletin reported, were in great part favorable to the proposals for their pastoral tone. It was also noted that this is the first time such a topic has been discussed by an ecumenical council.

Some of the Fathers suggested changes in the present form of the proposals without changing their content. It was held that their formulation would in some parts be unsuitable for a council constitution. It was therefore suggested that the proposals be shortened while leaving their substance intact.

"Repeated agreement," the press bulletin said, "was given to the proposals contained in the text for the institution of an office in the Holy See or for the enlargement of the already existing Pontifical Commission [for Radio, Television and Motion Pictures] which will have the task of creating an official organization on an international, national and diocesan basis for the communications media and for the purpose of forming and informing public opinion."

Some speakers, the bulletin reported, expressed the hope that it would be laymen above all who would contribute their experience and work at these levels.

At the 26th general session the Fathers unanimously voted to send a message of congratulations to Pope John XXIII on his 81st birthday (Nov. 25).

At the meeting it was again stressed that care must be taken that the new means of communications, which were called gifts from God, are not used to weaken or destroy the moral or religious aspects of society.

The responsibility of all human beings to watch over the use made of these media was stressed and Christian laymen were urged to take an interest in exercising good effects on the organs of public opinion.

One speaker said that communications is a field in which all Christians, not only Catholics, can and must work for a recognition of fundamental principles.

While recognizing the right to information, a speaker stated that this must exclude the secrets of private lives for reasons of justice and charity.

Another speaker said that the proposals as they stand do not sufficiently stress the motives on which the Church must base its right to speak on matters pertaining to communications.

Still another stated that while pastoral problems differ in many parts of the world, modern communications can pierce all barriers and the principles of God can be carried even where pastors are silenced and local communications media are forbidden.

An appeal to council Fathers for concrete help for developing nations in the communications field was made.

The hope was also expressed that there could be created a constantly larger body of trained laymen who will have a technical knowledge equal to their apostolic zeal in making the influence of the Church's teachings felt in the press and entertainment fields.

The need for understanding and encouragement of those in the field was also mentioned.

The 25th and 26th sessions of the council were attended by 2,153 and 2,136 Fathers respectively. The sessions were presided over by Antonio Cardinal Caggiano, Archbishop of Buenos Aires, and Bernard Cardinal Alfrink, Archbishop of Utrecht, the Netherlands. Opening Masses were offered by Bishop Giacinto Tredici of Brescia, Italy, who celebrated the 60th anniversary of his ordination on the day of the 25th session, and Bishop Francois Charriere of Lausanne, Geneva and Fribourg, Switzerland.

Among speakers at the sessions were Francis Cardinal Spellman, Archbishop of New York; Paul Cardinal Leger, Archbishop of Montreal; Ernesto Cardinal Ruffini, Archbishop of Palermo; Stefan Cardinal Wyszynski, Primate of Poland; William Cardinal Godfrey, Archbishop of Westminster, England; Leo Cardinal Suenens, Archbishop of Malines-Brussels; Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity; and Coadjutor Bishop Albert Sanschagrin of Amos, Que.

Two bishops from Sees behind the Iron Curtain also spoke—Coadjutor Bishop Herbert Bednorz of Katowice, Poland, and Auxiliary Bishop Vincentas Brizgys of Kaunas, Lithuania, who now resides in Chicago.

Professor Cullmann

Following is the text of the remarks made on Nov. 24 to members of the press accredited to the Second Vatican Council by Prof. Oscar Cullmann of Paris and Basel, an observer at the council.

1. Observers and Publicity

Recently Cardinal Bea told you that the observers gave the impression of being "very pleased." I think I should confirm at the outset that impression as exact, in all the tact, trust and readiness with which we are at all times received and treated at the Secretariat for Unity, by Cardinal Bea himself, by Msgr. Willebrands and by all their staff.

They have indeed done everything possible to enable us to follow the council's sessions, to make our views known, to enter in contact with the Fathers of the council and other personalities of Rome. They also give us the privilege of visiting in our free hours, under the most ideal conditions, historic places in Rome and its neighborhood—the excavations under St. Peter's, the Vatican Library, Subiaco, Grottaferrata. We are deeply grateful to the Secretariat for Promoting Christian Unity, whose activities daily reveal to us how truly its existence answers the cause of drawing us closer together.

If some newspapers have spoken recently of discontent among the observers, it is just not true—as it has been suggested erroneously—that it is because we are dissatisfied with the Secretariat; rather it would be with the oversimplifications in which some papers have reported our impressions. And this is the more pointed in that we ourselves believe that just because we are observers, we must exercise the discipline of a certain reserve.

It seems hard for some to understand this reserve. More than once I have felt that we were being blamed for being even too discreet, even to the point of keeping silence on issues that had already found their way out by other channels easily enough. Still, in effect, we have an even stronger obligation to keep silence than the others who are members of the council. Observers of course are in the position of guests. What would be our reaction in private life, if an invited guest should go off and reveal any of our family secrets that he had happened to stumble upon?

Still our situation is not quite that of a simple guest, for we have been invited expressly as observers. That means that those who have offered us hospitality have, as

it were, encouraged us to observe even their secrets.

That does not mean that we ought to reveal those secrets before the council ceases to consider them as such, i.e., before it has finished its work, but we may even now speak of our impressions and in this respect you, being journalists, have not merely the right to know them, but you can perform a very useful task in the interests of ecumenism.

Only let me, by your leave, express a desire that is certainly shared by other observers. I certainly am not telling you your business, but we would be grateful if you did not reduce everything we say to oversimplifications, and if you recognized how complex things can be. Oversimplification is always dangerous; it is especially so in dealing with the Church and theology. If one of us should hesitate over certain things, we would be grateful if you did not say that a "tension" or even a conflict had appeared.

When we say we are happy, we would be grateful not to be quoted as "enthusiastic." For being happy and retaining our faculty of judging is more valuable for the cause of rapprochement than enthusiasm. We would be grateful too, for any influence you can exert to see that your papers do not use sensational headlines when there is nothing sensational about.

It is also important to put the stress in the right place in what we say, and not to give an aside a significance that it does not have for us, nor to omit what is for us essential, with the sole motive of supplying readers only with what they want to hear. I know all too well that in questions of theology the average reader has a limited capacity for comprehension. But one should try to increase this, and in this respect many of you have been remarkably successful in what you have said about the council.

After these preliminaries, I will speak very frankly about my impressions in general, because like all the observers and invited guests, I am of the opinion that the first condition for success in our dialogues is a great frankness on both sides. From the ecumenical point of view it is a quite mistaken policy to keep silent about what really separates us. I must say that in all the dialogues I have had over a long time with our Catholic

brethren the interests of unity have been always served by far the best by mutual frankness, provided we did not lose sight of our goal of unity.

2. Diversity and Unity Among the Observers

I want to stress that, though I am here trying as far as possible to give the impressions of all the observers, I am speaking entirely in my own name. Yet for that matter, none of the observers could speak in the name of all, because we are so different.

I am quite certain that I can say that all, without exception, are unanimous in gratitude for the reception we have been given at the council. But on the other hand, there are obviously great differences among us. Just as the churches we represent differ greatly among themselves, it is natural that there will not be the same reaction in all of us to the things we see and hear; this is true in both the liturgical and the theological spheres. As you will have seen from the photographs of the opening ceremony of the council, even from without we do not represent a group at all homogeneous.

However, the churches represented by the observers, different as they are, still find a unity, despite and indeed in, this diversity, through the organization of the World Council of Churches at Geneva. This great reality, rich with promise, is a fact of which the Vatican council must recognize the importance.

The World Council of Churches has, from the ecumenical point of view, made plain the path. The presence of observers at this council has in large measure been facilitated by a unity in diversity already existent among the churches separated from Rome, and those dialogues with our Catholic brethren, that will be enriched and developed by this council, were inaugurated long since at Geneva.

But the observers are not united just by the negative fact of being separated from Rome. More important is the positive element of our common faith in Christ, and this common faith provides also the guarantee of those positive results which together with our Catholic brethren, we expect from our presence here. If some observers feel themselves nearer to the Roman Church than others, that is no negative fact. It shows that there is not an impenetrable wall between the observers on the one hand and our Catholic brethren on the other.

Yet all this must not make us conclude that union with the Catholic Church can happen in the same way that the churches grouped in the World Council of Churches at Geneva have found unity. On the contrary, we must take into account the fact that the great problem of the union of our churches with the Roman Church does not arise from this or that particular dogma, nor from the factual difference in liturgy, but from the fact that the Roman concept of unity itself has a different basis from ours. That is why we await with par-

ticular interest the council's discussions on the Church and on unity.

One last word on the part played by the observers. I have spoken of our relations among ourselves in the task we have to perform here. But there is another aspect to consider. We have to represent our respective churches. With some exceptions that you know of, all the non-Roman churches are represented here.

We are a very tiny group compared with the vast number of Christians we represent. Great then is our responsibility. It would be too great a responsibility if we were to be identified purely and simply with those churches and theologies in whose name we are trying to observe what we hear in the council.

For their part our churches understand this. Yet we have great hopes that the dialogue with our Catholic brethren which is bound to begin after the council, and under conditions more favorable than before, will be shared by many of our Protestant and Orthodox brethren who are not here.

3. Possibilities and Limitations Seen in Ecumenism in the Light of Our Impressions Thus Far

The "thus far" is important, since the council is not over, and the all-important discussions on the Church and on unity have not yet begun. We wait patiently for the end of the council.

However, I am willing to say, even now, a provisional word, and if I begin by saying we must be on our guard against illusions, that must not be construed in any way as pessimism about the outcome of the council; but I do not want anyone to expect from the council more than it sets out to realize.

I need not point out to you gentlemen of the press, and to your regular readers, that this council, though it has indeed an ecumenical interest as a long-term policy, is not for all that a union council such as history has known between Roman Catholicism and Orthodox. But laymen who follow the council's affairs only from a distance are still drawing quite mistaken conclusions from our presence at the council.

I still get letters from Catholics and Protestants which say: "I hope that you (observers) will be able to agree with the Catholics over the union of the churches."

I think it would be a good thing that every so often you pointed out this mistake to your readers, so as to prevent too great a feeling of disillusion when, after the council, it will be noticed that our churches continue to be separate.

I think this the more necessary just because the atmosphere of trust, even of friendliness, that reigns between the observers and the members of the council, could encourage this misunderstanding, especially when too many superlatives are used about our "enthusiasm."

But one great hope is a legitimate one, and that is that of the renewal of the Catholic Church which this council at least proposes to effect, even if the issue is of course not yet decided. Some projects have already been discussed in the last few weeks. I am not betraying any secrets when I tell you how glad we are to note how a concern for ecumenism pervades these discussions.

Yet even here we must be attentive against illusions. We certainly hope with all our hearts that this renewal will be realized. For we are convinced that, if it is, it will make so much easier the dialogue between Catholic and non-Catholic that will go on after the council. But we must not forget that these changes will take place inside the Catholic framework and be based on Catholic principles; nor can we object to this to our Catholic brethren, because it would not be good ecumenism to ask them to become Protestants or Orthodox.

Still we must face up to reality. Even if the projects for reforms are passed, there will remain important differences between us and Catholicism, even the Catholicism reshaped by this council. However, those who hope for the renewal know this, and that is why the dialogue must go on, and go on under conditions much more favorable, with this renewed Catholicism.

In my opinion, the real problem between Catholics and non-Catholics is this: In the fruitful conversations that we have held here with our brethren, I have been constantly made more aware how, despite the multiplicity and diversity of features shown by Catholicism (a much greater diversity than in our Protestant Christianity), it can assert complete agreement with most of the positive truths based on the Bible that we believe and preach. Such agreement certainly gladdens in its own right.

Yet we must not disguise the great difficulty that underlies this accord. What separates us, in addition to the conception of unity already alluded to, is not any positive element in our faith, but precisely that extra in Catholicism (seen, that is, from our point of view; that too much), and that not quite enough in us (seen from the Catholic angle; that too little).

I believe that dialogue will move forward when our Catholic brethren cease to look negatively on this "not quite enough" in that they find in us, that is, when they do not see it as something missing, as a result of arbitrary reduction, but as a concentration, made under the prompting of the Holy Spirit upon what we feel ought to form the single nucleus of our faith in Christ.

That is why we hail with gladness every proposal at the council, in either the liturgical or theological field that aims at such a concentration, and we are saddened at any corresponding widening in the opposite sense.

But I think I should direct a word toward our Protestant churches. We are just now present as observers at a Catholic council. And so rightly we look out for

signs of the reforms we want to see take place inside Catholicism.

But when we go back home, and speak to our co-religionists of the changes we are expecting from the council, we must be on our guard against arousing in them a kind of Pharisaism, as if our own churches did not themselves constantly need renewal at the hands of the Holy Spirit in the light of the Bible. And to keep within the framework of the problem just now before us, we must also ask ourselves whether what has been happening in our churches in respect of the Bible is less a concentration on it, than a reduction from it, and whether there are not some Bible elements that our churches have not wrongly lost sight of. There is no time here to allude to such points.

4. Ecumenical Achievements at the Council Already Capable of Assessment

Here I can be brief. And several of us have already said the essential things.

a) First of all I put the very existence of the Secretariat for Promoting Christian Unity as one achievement. If it continues to work in this sincere ecumenical spirit full of respect for other churches, such as characterizes now all its actions and attitudes, one may justly consider its existence as of extreme importance for the future of ecumenism.

b) Our presence here. I subscribe entirely to what Cardinal Bea has already told you on this head: It is a miracle. Each morning as I watch us take our places—and they are places of honor, facing the cardinals—then the secretary of the council, when Mass is over, pronounces the "Exeant Omnes," and we can remain in our places, I am amazed more and more at how we really form part of the council, and in making Cardinal Bea's word "miracle" my own, I give a special thought to what past councils meant to Christians who were not Catholics! I do not know if all laymen fully appreciate what our presence means in that light.

c) Just now I said that we must be careful and not draw false conclusions from the atmosphere of trust that exists between Catholics and observers in the council. But having said this, I want to underline the importance of this mutual trust, which in regard to us is translated into terms of being allowed to share all secrets, and to trace the very varied currents of thought in Catholicism. We must only hope that this trust will be passed on to the laity of the churches on both sides.

d) I think too that another important ecumenical achievement already realized in the council is our interior participation in its discussions. From the outside we look like passive observers; but inside ourselves, we live these debates along with our Catholic brothers. Inside ourselves, we take sides for or against during the sessions with an attention no less than their own, and

it is this that has brought us specially close together in these last weeks.

Nothing remains except to confirm briefly all that I have said before about the way the observers pass their days at the council.

5. *Our Preparation for Observing the Work of the Council*

For one thing we prepare ourselves in communion with the greater part of our churches by prayer, realizing as we do that we are also thus in communion with our Catholic brethren. As observers we meet twice a week in the morning for a short service in one of the Methodist chapels of Rome.

Otherwise, we each prepare privately, studying the schemata (for us too, this word has taken on a special meaning, quite new, from the council), which have been entrusted to us. We make our notes on them, we compare them with the Bible, and check them against the texts of the Fathers of the Church, and with the decisions of former councils. Our reactions to the schemata so far shown us are obviously very varied; some we like, others we do not; some really cheer us, others disappoint.

6. *Sharing in the Sessions*

The Secretariat has most kindly put at our disposal a team of interpreters who are utterly selfless in their unwearied task of translating and summing up for us the Latin speeches of the Fathers of the council, in French, German, English and Russian. There is quite a difference between reading Latin (which most of us can do without difficulty) and hearing it spoken, especially when pronunciations vary. The ear needs to accustom itself.

And so, we form language groups in the tribune reserved for us. I have the pleasure of sitting near a Benedictine Father who serves as interpreter; some years ago he was my pupil at the Sorbonne. Today the roles are somewhat reversed: he has become my master as regards spoken Latin. But I think I can say that our interpreters can see some progress in their pupils so far, and less need to turn to them than at first. We still find it difficult to understand, only when we have to listen to some council Fathers whose pronunciation betrays excessively their vernacular.

The newspapers have said more than once, and rightly, that we observers have been struck by the freedom with which the council Fathers state their opinions. I remark at this point how important it is from an ecumenical point of view that, while on the one hand we react objectively, as observers must, to what is said, on the other hand we take sides inside just like any other member of the assembly. Without this taking sides one way or the other, we would miss the meaning for the faith of the questions in debate.

7. *Discussions with the Secretariat for Promoting Unity*

Every Tuesday afternoon the Secretariat organizes discussions between ourselves and its members who include a number of famous Catholic bishops and theologians. On such occasions we find ourselves face to face with other council members, perhaps those who have prepared the schemata, perhaps those who have a special competence in certain topics.

In preparing for these discussions, Msgr. Wilibrands takes full account of our suggestions and wishes. We have the most complete freedom to express our ideas and our criticisms. In this way we can actually participate outwardly in the council. These discussions begin and end with prayer together and, for the most part, are most fruitful; however, often we obviously come up against the difficulties underlined above. Even when there is a profound accord on some particular theological issue, we sense that other issues are still dividing us, especially in those areas where the Catholic faith has fundamentally something "extra" over ours.

But the fact that it is possible to hold so open and so brotherly a discussion, and at the fringe of the council at that, must be considered a very positive element, and deserves special mention by any future historian of the Second Vatican Council.

8. *Other Contacts on the Edge of the Council*

I mention first, the break for coffee during sessions. The historian of the council must also include reference to the ecumenical import of the coffee bar installed for all members of the council. It serves not only to refresh us, but also to contact in a way otherwise impossible bishops from all over the world.

I have elsewhere mentioned the excursions that the Secretariat has organized for us. Finally, reference should be made to the numerous visits we receive from Catholic theologians, and the invitations of private people kindly given to enable us to dine with bishops and even cardinals. From my own experience of having for quite a while cultivated such personal contacts, even at a merely human level, I realize their importance for ecumenical dialogue.

If in this context I may speak personally, I do not forget my relations with the Benedictine Convent of St. Anselm on the Aventine, and particularly with the Bible Institute, where I first had the joy of meeting the then rector, now Cardinal Bea, and where I have many friends among those to whom I feel united as colleagues in the study of the Bible. And so I pass to my final point:

9. *Our Hope*

I have said that the council has already borne fruits helpful to our coming together, however distant

the day of union may be. Our hope is that this coming together will happen in the sense I indicated when referring to the problem posed to us by the nature of our differences.

This means that we hope that the council's decisions, of which as yet we know nothing, will be inspired by the Bible.

I do not say this just because I am an exegete, and so am particularly interested in the Bible, but it is a fact

that dialogue began among exegetes. Today it has spread to all theologians. Our hope is that it will not merely not be interrupted by this council, but intensified and made more easy.

We wait in confidence. Whatever the issue, the dialogue will go on, and if it is continued by both sides in the same spirit that has so far animated it, that fact in itself becomes an element of unity capable of bearing still more fruit.

27th General Congregation

November 26, 1962

The 27th general meeting of the ecumenical council saw the end of discussion on communications media and the start of debate on proposals for achieving a reconciliation between the Church and separated Eastern Christians.

The unity proposal noted that the Church does not want to leave "anything untried for achieving unity," but said that it does not wish to gain unity "to the detriment of any truth."

At the beginning of the meeting the council Fathers heard a message from Pope John XXIII thanking them for their congratulations on his 81st birthday and an announcement that the council from now on will meet every day except Sunday until its first session closes Dec. 8. The latter announcement does away with Thursdays as free days.

In regard to the proposals on communications media, the council press bulletin reported that "all the Fathers without exception expressed a favorable opinion and sometimes great praise of the project in general, which is considered good, useful, timely and rich in pastoral substance."

Discussions on the proposals had stressed the importance of communications media in spreading the Gospels and emphasized that the Church must study them so that they may never become "harmful to either the mind or conscience or offend the dignity of man."

The press bulletin said that "marginal observations" suggested that better emphasis could be put on the right of the Church to concern itself with all instruments of social communication because of their influence on man and society.

It noted that the "pagan concept of life which is so widespread in our times . . . has its origin in great part in entertainment. Hence the need for the clergy and Catholic laity to institute schools for the Christian formation of directors and actors."

Other speeches, it said, urged Catholics living in a pluralistic society to pick and choose among newspapers and programs according to what offends their Faith and what does not. It was also urged that Catholics "act with determination and prudence, each according to his possibilities, so that fundamental principles may be respected. Cooperation between Catholics and the faithful of other

Christian churches has already produced good results in this sector in those countries where various denominations live together."

Speakers also emphasized the importance of communications media in mission areas where they are often the only means of spreading the Gospel. In this regard, the bulletin stated, it was "requested by some that Vatican Radio, which already performs such useful work, be made more powerful and that if possible a Vatican television transmitter be set up."

Following these discussions, the council presidency called for a vote to end debate on the grounds that the proposals had been sufficiently examined. The affirmative vote was unanimous and the discussion on the proposal on Christian unity was then begun.

The proposal was prepared by the Commission for Oriental Churches. A separate treatment on the same unity proposals based on the recommendations prepared by the Theology Commission and the Secretariat for Promoting Christian Unity will be presented to the council later. It was announced that the proposal on the Virgin Mary will be studied along with the later treatment of which it is a part.

Amleto Cardinal Cicognani, president of the Preparatory Commission for the Oriental Churches, presented the unity proposal. The press bulletin said that it contained "an expression of the solicitude of the Catholic Church for restoring union with the separated brothers of the East."

The bulletin reported that the Cardinal declared that "we are united in faith, but we disagree in a few truths such as unity in Peter."

He added that the proposals concern only the Orthodox churches and that their "purpose is to emphasize the doctrine of the Church in this matter in order that the council may prepare a document which can open the way to unity in the charity of Christ."

Following Cardinal Cicognani's remarks, Father Athanasius Welykyj, secretary of the commission, read a report on the proposals.

He said that they had been prepared by taking into account the opinions of all members and consultants of the preparatory commission. The press bulletin stated that he pointed out that the "principal aim of the com-

mission has been to study the best way for achieving a reconciliation with separated Orientals, who are the only ones it concerned. Other problems such as rites, participation in sacred functions . . . referred to another project."

The proposals are divided generally into three parts:

1. An explanation of the theological unity of the Church.

2. A treatment of the means which should be used to reach a reconciliation.

3. An examination of the means and conditions for reconciliation.

The press bulletin said that the first part discusses the theological unity of the Church "which is based on the unity of government, that is, upon Peter and his successors. Account was taken of the difficulties which the separated Oriental brothers have in accepting this truth, while making it clear that the Church neither can nor wishes to accomplish unity to the detriment of any truth, however small."

The bulletin also noted that "terminology of a Latin flavor was avoided in order to arrive as closely as possible at the Orientals' way of thinking and expressing themselves."

The second part, the bulletin continued, deals with the "theological, liturgical, juridical, psychological and practical" means to be adopted in achieving a reconciliation. The bulletin said that "none of these means are

new: some have already produced good results and all must be used more intensely and universally."

The proposals state that the Church, while possessing the truth, does not want to "leave anything untried in regard to attaining unity."

Concerning reconciliation, the bulletin pointed out that "today, moreover, faith and religion must be defended against the forces of atheism by everyone and with every possible energy. Such a defense will certainly be more effective if carried out through the union of all those who profess the Christian faith."

The proposals examine the religious, historical and psychological heritage of the Oriental churches, the bulletin said, in dealing with the means and conditions of reconciliation. It stated:

"The report [on the proposals] ended by recalling the prayer of Christ on the eve of His Passion when He asked His Father for the unity of all His disciples in all ages."

Following the report, four cardinals spoke—Achille Cardinal Lienart, Bishop of Lille, France; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy; and Antonio Cardinal Bacci and Michael Cardinal Browne, O.P., of the Vatican administrative staff.

There were 2,133 council Fathers present for the day's session, which was presided over by Eugene Cardinal Tisserant, French-born Dean of the Sacred College of Cardinals. The opening Mass was offered by Archbishop Julio Rosales of Cebu, the Philippines.

28th General Congregation

November 27, 1962

Participants in the Second Vatican Council voiced their overwhelming approval of the substance of a formal statement on mass media of communications and at the same time learned that Pope John XXIII has decided to postpone the opening of the council's second session until next September.

The two developments came at the 28th general meeting of the council when the quest for Christian unity occupied much of the discussion.

The postponement was announced to the council Fathers by Archbishop Pericle Felici, secretary general of the council. The regular daily communique said the prelate told the gathering in St. Peter's that Pope John "in response to wishes of many council Fathers, especially those living a great distance from Rome, and also taking into account reasons of a pastoral character, has fixed the date for beginning of the second session of the council as Sept. 8, 1963, instead of May 12." Sept. 8 is the feast of the birthday of the Blessed Virgin Mary.

Following this announcement, a three-part motion was put to the council by the council presidency concerning the draft text on communications media. The text of the motion read:

"1) The project is approved substantially. It is most opportune that the Church should in the exercise of her conciliar teaching concern herself with a problem of such great importance on the pastoral plane.

"2) In consideration of the observation made by the council Fathers, instruction is given to the competent commission to draw from the project the essential doctrinal principles and the more general pastoral directives, in order to give them a formulation which, while keeping the substance, may be more brief and may be submitted to the vote of the Fathers in due course.

"3) It is the express mandate of the council that everything pertaining to practice and execution should be edited in the form of a pastoral instruction by the office spoken of in the 57th paragraph of the project with the collaboration of experts of different nations."

The bulletin cited the paragraph as follows:

"The council Fathers, adopting as their own the wish of the Preparatory Secretariat for the Press and Public Entertainment, petition the Supreme Pontiff to extend the competency of the Pontifical Commission for

Motion Pictures, Radio and Television to all communications media including the press."

The motion was put to a vote and approved. There were 2,160 council Fathers present and voting and thus under the two-thirds rule a total of 1,440 votes were required for approval. The vote was 2,138 in favor, 15 against, and 7 invalid votes.

Following the voting, Archbishop Felici read a statement in behalf of the council's Commission for the Oriental Churches. Its purpose was to clear up possible objections which might be brought up in connection with the subject taken up for consideration the previous day, the Catholic Church's desire for restoring unity with the separated Eastern Churches.

First of all, according to the council communique, it was noted that the draft text's title, "De Unitate Ecclesiae: Ut Omnes Unum Sint," could easily be changed. Objections had been raised to the effect that this title (On Church Unity: That All May Be One) did not make it clear that the document under discussion concerned only separated Eastern Christians and did not include Protestants.

The bulletin reported that the statement read by the secretary general also said "in the first part of the project there is the intention merely to illustrate the conditions which have arisen as a result of the separation of the Oriental Christians and that it is not intended to make theological declarations for a constitution of the Church. In the second part, it said, there is the intention of outlining those teachings from which one might draw the means proposed for union, without wishing in the least to treat those matters which pertain to the constitution 'De Ecclesia'."

Again referring to the "Ut Omnes Unum Sint" treatise, the bulletin said that the statement by Archbishop Felici noted that it "is addressed to all sons of the Catholic Church that they may use suitable means indicated in it for promoting and achieving union with the separated brothers of the East."

The council session was presided over by Achille Cardinal Lienart, Bishop of Lille, France, and the Mass was offered by Archbishop Leonardo Rodriguez Ballon, O.F.M., of Arequipa, Peru.

Following Archbishop Felici's statement, 14 coun-

cil Fathers spoke. They included Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro; Melkite Rite Patriarch Maximos IV Saigh of Antioch, and archbishops, bishops and archimandrites of the Melkite Syro-Malabar and Ukrainian Rites as well as Latin Rite Fathers.

The bulletin reported that the "speeches of the day generally recognized that the project on the unity of the Church is substantially valid and acceptable. However, there were suggestions pointing out the need of reworking the single parts, especially the first, and of giving greater unity to the composition of the whole project."

Among the points made were that instead of one subject under consideration there were actually three. The first was the one under debate—"De Unitate Ecclesiae: Ut Omnes Unum Sint." The second was a treatise drawn up by the Secretariat for Promoting Christian Unity under the title of "De Ecumenismo." The third was a chapter drafted in the same subject by the council's theological commission.

The bulletin said the three texts refer to different aspects of an identical problem. It cited the suggestion to unite them into a single text which would synthesize in a single document all the multiple doctrinal, liturgical and psychological aspects of the problem and to suggest the most timely and suitable means for solving them.

The bulletin said that "some of the Fathers noted that the theological and doctrinal premises of the project are formulated in a rather harsh and peremptory manner without an ecumenical spirit and that it might indispose the separated Oriental brothers to whom it is addressed.

"On the other hand, others pointed out the need to avoid every kind of false conciliatory tone, stating that union with the separated brothers should not be sought by being silent about or shelving truth of a dogmatic character, but outlining clearly and calmly Catholic doctrine without using polemical expressions."

Others held that the proposal did not stress sufficiently "the responsibility on both sides in the course of the centuries for seeking out ways and means of union. There are reasons for all, both Catholic and Orthodox, for reviewing their own positions and for correcting the errors of the past—especially faults of omission."

It was suggested that there should be meetings between members of the Catholic hierarchy and representatives of non-Catholic Christian communities, and also that there is a need for "greater caution" in the use of terms "which might offend the sensibilities of the Orientals."

Some speakers said there was a need to distinguish clearly between what separates Catholics from Eastern Christians and what separates Catholics and Protestants. "The elements which unite the Catholic Church with the separated Oriental Churches are in fact greater than those which divide them," it was stated.

The bulletin said:

"The Oriental Church, it was added, owes its birth, development, organization and its liturgy to the Apostles who founded it and to the Fathers of the first centuries, without owing anything historically to the Latin Church of Rome. This is a fact which must be taken into account when speaking with the separated brothers and which calls for the greatest tact and respect for their traditions and their rituals. It is necessary to assure them that union will never entail uniformity.

"The search for and adoption of the most suitable and efficacious means for promoting union constitutes a serious and urgent effort to which it is necessary to be dedicated with a generous and understanding spirit capable of overcoming all historic and eventual conflict, in which human passions and weaknesses have so great a part."

It was stated that it is dangerous to underestimate problems which stand in the way of union and it was also suggested that to make it clear that the proposal deals exclusively with the problem of union with the Eastern Churches, its name be changed to "De Unitate Christianorum" (On the Unity of Christians).

JAMES C. O'NEILL

Invited as First Catholic Lay Observer at Council

For the first time, a Catholic layman has been invited to be an observer at the general meetings of the Second Vatican Council.

Pope John XXIII personally invited Jean Guitton, a member of the French Academy whom the Pope knew when he was Apostolic Internuncio in Paris after World War II, to be an observer at the council.

Guitton joins one of his fellow professors at the University of Paris in the tribune reserved for observers—Oscar Cullmann, a Protestant.

He also joins a fellow member of the French Academy at the council, Eugene Cardinal Tisserant, Dean of the Sacred College of Cardinals.

Guitton, a specialist in the study of the reunion of churches, has published several works in religious history and in Christian morality.

Cites Problems Hindering Catholic, Orthodox Unity

The many obstacles standing in the way of Christian unity were stressed at least implicitly when the Orthodox Churches of Greece and of the Near East declined the invitation to send observers to the Second Vatican Council.

But the stand of the Greek Orthodox could stimulate the council Fathers to study with special attention the problems concerning the Eastern Churches — of both those in communion with the Holy See and those separated from it.

One of the problems concerning Eastern Rite Christians is that because 97% of all Catholics follow the Latin Rite, it is often assumed that this is the best, and that others are somehow suspect.

To many Latin Rite Catholics, it seems strange to find other Catholics whose Mass is in languages other than Latin, whose laity receive Holy Communion under both species, whose Baptisms involve plunging the child entirely into water three times, and who have married men who are ordained priests.

Such customs mark most of the Eastern Churches, separated as well as Catholic. Some separated Eastern Christians fear that if they came into unity with the Holy See in a body such customs would result in their being considered second-class Catholics.

Thus it seems likely that the Fathers of the Council will reaffirm the declaration made a generation ago by Pius XI: "In the Church of Jesus Christ, which is not Latin or Greek or Slav, but Catholic, there is no discrimination among her children, so that all, whether Latin or Greek or Slav, enjoy the same favor with the Apostolic See."

To pave the way for reunion, Christians of both East and West must come to understand that their liturgical, ascetical and theological traditions are complementary and that both have much to impart to each other for their common spiritual progress.

In 1870, the First Vatican Council left a clear definition of the supreme pastoral duties and status of the bishop of Rome, successor of St. Peter in the Church. This was providential; the Catholic Church found herself solidly unified and strong to meet the ideological challenges which were to follow and to organize the missionary work of the last 90 years.

But, besides Peter, Christ chose other Apostles. The bishops are their successors. The episcopacy is, therefore, of divine institution, and to formulate a complete doctrine on the government of the Church, the council should have expressed besides the primacy of the pope, the duties and rights of the bishops.

Because it did not, many Eastern theologians not united with Rome have often conceived a wrong notion of the Catholic doctrine on the episcopacy. It would contribute to better mutual understanding if the Second Vatican Council could define more explicitly what the first only outlined: that the bishops are not simply administrators of a restricted area in the name of the pope and under his continual guidance, but that in solidarity with all the bishops of the world, under the leadership of the bishop of Rome, they share the responsibility for the whole Church.

Further, the council of 1870 clearly defined that when the pope teaches solemnly as head of the Church he is protected against error by the Holy Spirit and that his teaching does not need to be approved by any council or endorsed by the Christian people.

The bishops now meeting in Rome would remove apprehensions among many Eastern non-Catholics if they expressed clearly that the pope never teaches solemnly what he would have learned only by private revelation. He teaches what he sees in the unchanging teaching of the bishops and the common belief of the Christian people. A better understanding by the Eastern Orthodox would result if the council were to define clearly that error will never prevail either against the pope or the episcopal body or the whole Church, that the three are infallible in virtue of the same infallibility, and that God will never allow them to be in opposition.

Another problem is precedence. The Code of Oriental Canon Law published by Pope Pius XII stated that in the Catholic Church, cardinals have precedence over patriarchs.

The Eastern Catholics would like to have that decree altered. They stress the fact that it does not take into consideration the old and most respectable tradition of the Church and still more that it makes reunion with the Orthodox virtually impossible.

To expect, they say, that in case of reconciliation

with Rome, the Patriarchs of the East, to whom the first ecumenical councils had bestowed the precedence over all the bishops after the bishop of Rome, would be willing to take their place after the present almost 90 cardinals, is to be unrealistic. It would show a complete ignorance of the Eastern mentality.

Many solutions have been proposed to solve that difficulty. One could imagine, for instance, that patriarchs and cardinals be placed on equal footing and that precedence among them be based on the antiquity of their See or the date of their nomination.

This could be done easier if there were not so many patriarchs for the same See. For example, there are at present three Catholic Patriarchs of Antioch, the Maronite, the Melkite and the Syrian, and two for Alexandria, the Coptic and the Melkite. Therefore, it has been suggested that the number of patriarchs be reduced so that only one would keep the title of each historic See.

Further, in meetings where patriarchs and cardinals would find themselves together, the dean of the Sacred College of Cardinals could have precedence as representing the pope and the titulars of the historic patriarchates would follow him before the other cardinals.

Before May 2, 1949, that is, before the promulgation of the new Oriental Canon Law, a marriage of an Oriental Catholic with an Orthodox, celebrated by an Orthodox priest, was considered by the Catholic Church as illicit, but, nevertheless, as valid. Since that date, such a marriage has become invalid. Therefore, a Catholic who does not have his marriage blessed in the Catholic Church is considered as living in a state of grave sin and is deprived of the sacraments of the Church.

This more severe regulation was introduced precisely at a time when a closer collaboration between Orthodox and Catholics became imperative. After World War II, the French and English protectorates in the Near East were suppressed. In the new independent countries, Egypt, Syria, Jordan and Iraq, the Christians were submerged in a huge majority of Moslems; Orthodox and Catholics together generally represented less than 10% of the population.

In the field of social relations, the Moslem pressure on these Christians has become much stronger. When, for instance, a Christian girl becomes the wife of a Moslem, she is practically compelled to join the Moslem community with her husband.

It became obvious, therefore, that instead of raising a new obstacle to marriages between Catholics and Orthodox, it would have been better to make such marriages easier to avoid Christians marrying Moslems and becoming apostates.

Catholics of Egypt, therefore, have asked the council to introduce a new regulation. It is a custom in the Near East that a marriage be celebrated in the church of the bridegroom. According to this proposal, in case

of a marriage of a Catholic girl with an Orthodox, the Catholic bishop would easily grant that girl a dispensation to be married in the Church of her fiancé. He would only request from her a solemn promise to remain faithful to the Catholic Faith and to make every effort possible to give her children a Catholic education. From the Orthodox husband, the bishop would request a promise that he will always guarantee his wife the full liberty to practice and live according to her Catholic Faith.

It is well known that the Orthodox are less categorical than the Catholics in maintaining the indissolubility of marriage; they concede divorce in some particular cases. Therefore, it would be made clear that even when a marriage would be celebrated in an Orthodox Church, the Catholic party would always remain submissive in conscience to the Catholic discipline on marriage.

In the present circumstances, mixed marriages between Catholics and Orthodox are generally more tragic than marriages between Protestants and Catholics. Protestants are often raised in such a spirit of relativism that they accept readily in good faith to be married in the church of another denomination.

But the Orthodox on the contrary are educated in an uncompromising spirit similar to that of the Catholic Church. They hold that only their Orthodox Church is the true one established by Christ.

Therefore, in a mixed marriage between Orthodox and Catholics, generally one of the two accepts to act against what he thinks in conscience to be the law of God. The Fathers of the council would not only contribute to the strengthening of the Christian minorities in the Near East, but would also avoid many grave offenses to God if they can establish a satisfactory regulation to suppress the dramatic situation resulting too often from mixed marriages.

These are some of the main questions confronting the council as it tries to smooth relations between Rome and the Eastern Churches. There are many others. They are, in general, very delicate. The presence of a large number of Orthodox observers at the council would be desirable. They could express, at least privately, the feelings or suggestions of their communities on the different subjects.

It is to be hoped and prayed, therefore, that before the end of the council there can be some kind of a beginning of dialogue and collaboration looking toward unity with the Eastern Churches.

FATHER PAUL MAILLEUX, S.J.

Father Mailleux is a Belgian-born priest who has served since 1957 as superior of the Russian Center at Fordham University, New York, and at the same time has been in charge of all Jesuit Eastern Rite establishments in North and South America.

29th, 30th and 31st General Congregations

November 28, 30 and December 1, 1962

The Vatican ecumenical council has ended debate on a proposal to attain unity with separated Eastern Christians and started discussion of a proposal on the nature of the Church.

During its 29th, 30th and 31st general meetings (Nov. 28 and 30 and Dec. 1), the council also passed nine amendments to the liturgy proposal, the first topic it considered.

In their first 31 general meetings the council Fathers discussed five of the 67 proposals—officially known as schemas—scheduled to be dealt with by the council, whose first session is closing on Dec. 8.

The council press bulletin said the proposal on the Church known as *De Ecclesia*, treats such matters as "the nature of the Church and its members, the episcopate, Religious and laity, authority in the Church, the magisterium [teaching authority] and the missionary task of the Church and, finally, ecumenism."

The proposal was taken up despite the fact that Alfredo Cardinal Ottaviani, president of the Theology Commission which drew up *De Ecclesia*, had urged that its discussion be postponed because of the short time remaining in the council's first session.

The press bulletin reported that speakers "generally praised the substance and structure of the project," but added that some speakers had called for changes. It noted that the hope was expressed that it could be given "a more pastoral and missionary tone, leaving aside certain aspects which are too juridical. In this way, it was said, it might better respond to the modern world's expectations of the Church."

The council voted general approval of the proposal for efforts toward union with the Orthodox Christians. It voted for a suggestion to unite this proposal and two related proposals on ecumenical matters, which the council will discuss later, into a single ecumenical document.

The unity proposal, the bulletin said, noted that the Church does not want to leave "anything untried for achieving unity," but added that it does not wish to gain unity "to the detriment of any truth."

The bulletin reported it was stated at the council that "unity is a matter of extreme importance in these times . . . and for this reason it would be advisable to put it in special evidence by a project which would treat

exclusively of the unity of the Church." It quoted the speaker as saying that efforts toward union respond "to an increasing need felt among Christians to unite in the face of the grave danger which threatens the Faith."

The bulletin added that some council Fathers expressed regret that "the first session of the council will close without having dealt explicitly with the Protestant churches, some of whom have shown great interest in the council."

Both Catholics and Orthodox must show humility in order to attain the goal of unity, a speaker declared at the 29th general meeting of the council (Nov. 28). The bulletin quoted the speaker as stating:

"In order to achieve union it is necessary to exercise great humility on both sides so that both parties to union might recognize their errors; and to exercise charity so that both parties to union might forgive harm done to each other."

A speaker also suggested that "a prayer be composed which could be recited by all Christians publicly and privately and particularly by children that they might be educated in the desire for union."

Changes in the proposal's text, the bulletin reported, were suggested in "those references to the relations between the different churches and the state, and in those which appear to call into question the morality of certain customs in the Oriental nations."

An expert of the U.S. bishops' press panel commented on this, saying that the reference to Church and State may have to do with the fact, for example, that the Greek Orthodox Church is the state church of Greece. He noted that the King of Greece is represented in the Holy Synod, the ruling body of that church.

The reference to morality, the expert continued, could pertain to the practice of divorce and remarriage which is permitted by some Orthodox churches.

Toward the close of the 29th meeting the council's general secretary, Archbishop Pericle Felici, read an announcement suggesting that during the novena in honor of the Immaculate Conception (Nov. 29 to Dec. 7) the council pray for the world's bishops, both those at the council and those prevented from attending, and for all Christian people.

It was reported that the suggestion was inspired by

the speech of Pope John XXIII at the council's opening (Oct. 11) in which he asked for prayers for bishops kept away from the council. The suggestion was greeted with applause.

At the 30th general meeting, the bulletin said, it was stated that work for unity had "acquired a new development after [the encyclical] *Mystici Corporis* of Pope Pius XII and that it had increased still more during the pontificate of Pope John XXIII.

"But in the Catholic Church there has always been great veneration for the Oriental Fathers, and therefore the wish for returning to the unity of the Church of the first centuries has always been cultivated."

While the great importance of the unity proposal was stressed and there was agreement that "it is composed well, there were also a number of suggestions as to its content and form," the press bulletin said.

The bulletin reported that "some noted that the problem of union must be studied according to concrete circumstances of modern life rather than according to the books, and in a realistic manner so that a true balance could be found between the desire for ecumenism, which in itself is excellent, and the need for safeguarding the immutable principles of Catholic teaching."

One speaker said that from the historical point of view "it can be stated that Catholics also may have been in the wrong, but from the theological point of view the Catholic Church cannot be blamed for the schism."

It was stressed that the drafting of a proposal on unity was of special importance, since it "could represent a kind of special invitation addressed to brothers who are already close to it." It was added that it could serve as a basis for a council decree which "would truly show how Catholics on their part had done everything possible to promote union."

The bulletin noted that "the best way of achieving union is not in a multiplication of words but by the example of Christian life. One should take into account that doctrine, though remaining unchangeable, can be presented in many ways according to the requirements of men and the times."

Speakers noted that the Pope has done all he could for the Protestant churches interested in the council and the observers themselves "have been able to note with satisfaction that the Catholic Church is not a monolith without possibility of contacts. Indeed they have noted a freedom of expression enjoyed by all and possibilities for exchanges of opinion and experience."

At this point it was proposed that discussion of the unity proposal be ended because the matter had been sufficiently examined. The standing vote to do so was unanimous.

At their 31st meeting (Dec. 1) the council Fathers voted to give general approval to the unity proposal subject to revision.

Following the vote a suggestion was made to adopt the unity proposal, called *De Unitate Ecclesiae*, but to include it in the decree on ecumenical matters drafted by the Secretariat for Promoting Christian Unity and the chapter on the same subject drafted by the Theology Commission. The suggestion read:

"Having terminated examination of the decree on the unity of the Church, the Fathers of the sacred council approve it as a document which contains common truths of the Faith and as a sign of their mindfulness and benevolence toward the separated brothers of the East.

"This document, in consideration of the observations and proposals heard in the Council Hall, will form, however, a single document with the decree on ecumenism which was prepared by the Secretariat for Promoting Christian Unity and with Chapter 11, also dealing with ecumenism, of the project for a dogmatic constitution on the Church."

Result of the vote on the suggestion, announced at the close of the 31st meeting, was 2,068 in favor, 36 against and 8 void ballots.

Cardinal Ottaviani then introduced the proposal on the nature of the Church. At the 29th meeting the Cardinal had urged that the council postpone consideration of the proposal. He gave as his reason the fact that it was too long to be completed in the few days that remained of the council's first session. He suggested that the proposal on Our Lady be discussed instead, since it is short and might be finished before Dec. 8. The council presidency took the suggestion into consideration following the 29th meeting, but it was decided to go ahead with discussion.

The council bulletin said after the 31st meeting that "certainly this project on the Church is one of the most important items to be treated by the Second Vatican Council.

"It is difficult, therefore, to expect it to be completed in the few days which still remain in the first session.

"It will be possible, nevertheless, to draw from today's discussion and from those of the general congregations [meetings] of the next few days timely indications of a general character which will facilitate examinations of the project when the council reconvenes in September, 1963."

The proposal consists of 11 chapters divided into 45 points contained in 90 pages. Half of the pages consist of explanatory notes and citations from Scripture and the Fathers and are not part of the proposal proper.

Cardinal Ottaviani said in introducing the proposal that it had been drawn up after careful study by about 70 members and consultors of the council's Preparatory Theology Commission and that it had been reviewed by the Central Preparatory Commission. The bulletin reported:

"For this and for other reasons . . . derived from the substance of the project itself, he held that it merits thorough and diligent examination by the council Fathers."

Bishop Frane Franic of Split, Yugoslavia, outlined the material contained in the proposal on the Church. He indicated, according to the bulletin, "the points which constitute matter for free discussion." This was understood to mean matters that have not already been formally defined by the Church.

Bishop Franic also noted that certain subjects such as ecumenical matters, the role of the laity and of Religious are treated only from a theological aspect.

The bulletin said that speakers "generally praised the substance and structure of the project, principally because it takes into consideration problems which attest to the progress of studies on the Church, such as the Mystical Body of Christ, ecumenism and the laity."

Other speakers, it reported, called for making "more precise the concept of the Mystical Body without forgetting, however, that the intention of the project must be to expose Catholic doctrine while respecting that which is mystery."

Some speakers, it continued, called for a study of the nature and limitation of the power of bishops and "in this respect to clarify the powers of episcopal conferences and of patriarchs."

Some council Fathers, the bulletin said, insisted that "the council should clarify the position of the faithful in the Church as the people of God, at whose service the hierarchy must place the means of salvation."

"It was proposed finally that the questions which will be treated by other projects, such as ecumenism, the lay apostolate and the states of perfection should be omitted from the project *De Ecclesia*," the bulletin said.

It reported that certain differences were noted in the Church's condition today as compared with the past. The bulletin stated:

"These differences, it was said, have created new characteristics in the methods of the apostolate and in theological studies themselves. For example, whereas in the past the nature and functions of the supreme pontiff and the hierarchy, as well as the mission of salvation of the Church toward the faithful, were particularly specified, today the themes of the episcopate, laity, and the missionary spirit of the Church are studied more thoroughly."

In the course of the general meetings in which discussions were centering on the questions relating to Christian unity, the council Fathers also voted on several texts concerning the liturgy.

Printed copies of the revised draft of the first nine articles of the first chapter of the proposal on worship were distributed to the council Fathers (Nov. 28) during the 29th general congregation.

Two days later, before the unity deliberation was reopened, Archbishop Felici proposed the nine amendments to the liturgical treatise for a vote. The results of five tabulations were revealed at the end of the same general congregation.

Bishop Joseph Albertus Martin of Nicolet, Que., a member of the council's Liturgical Commission, explained the work of the commission in drafting the amendments and said that the commission had followed the example set during the First Vatican Council. He said 59 amendments had been made. Of these, nine were considered of prime importance and were therefore submitted to a vote.

Ten other amendments were considered to be of "secondary importance, while the remaining 40 concerned only style," he said. Because of this, he said, the "secondary" and stylistic changes would not be submitted for a vote.

It was not reported what the amendments concerned. The results of the voting on the amendments—which required a two-thirds majority for approval—were as follows:

First amendment: number voting: 2,145; in favor, 2,096; opposed, 41; void, 8.

Second amendment: voting 2,143; in favor, 2,103; opposed, 34; void, 6.

Third amendment: 2,139 voting; in favor, 1,984; opposed, 150; void, 5.

Fourth amendment: 2,135 voting; in favor, 2,113; opposed, 13; void, 9.

Fifth amendment: 2,125 voting; in favor, 2,049; opposed, 66; void, 10.

The results of the voting on the other four amendments were read by Archbishop Felici at the opening of the 31st general congregation (Dec. 1). They were as follows:

Sixth amendment: 2,122 voting; in favor, 2,101; opposed, 15; void, 6.

Seventh amendment: 2,120 voting; in favor, 2,014; opposed, 101; void, 5.

Eighth amendment: 2,116 voting; in favor, 2,092; opposed, 19; void, 5.

Ninth amendment: 2,117 voting; in favor, 2,097; opposed, 13; void, 7.

The amended text thus won overwhelming approval, and became the final text of that part of the proposed "constitution" on the liturgy. It also became the first proposal, or project, on the council agenda to arrive at its final form.

Before debate opened at the 32nd general convention (Dec. 3), the council Fathers were asked to vote on two of the additional six amendments to the liturgy project distributed two days earlier. Both amendments were passed.

The voting was as follows:

First amendment: number voting, 2,112; in favor, 2,096; opposed, 10; void, 7.

Second amendment: number voting, 2,109; in favor, 2,051; opposed, 52; void, 6.

Before the amendments were put to a vote they were explained by Archbishop Francis J. Grimshaw of Birmingham, England.

The council press bulletin said: "The remaining four (amendments) are concerned only with language and are of marginal interest, and were therefore considered not to require a vote."

The Archbishop also explained why certain proposed amendments had not been accepted.

The press bulletin reported that the first of the two amendments adopted (Dec. 3) "put in greater evidence the reason why the faithful should participate actively in the liturgical functions by reason of their baptism. The second indicates the required place of importance which the liturgy should have in the curricula of seminaries, religious institutes and theological faculties."

* * * *

During its discussion of the proposal on the nature of the Church, the ecumenical council may examine the doctrine of the Mystical Body of Christ as it relates to baptized Christians.

This was stated during a briefing session conducted by the U.S. bishops' press panel of experts following the council's 31st general meeting (Dec. 1).

Panel members noted that during the past century there has been a development of theological thought regarding the relation of baptized Christians who are not Catholics to the Mystical Body of the Church.

At the First Vatican Council, it was said, the doctrine of the Mystical Body was not discussed within the council although it was talked about outside of it. Many then thought that it was not sufficiently developed and was too vague for formal action by the council.

Since that time it has been studied and its consequences have been worked out by many theologians.

These were crystalized in Pope Pius XII's encyclical, *Mystici Corporis*, it was stated at the panel briefing.

In recent years, it was said, Augustin Cardinal Bea, S.J., president of the council's Secretariat for Promoting Christian Unity, has stressed the teaching that all non-Catholic Christians who are validly baptized are in some way members of the Mystical Body, although they do not share in the full graces of God since they are not formally members of the Catholic Church.

A panel member pointed out that this membership of baptized non-Catholic Christians can only be understood in a broad sense. He cited Pius XII's teaching that in the strict sense a person is a member of the Mystical Body only if he is baptized, practices the Faith and is in union with the Holy See.

Commenting on Cardinal Bea's work, a panel member close to his unity secretariat said he believes the future work of the secretariat will be based in great part on the concept of sharing the common bond of Baptism. He noted that the stress will lie on what Catholics and Protestants share, and not on what divides them.

Panel experts said that the present proposal on the nature of the Church will be dogmatic in nature, setting forth the principles and the theological basis on which concrete action can be taken. The specific details and the disciplinary norms will be formulated in other proposals, such as those dealing with the lay apostolate and the government of dioceses.

For example, the proposal on the Church currently under discussion will deal with the nature of the authority of bishops in the theological aspects. But the legislative implementation of this discussion will be carried out in the proposal which will be submitted by the Council's Commission for Bishops and the Government of Dioceses.

One panel member also pointed out that the present proposal will not only deal with the authority of single bishops but also with the "collectivity" of bishops, such as can be found in councils and national conferences.

32nd General Congregation

December 3, 1962

The ecumenical council carried its discussion of a proposed treatise on the nature of the Church right into the final week of its first session.

The project, entitled "De Ecclesia," was thrashed over again at the 32nd general congregation. According to the daily communique, the discussion was generally favorable.

There were a number of requests, however, that various aspects of the document be clarified or further stressed.

Among those speaking out on the treatise were Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles; and Paul Emile Cardinal Leger, Archbishop of Montreal.

The discussion of the "De Ecclesia" document followed another vote in which the council Fathers approved two additional amendments to the council document on the liturgy.

The press bulletin, in speaking of the discussion on the document on the Church, said the majority of the five cardinals and 10 other council Fathers who spoke held that "the manner in which it had been composed constituted a good work basis."

It said there were a number of both positive and negative judgments on the project as a whole. Among the positive ones listed were "the strong elements which it contains for establishing a clear theological notion based on Holy Scripture, which may be helpful with the dialogue with the separated brothers and which can enkindle love in the faithful for the Church; the intention of going deeply into doctrine which concerns the rights and duties both of bishops and of laymen; finally, the intention of treating the problem of ecumenism."

In speaking of the negative side of the project, the bulletin continued:

"In certain parts it is not sufficiently coordinated; its presentation is too juridical regarding the power of the episcopal college and of the function of the laity, while the subject is not treated with sufficient thoroughness.

"It was requested that in providing for amendments of this project, the theological commission should also hear the opinions of the commissions interested in re-

lated material, so as to avoid different treatments of the same theme and to complete the presentation of a given subject from every point of view."

In the discussion of the laymen, the communique said, there was a plea that "greater prominence" be given to the principles from which lay people derive their dignity.

It said this is sometimes referred to as "their priesthood—inasmuch as they are members of the Mystical Body of Christ, from which they have the duty of establishing the reign of Christ in the modern world through their own authority and competence and not only as executors of the directives of the hierarchy."

Referring to the power of the bishops, the bulletin reported that the council was reminded "that the bond of charity which unites the Supreme Pontiff with them be stressed more."

The bulletin said further that "some, while praising the fact that the project underlines the nature of the Church as the Mystical Body of Christ, recalled the necessity of not underestimating—and therefore of reaffirming without equivocation—the visible juridical and hierarchical character of the Church founded by Christ."

"Others," the bulletin added, "expressed the opinion that the project insists more on this latter concept to the detriment of the supernatural nature of the Church."

The bulletin reported that "the wish was expressed that the project be more open to pastoral needs, especially those of the mission countries."

"It was also said," the bulletin continued, "that the doctrine on the relations between Church and State should be formulated in a way which takes into account realities of the present day and in such a way as not to be unduly offensive to the State. The Church must be ready to face persecutions, it was said, but it must not provoke them.

"One speaker expressed the wish that—as always, but particularly now—there be emphasized the characteristic of the Church of being born of the Blood of Christ and of being the continuation of the mystery of the Passion of the Cross. It is opportune, it was stated, that this concept of the Church be confirmed especially for the comfort of those in different parts of the world who

suffer, socially, individually, morally and physically, because they belong to Christ's Church whose Passion they continue mystically."

The opening Mass of the day was celebrated in the

Syro-Malabar Rite by Archbishop Joseph Parecattil of Ernakulam, India. The presiding officer was Ernesto Cardinal Ruffini, Archbishop of Palermo, Sicily. There were 2,116 council Fathers present.

33rd General Congregation

December 4, 1962

One bishop has told the Fathers of the ecumenical council that lay experts should be called on to contribute to the work of the council in fields in which they are specialists.

The bishop, whose identity was not revealed, spoke during the 33rd general meeting of the Second Vatican Council. The council press communique said he suggested that "laymen could make a valuable contribution to the studies of the council in questions related to their specific competence, such as the communications media, and in regarding special aspects of their activity in the world."

All of the more than 200 appointed "experts" of the council are priests. The council bulletin said the bishop who called for use of lay talents and knowledge in connection with the council itself also "requested a solemn proclamation by the council on the importance and the function of the apostolate of the laity in the Church today."

The day's session was opened with the announcement by Archbishop Pericle Felici, council secretary general, that another set of amendments prepared by the liturgical commission was being distributed to the 2,104 council Fathers present, and that they could be voted on before the closing session on the feast of the Immaculate Conception.

It appeared that an effort was being made to have at least the first chapter of the council's document on the liturgy completed in final form before the end of the first session. Some council Fathers had requested such action, it had been revealed. If this were done, and the completed part were published during the public congregation of the council on Dec. 8, then the bishops would no longer be held to secrecy about it. They could therefore present the approved text of this document to their own people.

There was also a possibility that another document could be published at the solemn meeting at which Pope John XXIII was scheduled to preside on Dec. 8. This one concerns Church unity, particularly the ties between Catholics and the separated Christians of the East. On Dec. 1, at the 31st general congregation of the council, it was moved and approved by a vote of the Fathers that the treatise be accepted "as a document

which contains the common truths of the Faith and as a sign of (the council Fathers') mindfulness and benevolence toward the separated brothers of the East."

Following Archbishop Felici's announcement, Archbishop Franjo Seper of Zagreb, Yugoslavia, went to a microphone and said:

"All of us know what a joy and consolation it would be to be received in the audiences which John XXIII had customarily granted to the groups of bishops of the different nations. We wish, however, to offer the renunciation of these audiences as a sacrifice to the Lord so that the Holy Father will not be subjected to so much fatigue."

Archbishop Seper then requested the council presidency to present the Pope with "not only the sincere good wishes of the assembly, but also the promise of its continued prayers enriched with sacrifice."

The council bulletin said that the whole council in effect voiced approval of the Archbishop's remarks through the sustained applause he received.

(Meanwhile, a Vatican spokesman was announcing that the Pope's general Wednesday audience for the public was being canceled for the second week in a row. But in contrast to the previous week, when he was confined to his bed, the Bishop of Rome was scheduled to go to the window of his study to bless the people in St. Peter's square below.)

The 33rd general congregation continued with the speeches of the council Fathers in which they indicated their feelings on the theological document on the nature of the Church.

The most prominent observation, which according to the communique was accepted by all, was that the treatise should be considered the central and focal point of the Second Vatican Council.

One Father went so far as to say, the bulletin continued, that "if the theme treated in these days is to be a kind of central point of the council, from which the general directives are to be taken for all the other future discussions, it would be advisable to coordinate all the work of revision on the different projects with the study of the Church considered from within and considered from without."

One critic of the document said it was too juridical

in form. He was answered by another speaker who defended the form by saying that "as long as one lives in the world one cannot do without institutions and juridical norms" and that even "charity itself cannot exist without justice."

Other critics of the document complained that it did not give sufficient place to the works of the early Church Fathers of the East, that it did not cite Sacred Scriptures as fully as it could, and that it limited itself to a study of the Church Militant without reference to the Church Triumphant.

Further criticisms were made about the document's style. Its separate chapters were obviously written by separate authors, it was stated. One suggestion was that it be revised "by a few persons and with a single, uniform style."

The bulletin said that the treatise's chapter on the office of bishop drew the criticism that it had completely overlooked bishops of titular dioceses, whereas "the episcopal function in itself is not tied to a particular place but to the service of the Church."

The general treatment on the bishops was praised, however, "because it outlines more clearly the doctrine which teaches that the episcopate is a sacrament, by reason of which light is thrown on the whole doctrine of the priesthood. Thus the relationship between the bishop and his priests appears more clearly and the paternal character of the bishop is put more in evidence."

* * * *

The Second Vatican Council may remedy the Church's "insufficient reliance on lay initiative," a priest with many years of experience in social action has said.

Msgr. George G. Higgins, head of the National Catholic Welfare Conference's Social Action Department, told newsmen here: "If the council does not give this stimulus to lay initiative, I see little hope of getting Catholics to help reform society."

"I have been in the social action field for 20 years," Msgr. Higgins told the journalists, "and I know that we priests and bishops cannot do it."

(Msgr. Higgins helped draft the council's proposal on the lay apostolate.)

Msgr. Higgins said that the council could give new impetus to the Catholic layman's action on society by "alerting clergy and hierarchy to the layman's role in the Church."

A simple statement from the council on the world's social problems "would bring us no further than the social encyclicals of the past 75 years have" unless laymen are encouraged and stimulated into taking an active Christian part in society, he said.

"Aside from the education problem, there is substantial agreement in the United States on how religious principles can be brought to bear on many of the problems of society," he added. He cited labor-man-

agement problems and race relations as examples of the sort of sphere where interfaith agreement is evident.

Msgr. Higgins said that he agreed with the American integration leader, the Rev. Martin Luther King, that religion has not made its due impact on the race problem.

"What has been lacking in large part," he added, "is a sufficient degree of interfaith cooperation in the social order to bring religious principles to bear on the social order. But we are moving in the right direction."

"In January," he noted, "a fully integrated interfaith conference on race problems will meet in Chicago."

Such cooperation has been made easier, he said, by the impact of the ecumenical spirit of Pope John XXIII and the ecumenical aspects of the council.

The Chicago meeting (Jan. 14 to 17), he said, will "mark a turning point in interfaith cooperation."

Before the council can explain the layman's role in Church and in the world, he said, it must first "find out what the Church is," referring to the current debate on the nature of the Church (*De Ecclesia*).

"Temperamentally, I would like to see the council make all sorts of pronouncements on social problems," he remarked. "But in sober second thought, I think it would be better for the council to concentrate on certain basic theological problems. The council's statements on social problems will draw greater force from clarification of such crucial theological problems."

"One of the best things the council can do," he added, "would be to say, 'We have no answers to this problem,' when confronted with problems like the population problem where facts and principles have still to be elucidated."

Returning to the question of the layman's role in the Church, he said: "I rather think that in the future there will be less emphasis on what is called Catholic action. There will be more emphasis on what is called Catholic activity. There will be more emphasis on a less formal, more flexible lay activity not so directly tied to the directives of the hierarchy."

* * * *

The need for an ecumenical spirit in statements made at the Second Vatican Council was stressed by a Belgian bishop as a means of spurring "a better dialogue between Catholics and non-Catholics."

Bishop Emile Josef Marie De Smedt of Bruges, Belgium, cited the importance of such a spirit in a speech he delivered on Nov. 19 to the council in behalf of the Secretariat for Promoting Christian Unity. The speech was made public Dec. 6 by the Divine Word information service.

Two days after Bishop De Smedt addressed the council Pope John XXIII himself intervened to order members of the Theological Commission and the Unity

Secretariat to meet and revise the hotly disputed project on Holy Writ which was then under discussion.

This project, presented by the Theological Commission, headed by Alfredo Cardinal Ottaviani, had been under heavy criticism for alleged rigidity and lack of ecumenical temper.

In his speech Bishop De Smedt, as quoted by the Divine Word service, said: "... A text is not ecumenical from the mere fact that it lays down the truth. It is a most difficult and at the same time a most delicate task to insure that a particular tract or proposition be truly ecumenical."

"The Supreme Pontiff," the Bishop continued, "chose expert bishops and theologians with long experience in ecumenism to be members of the Secretariat for Promoting Christian Unity. The Pope has given these experts the task of helping the other commissions so that their tracts may be drawn up in a truly ecumenical manner."

In explaining what the ecumenical manner is, Bishop De Smedt said: "The characteristic of this method is that it concerns itself not only with truthfulness but also with the manner in which a doctrine is explained, so that others may understand it correctly. Christians of various denominations help each other arrive at a clearer and more exact understanding of doctrine to which they themselves do not subscribe."

"The ecumenical dialogue, therefore," the Bishop

continued, "is not a study or tract on bringing about union, is not a council on union, is not an attempt at conversion. It simply means giving testimony of one's own faith to another in a serene, objective and lucid manner, using the principles of psychology."

"This new method, according to the wish of the Supreme Pontiff, now can be used in our council."

Pointing out that it is not easy to draw up a project in ecumenical style, Bishop De Smedt added: "We wish our proposals to be understood exactly by non-Catholics."

He then listed the conditions that must be fulfilled for such a project. They included:

—A clear understanding of modern Orthodox and Protestant teaching.

—A knowledge of what opinions Orthodox and Protestant churches hold of the Catholic Church's doctrine, what they understand of it and what they do not understand.

—A grasp of what non-Catholics feel is missing from the Catholic religion or poorly explained by it.

—Language must be clear and chosen "with due regard for the reaction that may be caused on the mind and sensibilities of non-Catholics," and "all forms of sterile polemics should be avoided."

Although some parts of Bishop De Smedt's speech were omitted in the release, it was the first time such extensive quotations from a council speech were made public.



Pope John XXIII, showing signs of sickness and fatigue, enters St. Peter's basilica for ceremonies closing the first session of the Second Vatican Council.

34th, 35th and 36th General Congregations

December 5, 6 and 7, 1962

The general meetings of the first session of the ecumenical council closed with an overwhelming vote of approval for the preface and first chapter of the project on the liturgy.

During their final general meetings—the 34th, 35th and 36th (Dec. 5, 6 and 7)—the council Fathers also took a first step toward reducing the number of projects they will deal with at the council's second session and continued their debate on the proposal on the nature of the Church.

At the last meeting the presiding cardinal—Achille Cardinal Lienart, Bishop of Lille, France—addressed greetings to the Fathers “inviting them to offer thanks to God for the assistance given them during this first session of the council.”

The council press bulletin reported that the Cardinal also “expressed his good wishes for the forthcoming Christmas festivities, both to those present and to cardinals and bishops absent for various reasons. He concluded with an expression of hope concerning the work which is to be done during the forthcoming months of interim before the beginning of the second session.”

Earlier, at the 35th general meeting, the council's general secretary, Archbishop Pericle Felici, reviewed the work of the first session. He reported that during the first 34 meetings 587 Fathers had spoken from the floor and another 523 had made their observations in writing only. Altogether, he said, 1,110 Fathers had expressed their views on the five projects discussed at the first session. These were the proposals on the liturgy, the sources of Revelation, communications media, the unity of the Church and the nature of the Church.

The Archbishop also announced that Pope John XXIII had granted the Fathers two special faculties. First, he said, they were given the faculty of imparting the apostolic blessing to their people on their return home from the council, and, secondly, they and the priests accompanying them were allowed to celebrate Mass at any hour of the day or night on their departure from Rome and their arrival in their home nations.

The Fathers' vote to accept the preface and first chapter of the liturgy project, subject to the Pope's approval, was regarded as especially important because the first chapter contains the general principles for liturgical

reform which are treated in detail in the project's remaining seven chapters.

Among other things, it means that the Fathers have approved the introduction of vernacular languages in various parts of the Mass, adoption of certain local customs in liturgical rites and many other changes which all aim at bringing about the closer participation and identification of the people with the ceremonies and sacraments of the Church.

In casting their ballots, the Fathers were instructed to vote “*placet*” (in favor), “*non placet*” (against) or “*placet juxta modum*.” The council press bulletin said that the latter “is a vote which is in substance favorable but which requires within a definite time limit a written statement indicating the reason why it was given.”

If by Dec. 31, 1962, the desired correction will not have been submitted to the secretary general [of the council], the vote ‘*placet juxta modum*’ will be considered a vote of ‘*placet*’.

But since there was a tremendous majority favoring the preface and first chapter, Archbishop Felici announced that those who voted “*placet juxta modum*” need not submit their requests for amendment.

Results of the voting were 1,922 in favor, 11 against, and 180 “*placet juxta modum*.” There were five void ballots.

At earlier meetings the Fathers had voted for 33 amendments to the preface and first chapter of the liturgy project. The amendments put to a vote did not include numerous other changes of secondary importance and style.

The amendments voted on during the final general meetings—all of which were approved by large majorities—included a number on the language to be used in the liturgy and one on the first part of the Mass and the reading of the Gospel.

Another called for a revision of liturgical books, to be achieved by the efforts of liturgical scholars with the advice of the bishops.

One concerned the adoption of local traditions into the liturgy “when they are truly within the rules of an authentic liturgical spirit” and another had to do with “the competence of the bishops in stipulating certain

adaptations in the liturgical books, always within the framework of the fundamental liturgical norms."

The five last amendments voted on at the 35th general meeting, the council press bulletin said, dealt with "the value of the celebration of Mass, even if celebrated privately; the competence of episcopal conferences in matters of liturgy; local customs to be approved by bishops; the administration of the Sacraments of Baptism, Confirmation, First Communion, marriage and funerals outside one's own parish, to be permitted only for reasonable causes; the institution of a liturgical commission by competent territorial ecclesiastical authority."

A move was made at the 34th general meeting which may lead to a reduction of the projects to be taken under consideration by the Fathers.

A folder was distributed to them listing the 20 different topics which, including those already covered, represent the total material to be submitted for their decision during the council.

At last count there were 73 projects reported ready for the council agenda, although only a small part of these have actually been put in the hands of the council Fathers. These projects, the council press bulletin said in explaining the list that had been distributed, could be reduced to 20 topics.

During the first session two projects—one from the Preparatory Commission on Oriental Churches, another from the Secretariat for Promoting Christian Unity—and part of another—from the Theological Commission—had been ordered to be combined into a single project on church unity.

The distribution of the folder on the 20 topics suggested that similar action might be taken in the future on similarly related matters.

The council press bulletin stated that a synthesis of the topics was made "so that, if it is judged opportune, they may be reduced to general principles, and so that related matters among them may be brought together with greater unity."

Discussion of the project on the nature of the Church, *De Ecclesia*, continued through the three last general meetings.

At the 34th meeting, a speaker urged that a clear distinction should be made between what is changeable and what is unchangeable in the Church. Another said that a more precise statement should be made on relations between the pope and the bishops. He said that this is especially important because it would complete the doctrine on the pope defined at the First Vatican Council (1869-1870).

One Father, the press bulletin reported, said the project should include a statement on "the great nobility and sanctity of the married state, and above all on its important role in the Mystical Body."

The following day a speaker expressed the wish that the project be composed in two parts: one to be a document of doctrine and the other an exposition of the doctrine from a pastoral, missionary and ecumenical point of view.

The press bulletin quoted another speaker as saying that "our times have urgent need to see the evangelical teaching of poverty realized with increasing depth. The project should therefore place in better evidence the close bonds between the presence of Christ in the Church and the presence of Christ among the poor."

At the last general meeting, the press bulletin said:

"Hope was also expressed in today's general congregation that the project *De Ecclesia* be considered the center of the work of the council. Speakers called the attention of the council Fathers to various aspects in the doctrine of the Church, such as charity, which is the true soul of the Mystical Body of Christ as well as the source of unity and the principle of the equilibrium between what is juridical and what is spiritual, what is doctrinal and what is pastoral, what is authority and what is obedience."

It was also stressed that the Gospel should be seen as "not only a book of spirituality but rather the genuine source of the doctrine on the Church, in order that the desired renewal may consist in subordinating ecclesiastical organization to evangelical ends and to purify it of defects in order that it may be an authentic sign of that which it represents."

The bulletin reported that "some of the Fathers expressed the wish that the concept of the traditional unity of the Church in the East be taken into greater consideration, through which, in respect of the diversity, perfect union with the Church of Rome may be attained. There would be unity, therefore, in the plurality of the churches in union with the Roman pontiff."

"Others hoped that in the reworking of the project there might be emphasis, together with the central point of the Mystical Body, also on other essential Biblical figures which refer to the Church, for example, that of the Spouse of Christ and that of the People of God."

* * * *

The long recess between the first and second sessions of the ecumenical council will allow for a thoroughgoing review of the controversial policy of granting only limited information about the council to the press.

Some of the bishops have expressed interest in reviewing the policy which results in the generalized news releases issued by the council secretariat. At least one American bishop is known to have submitted a written recommendation calling for a review of the secrecy rule. He made the recommendation in the course of the council Fathers' deliberation of the mass communications media.

But general discussion of the question is still in the informal stage. Bishop Albert R. Zuroweste of Belleville, Ill., who is a member of the American bishops' special council committee on communications, said that some bishops from the United States discussed the secrecy rule informally. But he said no petition had been drawn up and no specially constituted body of bishops had been established in connection with the movement to grant the press greater access to council news.

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Pope John XXIII, during a surprise visit to the Second Vatican Council, praised the council Fathers for the "charity in truth" which "dominated" their meetings.

Pope John spoke to the Fathers (Dec. 7) at the 36th general meeting, the first he had attended since the council opened (Oct. 11).

The Pope decided at 10:15 a.m. to make the visit, which gave the council Fathers about a half-hour to get ready for his appearance.

Applause greeted the Pope as he entered the council hall and took his place on a special throne in front of the Altar of the Confession facing toward the Fathers.

The six cardinals of the council presidency turned their chairs around and faced the Pope as he spoke briefly in Latin.

Pope John told the Fathers that during the council "We have been closer to you than ever—close to you in prayer . . . close to you in thought."

"We gladly take advantage of this occasion," he said, "to show you all our gratitude . . . and pay tribute to you because charity in truth has really dominated your meetings."

The Pope told the Fathers that their group "stood out like a flame in St. Peter's square" when they left the council (Dec. 5) to see Pope John give his blessing at noon.

"We now wait with emotion for tomorrow's ceremony (Dec. 8)," he told the Fathers, "when we will greet you close by the tomb of Peter as you are about to return to your Sees."

"We will meet here again," he said, to ask the Blessed Virgin and all the saints to help us honor "our pastoral mission which has as its sole objective . . . the spreading of the Gospel and its penetration of our times."

"This was the aim of the council," he said, "and toward it is directed the confident hope of all of us who are pastors of the holy Church."

"With intimate satisfaction in the thought that we will meet tomorrow," the Pope concluded, "we impart to you the apostolic blessing."

The complete text of the Pope's address:

"It is a special joy for us to salute you at the end of this first session of the Second Vatican Council, you who are gathered here in the Vatican basilica."

"Recitation of the Angelus which is a prayer most tender to us and which we have now ended puts a seal on your general congregations which have had to deal with a considerable volume of work during the past two months. We are happy to assure you publicly that during the whole of this period we have been closer to you than ever—close to you in prayer which we have raised trustingly for you to God Almighty, the Giver of every good; close to you in thought, intent on following with tender and joyful attention the contribution which each of you has made."

"Today, therefore, we gladly take advantage of the occasion which presents itself to us to show you all our gratitude. The pastoral concern, in fact, which you have shown, whether in directing the work or in writing or speaking words of counsel, have let us hear as it were the voice of all Catholicity which during this period has turned its attention to your meetings with hope and expectation. We must also pay tribute to you because charity in truth has really dominated your meetings which spurs us to express our heartfelt gratitude to the Lord."

"But also permit a word of satisfaction for this spectacle which this assembly of the Church—one, holy, catholic and apostolic—has given to the world. From Oct. 11, when the bishops of Catholicity walked in procession with us in the shining insignia of their dignity, to tomorrow's ceremony, it has been the teaching Church which, united in a unique occasion, began the study and formulation of the norms for which the council was convened."

"And the spectacle of Wednesday last when our vision rested with intense emotion on your very special group which stood out like a flame in St. Peter's square. It was a thoughtful and festive encounter, full of edification for the faithful who were present."

"The father with his sons, and all our brothers of the episcopate, gathered together before heaven to pray, to extend good wishes and to rejoice together with us in a hymn of gratitude to Our Lord and to His Mother. We wish to thank you again with all our heart for this attestation of fervent affection."

"We now wait with emotion for tomorrow's ceremony when we will greet you close by the tomb of Peter, as you are about to return to your Sees at the end of the period (the council's first session). On this occasion, on which the eyes of Christianity are turned with respectful attention, we will meet again here to give homage with filial love to the Immaculate Virgin, Mother of God and our Mother, that she may always be close to us with her maternal affection and that we may implore her and all the saints of heaven that they may

help us to do honor to our pastoral mission which has as its sole objective and desire the spreading of the Gospel of Christ and its penetration of our times.

"This was the aim of the council and toward it is directed the confident hope of all of us who are pastors of the holy Church.

"Venerable brothers, these are the good wishes

which we so greatly wanted to express to you today in order to enjoy once more the joy described in the Psalm, 'Behold, how good it is, and how pleasant, where brethren dwell at one!' (Ps. 132, 1). With intimate satisfaction in the thought that we will meet tomorrow, we invoke every gift of divine benevolence while we impart to you with affection the apostolic blessing."

Members Named for Special Commission

A newly created central committee is directing and coordinating the work of the various commissions of the Second Vatican Council during its nine-month recess.

Announcement of the creation of the committee, and a description of its duties, was given in a document called "Norms for the Work During the Interval Between the First Session of the Council and the Beginning of the Second."

The document was distributed to the council Fathers (Dec. 6), just two days before the close of the council's first session.

Head of the new central commission is Amleto Cardinal Cicognani, Papal Secretary of State, who is president of the council's Secretariat for Extraordinary Affairs.

The initial announcement said only that the commission would include "several cardinals and bishops."

The six norms for the interim work were set down by the council secretariat, under the authority of Pope John XXIII, as follows:

1. "It is necessary [during the long interval] to provide for a reexamination and a perfecting of the projects, taking into due account the work already done." In carrying out this work, the document said, the council commissions will be helped by the special subcommissions on mixed material.

2. The stress is on the pastoral, rather than doctrinal or juridical, nature of the council. The document quoted from the speech of Pope John XXIII at the opening of the council (Oct. 11), when he said: "The salient point of this council is not therefore the discussion of one article or other of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all. For this, a council was not necessary . . .

"The substance of the ancient doctrine of the de-

posit of the Faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration, with patience if necessary, everything being measured in the forms and proportions of a magisterium which is predominantly pastoral in character . . ."

3. Projects must deal with general principles, "leaving aside particular problems." Anything concerning a future revision of canon law "should be referred to the competent commission."

Under this third point there is reference to the "commissions which will be set up after the council" to study "certain special arguments."

4. A new central committee is created "to direct and coordinate the work of the council." The committee's president, Cardinal Cicognani, will inform the Pope "of what is being treated in the council."

The tasks of the new committee — "which should be carried out in agreement with the presidents of the council commissions" — include coordination of the work of the commissions, and "to follow it and discuss with the presidents of the commissions, not so much problems of competence, but all that concerns the purpose of promoting and ensuring the conformity of the projects with the aim of the council."

The fourth part also provides for calling experts to help commissions.

5. Projects should be sent to bishops as soon as they are prepared by the commissions and approved by the Pope. Bishops are asked "to examine them and return them within a time limit to be set later to the general secretariat of the council."

6. "The council commissions, after receiving the observations of the bishops, will see to the amendments of the projects, taking into account the suggestions and closely assessing the reasons for and against, so that the projects may, at the end of an adequate re-elaboration, be submitted to the general congregation [of the council]."

Closing General Congregation

December 8, 1962

Pope John XXIII, speaking to the Catholic bishops of the world, stressed that the work of the ecumenical council will continue during its nine-month recess and foresaw the council's possible end by Christmas, 1963.

Pope John, in an address at the concluding ceremonies of the council's two-month-long opening session, declared that the council "really remains open during the next nine months" until the start of its second session next September.

The Pope, speaking in St. Peter's basilica after a Mass on the feast of the Immaculate Conception (Dec. 8), made these other points:

- The sometimes "sharply divergent" views of the council Fathers manifested during the first session, were a healthy demonstration to the world of the "holy liberty" that exists within the Church.

- The volume of work accomplished by the first session shows that "a good beginning has been made."

- The bishops of the world, in the months ahead, should continue their studies in preparation for the second session.

- The results to be expected from the council will be of benefit both to the Catholic Church and to "our brethren who treasure the name of Christian."

Pope John reviewed the council from three aspects: its beginning, its continuance and the results expected from it.

He cited the session on the opening day, Oct. 11, as one in which the "one, holy, catholic and apostolic Church was revealed to all humanity in the splendor of her perennial mission" as thousands of bishops entered St. Peter's in solemn procession.

Looking at the first session as a whole, the Pope said it was "like a slow and solemn introduction to the great work of the council . . . It was necessary for brothers, gathered together from afar around a common hearth, to make each other's closer acquaintance. It was necessary for them to look at each other squarely in order to understand each other's hearts.

"They had necessarily to describe their own experiences, reflecting conditions of the apostolate under the most varied climates and circumstances, in order that there should be a thoughtful and profitable interchange of views on pastoral matters," he said.

Touching on the council's slow and sometimes debate-filled development, Pope John said:

"In such a vast gathering it is understandable that a few days were needed to arrive at an agreement in a matter on which in all charity there existed with good reason sharply divergent views. But even this has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that sons of God enjoy in the Church."

The Pope said it was no accident that the project on the liturgy was the first to be considered by the council. He said it was chosen because the liturgy "defines the relationship between man and God. Since it is the highest form of relationship it must be based on the solid foundation of Revelation and apostolic teachings."

Moreover, the Pope said, five other projects were discussed, "a fact which alone makes one realize the extent of the work thus far completed. Indeed, it is right to conclude that a good beginning has been made."

Turning to the second point, the continuation of the council's work, he said: "Today's celebration does not bring the work to an end. Rather the work that awaits us all is of the greatest importance."

He noted that, unlike that of other councils, the work of the Second Vatican Council will continue during the suspension of the council sessions, thanks to modern rapid communications.

He also referred to the newly created central committee which will coordinate the work of the various commissions during the recess, saying:

"That activity will continue is made clear by the institution of a new commission composed of members of the Sacred College and of the episcopate and representing the universal Church.

"This commission's duty is to pursue and direct the work during these months and, along with the various conciliar commissions, to lay firm foundations for a happy final outcome of the ecumenical sessions. Thus the council really remains open during the next nine months of suspension of the ecumenical sessions properly so called."

Although the bishops will be busy with diocesan affairs, Pope John said, each of them "should continue

to study and investigate the schemata provided and whatever else may be sent later."

"In this way," he continued, "the session which will begin in the month of September of next year . . . will proceed more surely, more steadily and with greater speed, thanks to the experience of these two months of 1962, so that there is hope that the conclusion awaited by all our faithful children may be reached in the glory of the incarnate Son of God in the joy of Christmas in the centenary year of the Council of Trent" which closed Dec. 3, 1563.

Lastly, the Pope considered the results to come from the council in the years ahead. Among the anticipated results, he said, are "benefits for the Catholic Church, hopes for our brethren who treasure the name of Christian; renewed attention on the part of all those countless children of ancient and glorious civilizations, which the light of Christianity does not desire to destroy but in which she could — as has happened at other times in history — develop the richest seeds of religious vigor and human progress."

Pope John said the council decisions will be extended to all departments of the life of the Church, "social questions included."

With the cooperation of bishops, priests, Religious and laymen, he said, there will be a "new Pentecost which will cause the Church to renew her interior riches and to extend her maternal care in every sphere of human activity."

Pope John wished the departing bishops "God-speed" and asked them to tell their people of his affection. He told them that in talking of the beginning of the council he sought to stir their enthusiasm.

"In the coming months work will go on unflaggingly as also will earnest reflection, so that the ecumenical council may be able to bestow upon the family of mankind those fruits of faith, hope and charity which are so ardently expected of it," he said.

* * *

The first phase of the Second Vatican Council closed simply, its ritual muted to a minimum.

But what set the final ceremony in sharpest contrast with the opening of two months before was not its relative austerity, since the pomp of a solemn procession and the richness of cope and miter were missing. Nor was it even the relative brevity of the closing ceremony, though it took only a third of the time of the opening.

The most striking difference was the absence of Pope John XXIII through most of the morning.

The Pope, who had been ailing for almost two weeks, appeared in the council hall only to deliver a 25-minute speech.

But his voice was reassuringly firm and vibrant. It seemed to give evidence of fatigue only at the end,

when he gave the apostolic benediction. Then it faltered a moment and broke—but whether from fatigue or emotion could not be said.

For more than an hour, throughout the Mass that opened the ceremony, priests and laity jamming the vast basilica could be seen glancing at the Pope's empty throne. Anxiety was written on their faces.

An outburst of applause greeted his appearance, which was heralded only by the choir's intonation of "Tu Es Petrus" (Thou Art Peter), a hymn recalling Christ's promise to make St. Peter the foundation of the Church.

Pope John entered from the side of the basilica and walked to the throne. Under bright lights his face showed few if any signs of his illness and convalescence.

The Pope noted in his speech that the name of St. Joseph had appeared in the canon of the Mass for the first time that morning. (The Mass was offered by Paolo Cardinal Marella, Prefect of the Sacred Congregation of the Basilica of St. Peter and president of the council's commission on bishops and the government of dioceses.)

Pope John also made it known, through an announcement read by Archbishop Pericle Felici, general secretary of the council, that he would offer Mass on Dec. 10 for all the council Fathers who had died since the opening of the council and on the 11th for the intentions of the council Fathers.

At the end of his speech the Pope summoned his listeners to a vision of "the heavens opened above our heads and the splendor of the heavenly court" shining upon the assembly.

"In this light, as we look forward to your return, we salute all of you, venerable brothers, 'with a holy kiss,' while we call down upon you the most abundant blessing of Our Lord, of which the apostolic blessing is the pledge and promise," he said.

Pope John walked out amid the applause of bishops, priests and people. Then the great basilica emptied without ceremony almost abruptly.

The closing meeting had taken less than an hour and 45 minutes in all. There was no discussion. The entire ceremony consisted of a Mass, the announcement by Archbishop Felici and the address by the Pope. When it was over, many of the council Fathers and the guests remained among the thousands of persons waiting in the great square outside to see the Pope.

At noon he appeared at the window of his apartment and led in the recitation of the Angelus with the great holy day throng. Then he lifted his hands and his voice in blessing. As the people knelt to receive it, dozens of bishops in their purple choir robes could be seen in the thick of the crowd bowing their heads to the leader of their apostolic college who had brought them together in council.

Pope John XXIII's creation of a special commission to study the disputed proposal on the sources of Revelation was "a turning point in the Second Vatican Council," Father John B. Sheerin, C.S.P., said here.

Father Sheerin, of New York, editor of the *Catholic World* and a member of the U.S. bishops' press panel, also told newsmen at the panel's final meeting (Dec. 7) that the Pope's act in setting up a special committee to coordinate revisional work during the council's long recess "means that a counter-reformation theology won't be able to exert influence on the schemata."

(Pope John ordered [Nov. 21] that a special commission made up of members of the Theology Commission and of the Secretariat for Promoting Christian Unity be set up to revise the proposal on Revelation. This proposal, submitted to the council by the Theology Commission, headed by Alfredo Cardinal Ottaviani, was criticized in the council as too rigid and formal.

(The committee set up to carry on the work of the council between the first and second sessions was announced Dec. 6, two days before the first session's end.)

Bishop Albert R. Zuroweste of Belleville, Ill., chairman of the committee which set up the press panel, said that the council has made the bishops "intellectually richer but financially poorer."

Archbishop Paul J. Hallinan of Atlanta, a member of the council's Liturgical Commission, described the chairmanship of Arcadio Cardinal Larraona, C.M.F., in that commission, as "very fair." He said the Cardinal paid great attention to all criticisms.

Bishop Thomas K. Gorman of Dallas-Fort Worth said that "much more has been accomplished than just the vote on the introduction and first chapter of the liturgy project."

"There has been a tremendous growth," he said, "in the bishops' knowledge of the problems of Christianity throughout the world."

He added that he thought "the present secrecy of the council—which in the words of the old saying has been more honored in the breach than in the observance—will be somewhat modified."

Bishop Robert J. Dwyer of Reno, Nev., said that he had gotten "a good many ideas" from conversation with other bishops from around the world.

Father Francis J. McCool, S.J., of New York, professor at the Pontifical Biblical Institute of Rome and another expert of the U.S. bishops' press panel, gave an answer to a newsman's question: "How do you tell a conservative from a progressive?"

"A progressive looks to the future and sees the promise in it," he explained. "A conservative looks to the future and sees a threat to the past."

Father Sheerin remarked that Archbishop Hallinan had put it well earlier in the panel session when he

said "a conservative represents the inertia that is in all of us."

Another newsman asked the panel to explain the frequent comment that this council is "pastoral rather than doctrinal."

Father McCool replied that when heresy threatened the Church—for instance in the early Church on the nature of Our Lord and at the time of the Council of Trent (1545-1563)—"the main issue was to clarify the Catholic view of the doctrine in question. Now the Church has returned to its original attitude: to give the truth to those who will receive it."

* * * *

The membership has been announced of the special commission set up by Pope John XXIII to recast the controversial project on sources of Revelation proposed at the ecumenical council.

The presidency of the commission is shared by Augustin Cardinal Bea, S.J., and Alfredo Cardinal Ottaviani.

Cardinal Ottaviani is president of the council's Theology Commission, which presented the project. Cardinal Bea is president of the Secretariat for Promoting Christian Unity, spearhead of opposition to the project on the ground that it is too rigid and unnecessarily offensive to non-Catholics.

When discussion of the problem threatened to become long and difficult, Pope John intervened to stop debate on it at the council's 24th general meeting (Nov. 21). It was announced at that time that a special mixed commission would be organized to put the project into more acceptable form, and that it would be made up of several cardinals, and some members of the Theology Commission and of the Secretariat for Promoting Christian Unity.

The mixed commission's secretaries are the secretaries of the Theology Commission and the unity secretariat. They are, respectively, Father Sebastian Tromp, S.J., and Msgr. Jan G. M. Willebrands.

Michael Cardinal Browne, O.P., a member of the Theology Commission, and Achille Cardinal Lienart, Bishop of Lille, France, and one of the 10 members of the council presidency—both of whom had already been named to the mixed commission—have been appointed as its vice presidents. There is no cardinal besides Cardinal Bea in the unity secretariat.

Other cardinals previously named to the mixed commission are Joseph Cardinal Frings, Archbishop of Cologne, Germany; Franziskus Cardinal Koenig, Archbishop of Vienna; Joseph Cardinal Lefebvre, Archbishop of Bourges, France; Paul Cardinal Leger, Archbishop of Montreal; Albert Cardinal Meyer, Archbishop of Chicago; Fernando Cardinal Quiroga y Palacios, Archbishop of Santiago de Compostella, Spain; Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy, and Rufino

Cardinal Santos, Archbishop of Manila, the Philippines.

New members from the Theology Commission included three Americans: Archbishop John F. Dearden of Detroit, Bishop John J. Wright of Pittsburgh and Auxiliary Bishop James H. Griffiths of New York.

Other new members from the same commission are Archbishop Ermenegildo Florit of Florence, Italy; Archbishop Gabriel Garrone of Toulouse, France; Archbishop Pietro Parente, Assessor of the Sacred Congregation of the Holy Office; Archbishop Giovanni Peruzzo, Bishop of Agrigento, Italy; Archbishop Maurice Roy of Quebec, Canada; Archbishop Alfredo Scherer of Porto Alegre, Brazil; Archbishop Franjo Seper of Zagreb, Yugoslavia; Bishop Francisco Barbado y Viejo, O.P., of Salamanca, Spain.

Also Bishop Charue of Namur, Belgium; Maronite Rite Bishop Michael Doumith of Sarba, Lebanon; Bishop Frane Franic of Split and Makarska, Yugoslavia; Bishop Georges Pelletier of Three Rivers, Que.; Bishop Joseph Schroeffler of Eichstaett, Germany; Bishop Francesco Spanedda of Bosa, Italy; Bishop Jan van Dodewaard of Haarlem, the Netherlands; Auxiliary Bishop Mark McGrath of Panama City, Panama; Abbot Benno Gut, O.S.B., Abbot Primate of the Benedictine Confederation; and Father Aniceto Fernandez, O.P., Master General of the Dominican Order.

New members from the unity secretariat are Archbishop John Heenan of Liverpool, England; Archbishop Lorenz Jaeger of Paderborn, Germany; Archbishop Joseph Martin of Rouen, France; Bishop Francois Charriere of Lausanne, Geneva and Fribourg, Switzerland; Bishop Emile De Smedt of Bruges, Belgium; Bishop William Hart of Dunkeld, Scotland; Bishop Pieter Nierman of Groningen, the Netherlands; Bishop Gerard van Velsen, O.P., of Kroonstad, Republic of South Africa; Coadjutor Bishop Thomas Holland of Portsmouth, England; and Msgr. Hermann Volk, professor of dogmatic theology at the University of Muenster, Germany.

Also appointed to the mixed commission were two experts on Eastern Rites: Bishop Andrew Katkoff, Ordaining Bishop of the Byzantine Rite for Rome; and Father Teodoro Minisci, Superior General of the Italian Congregation of Basilian Monks.

Experts from both the Theology Commission and the secretariat have been named to serve on the mixed commission. Those from the former are Msgr. Joseph C. Fenton, professor of theology at the Catholic University of America, Washington, D.C.; Msgr. Ugo Lattanzi, theology professor at the Pontifical Lateran University in Rome; and Fathers Carolo Balic, O.F.M.; Giorgio Castellino, S.D.B.; Lorenzo di Fonzo, O.F.M., Conv.; Alexander Kerrigan, O.F.M.; and Damian Van den Eynde, O.F.M. All the Religious priests are faculty members at Rome universities.

Experts from the unity secretariat are Msgrs. Michele Maccarrone, professor of Church history at the Lateran University; Eduard Stakemeier, director of the Johann Adam Moehler Institute of Paderborn, Germany; Ivan Vodopivec, professor at the Pontifical Urban University; and Fathers Gregory Baum, O.S.A.; Johann Feiner; Jerome Hamer, O.P.; and Gustave Thils. The priests are all professors or former professors at Catholic institutions.

The mixed commission's two presidents are free to call in other experts.

Unlike the council commissions, the unity secretariat was not partly elected by the council Fathers and partly appointed by the Pope. All secretariat members were named by the Pope at the beginning of the council's preparatory phase. Early in the council, Pope John raised it to the status of a council commission with the right to form mixed commissions with other council commissions charged with presenting projects to the council and amending them in accordance with criticisms voiced at the general meetings of the ecumenical council.

Pope John

Following is the text of an English translation made available by the Vatican of the address of Pope John XXIII given at the formal closing of the first session of the Second Vatican Council.

Venerable Brethren:

The first session of the work of the council, begun on the feast of the Divine Motherhood of Mary, comes to an end on today's feast of the Immaculate Conception in the radiance of the grace of her who is God's mother and our own.

She provides the mystic link between today's ceremony and that of the splendid opening of the council on the 11th of October, while her two feasts sound the keynote of our prayer of thanksgiving.

The deep significance of these two feasts is all the more striking when one reflects that our predecessor, Pius IX, the Pope of the Immaculate Conception, inaugurated the First Vatican Council on this same feast day of Our Lady. It is good to commemorate these happy coincidences, which, in the light of history, help one to recognize how many of the Church's great events take place in Mary's presence, in testimony and assurance of her motherly protection.

The council, in its reality, is an act of faith in God, of obedience to His laws, of sincere endeavor to correspond with the plan of redemption according to which the Word was made flesh of the Virgin Mary. And as today we pay reverence to the most pure stem of the root of Jesse from which the flower has sprung—"The flower from his root shall rise up"—our hearts are filled with a joy that is all the greater in that we see this flower blossoming in the season of Advent.

Now that the bishops of the five continents are returning from this hall to their beloved dioceses to continue the pastoral service and guidance of their flocks, we should like to dwell a little on what has been done so far and, encouraged and enlightened by this, to map out the future while waiting for the fulfillment of what yet remains to be done to bring the great enterprise to a happy conclusion.

We will consider these three points: the beginning of the ecumenical council; its continuance; and the fruits which are expected of it in the way of spreading faith and holiness and apostolic activity in the Church and in modern society.

The opening of the ecumenical council is still vivid in our minds—the vast assembly of bishops of the en-

tire Catholic world, a gathering unique in history. The one, holy, catholic and apostolic Church was revealed to all humanity in the splendor of her perennial mission, in the solidity of her organization, in the persuasiveness and attractiveness of her teaching. Furthermore it is with pleasure that we recall the delegations from various nations representing their governments in the solemn inauguration of the council. On this subject we would once again like to express our thanks for the way in which the whole world has been an admiring witness of these events and for the reports that have come to us from all over the world in expressions of respect, esteem and gratitude.

Since this is the end of the first phase of the work begun on that memorable day, the 11th of October, it is only fitting to reflect on what has been accomplished.

The first session was like a slow and solemn introduction to the great work of the council—a generous willingness to enter into the heart and substance of Our Lord's plan. It was necessary for brothers, gathered together from afar around a common hearth, to make each other's closer acquaintance; it was necessary for them to look at each other squarely in order to understand each other's hearts; they had necessarily to describe their own experiences, reflecting the conditions of the apostolate under the most varied climates and circumstances, in order that there should be a thoughtful and profitable interchange of views on pastoral matters.

In such a vast gathering it is understandable that a few days were needed to arrive at an agreement on a matter on which in all charity there existed with good reason sharply divergent views. But even this has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that the sons of God enjoy in the Church.

It was not by chance that the first schema to be considered was on the sacred liturgy, which defines the relationship between man and God. Since it is the highest form of relationship, it must be based on the solid foundation of Revelation and the apostolic teaching, so as to proceed for the good of souls with that broadness of vision free from the superficiality and haste which sometimes characterize the relationships between men.

And then five more schemata were presented, a fact which alone makes one realize the extent of the work thus far completed. Indeed it is right to conclude that a good beginning has been made.

Continuation of the Work

And now, Venerable Brethren, one's glance turns trustingly to that phase of the work, seemingly silent, but nonetheless important, which opens up during these nine months of interval after your return to your Sees.

Meanwhile, it pleases us to contemplate each of you in your separate diocese, and a deep satisfaction fills our heart, for we know that, returning from Rome, you bring to your Christian peoples the shining torch of confidence and of charity, and that you will remain united with us in fervent prayer.

This calls to mind the words of Ecclesiasticus, referring to the high priest Simon: ". . . He himself stood by the altar, and about him was the ring of his brethren" (Eccl. 50, 13). It is thus that our activity continues now, in this mutual blending of prayers and wills.

Today's celebration does not bring the work to an end, rather the work that awaits all of us is of the greatest importance, which certainly was not the case during the recesses of previous councils. The conditions of modern life, however, make it easy to have rapid communications on all types of business, personal and apostolic.

That activity will continue is made clear by the institution of a new commission composed of members of the Sacred College and of the episcopate and representing the universal Church. This commission's duty is to pursue and direct the work during these months and, along with the various conciliar commissions, to lay the firm foundations for the happy final outcome of the ecumenical sessions. Thus the council really remains open during the next nine months of suspension of the ecumenical sessions properly so called.

Each bishop, although preoccupied with his pastoral administration, should continue to study and investigate the schemata provided and whatever else may be sent later. In this way the session which will begin in the month of September of next year—at the new hoped for meeting in Rome of all the Fathers of the Church of God—will proceed more surely, more steadily and with greater speed, thanks to the experience of these two months of 1962, so that there is hope that the conclusion awaited by all our faithful children may be reached in the glory of the incarnate Son of God in the joy of Christmas in the centenary year of the Council of Trent.

The vision of this grand prospect, which reveals the whole course of the coming year so rich in promise, stirs up in the heart a more ardent hope for the realization of the great goals for which we have convoked the council: namely that "the Church founded on faith,

strengthened in hope, and more ardent in charity, may flourish with new and youthful vigor, and, fortified by holy ordinances, may be more energetic and swift to spread the Kingdom of Christ" (Papal letter to the German episcopate, Jan. 11, 1961).

Fruits of the Council

Even if the stage of putting the council into effect is not imminent—for that we must wait until the work of the council is over—it is nonetheless consoling to turn one's gaze toward the benefits that are anticipated: benefits for the Catholic Church; renewed attention on the part of all those countless children of ancient and glorious civilizations, which the light of Christianity does not desire to destroy, but in which she could—as has happened at other times in history—develop the richest seeds of religious vigor and human progress.

Our heart casts its glance in that direction, Venerable Brethren, and we know also that your heart has the same solicitude as our own.

It will then be a question of extending to all departments of the life of the Church, social questions included, whatever the conciliar assembly may decide, and applying its norm to them with "generous assent and prompt fulfillment" (Prayer for the Ecumenical Council). This most important phase will see pastors united in a gigantic effort of preaching sound doctrine and applying the law, which they themselves desire, and for this task will be called forth the collaboration of the forces of the diocesan and regular clergy, of the congregations of Religious women, of the Catholic laity with all its attributes and potential, in order that the acts of the Fathers may be seconded by the most joyous and faithful response.

It will be a "new Pentecost" indeed, which will cause the Church to renew her interior riches and to extend her maternal care in every sphere of human activity. It will be a new advance of the Kingdom of Christ in the world, an elevated and persuasive reaffirmation of the good news of redemption, a clarion call of God's kingship, of the brotherhood of men in charity, of the peace promised on earth to men of good will in accordance with God's good pleasure.

These, Venerable Brethren, are the feelings of our heart, which issue in hope and prayer. Now that the labors of this first session of the council are over, you are going back to your own countries and to the precious flocks committed to your care. As we now wish you "Godspeed," we desire that you should be our faithful messengers in expressing to your priests and people the greatness of our affection.

On this occasion there come to mind the words of greeting and hope which Pius IX addressed one day to the bishops of the First Vatican Council: "See, brethren, what a blessed and joyful thing it is to go forward in

harmony in the house of God. May you always so progress. And as Our Lord Jesus Christ gave peace to His Apostles, so I also, His unworthy vicar, give you peace in His Name. Peace, as you know, casts out fear; peace shuts its ears to what is said without real knowledge. May this peace be yours all the days of your life."

In these past months of companionship here together we have experienced the savor of these words of Pius IX. There is much yet to be done, but you know that the Supreme Shepherd will have loving care of you in the pastoral activity which you exercise in your own dioceses, an activity which will not be dissociated from the preoccupations of the council.

In drawing your attention to the threefold activity, which is the task of all, it was our intention to stir up your enthusiasm. The glorious opening of the council provided the first introduction to the great enterprise. In the coming months the work will go on unflaggingly, as also will the earnest reflection, so that the ecumenical council may be able to bestow upon the family of mankind those fruits of faith, hope and charity which are so ardently expected from it. This threefold character clearly shows the unique importance of the council.

A heavy responsibility therefore rests upon our shoulders, but God Himself will sustain us on the way.

May the Immaculate Virgin be with us always;

may Joseph, her most chaste spouse, patron of the ecumenical council, whose name from today shines in the canon of the Mass all over the world, accompany us on our journey in the same way that he accompanied the Holy Family with his support in accordance with God's will. And with them Ss. Peter and Paul, and all the Apostles with John the Baptist, and all the popes, bishops, and doctors of God's Church.

We are in this Basilica of St. Peter in the Center of Christianity, at the tomb of the Prince of the Apostles. But we recall with pleasure that the cathedral of the Diocese of Rome is the Lateran basilica, the mother and foundation of all churches, dedicated to Christ, the Divine Savior. To Him, therefore, Who is the immortal and invisible King of all ages and all peoples, be glory and power forever (cf. 1 Tim. 1, 17; Apoc. 1, 6).

In this hour of heartfelt joy it is as if the heavens are opened above our heads and the splendor of the heavenly court shines out upon us, filling us with superhuman certainty and a supernatural spirit of faith, joy and profound peace. In this light, as we look forward to your return, we salute all of you, Venerable Brothers, "with a holy kiss" (cf. Rom. 16, 16), while at the same time we call down upon you the most abundant blessings of Our Lord, of which the apostolic blessing is the pledge and promise.

Use of Vernacular In Worship Approved

The use of the language of the people in the liturgy was voted broad approval in the first session of the Second Vatican Council.

This was revealed in a commentary, accompanied by ample quotations from the actual text, published in the Vatican City newspaper *L'Osservatore Romano*.

The commentary was written by Father Cipriano Vagaggini, O.S.B., liturgical scholar who is one of the "experts" appointed by Pope John XXIII to aid the work of the council.

The Benedictine priest, who is vice rector of Rome's Pontifical Atheneum of St. Anselm, disclosed that the council Fathers voted to let such bodies as national and regional bishops' conferences decide on the vernacular question. The decisions of these conferences need only confirmation by the Holy See.

Father Vagaggini's article underlines point for point

important elements of the preface and the first chapter of the "constitution" on the liturgy which were approved by the council Fathers on Dec. 7. There were 2,118 council Fathers present at that meeting. A total of 1,922 voted in favor of the text, 11 against, 180 in favor but with reservations, and 5 votes were void.

That part of the constitution quoted in *L'Osservatore* which refers to the use of the vernacular is Article 36 of the text, which reads:

"The use of the Latin language, except by particular dispensation, is to be preserved in the Latin rites."

But since the use of the vernacular very often can be very helpful to the people in the Holy Mass or in the administration of the sacraments and in other parts of the liturgy, a larger role is conceded to the vernacular especially in the lessons, instructions, in some prayers

and in some chants, according to the norms laid down in the following:

"It will be the right of the territorial authority... consulting, if the case suggests this, the bishops of the neighboring regions having the same language, to determine the manner and use of the vernacular language, with the reservation that their acts must be approved, that is, confirmed by the Apostolic See."

The constitution will also allow bishops in certain places to adapt the culture and traditions of their people to the liturgy, according to Article 37 of the text, which L'Osservatore quotes as follows:

"The Church, when it is not a question of the Faith or the common good, does not intend to impose, even in the liturgy, a rigid uniformity. Moreover, it respects and promotes the characteristics and gifts of various races and peoples. It looks favorably on everything in the customs of these people that is not inseparably bound up with superstition and error, and, if it can, protects and conserves them. Thus sometimes it admits these customs into the liturgy itself, provided they can be harmonized with the authentic liturgical spirit."

Commenting on the general rules which will govern the Church's public worship in the future, Father Vagaggini said that one of the most important elements is contained in Article 22 of the text of the constitution in which it is established that the bishops themselves may effect reforms in the liturgy. This privilege is granted, according to the text, "to the various kinds of competent territorial bodies of bishops, as lawfully constituted. . . ."

The Benedictine theologian drew on the text of the document for a definition of the liturgy. He said:

"The liturgy appears 'as the exercise of the priestly office of Christ, in whom, by means of outward signs, the sanctification of man is signified and, in different ways, brought about, and at the same time the Mystical Body of Jesus Christ, Head and members, offers complete and public worship. . . ."

Father Vagaggini quotes the text as saying:

"The liturgy does not exhaust all the activity of the Church. . . ."

"Nevertheless, it is the summit toward which the actions of the Church tend and at the same time the font from which comes all its vigor."

The principles upon which liturgical reform is to be based are then traced by Father Vagaggini in the four sections of the first chapter of the constitution. These are: general norms (Articles 22-25); norms based on the nature of the liturgy as a hierarchical and community action (Articles 26-32); norms based on the teaching and pastoral nature of the liturgy (Articles 33-36), and norms for adapting the liturgy to various cultures and traditions (Articles 37-40).

Concerning the section of the text dealing with the social character of the liturgy, Father Vagaggini traces these pivotal norms of reform:

—As far as is possible, the community form of the liturgy, with the attendance and participation of the congregation, is to be preferred to the individual or private celebration of liturgical service.

—Each participant in the liturgical drama plays all of his part and only that, and this pertains equally to the ministers, lectors, commentators and choir and people.

—The active participation of the people must be promoted, especially through the responses, acclamations and hymns, and this must be spelled out in the rubrics.

For this last point on this score, Father Vagaggini quoted from the text of Article 32 of the constitution: "In the liturgy, except the distinctions for liturgical office and honors due to civil authorities according to liturgical laws, there must be no regard for persons or conditions, either in the ceremonies or in external pomp."

In this regard, the priest pointed to the practice in some countries of having various "classes" of funerals and weddings, and said the "intent of the Church" is to eliminate such things.

Father Vagaggini's Article

On Liturgy Document

Following is a translation of an article on the document on the liturgy approved by the Fathers of the ecumenical council on Dec. 7. The article, by Father Cipriano Vagaggini, O.S.B., one of the papally appointed council "experts," appeared in L'Osservatore Romano on Dec. 8.

The constitution *De Sacra Liturgia* has had a happy outcome.

Let us be frank: some months ago when the Fathers of the council received this schema there were many who were very favorably impressed. Nevertheless there were some who were more or less troubled by that inclination deemed perhaps too daringly aimed toward a little known and uncertain future.

Even among those most favorable toward the liturgy and to the schema, not all dared hope for such complete success. The first remarks in the discussion—always made with an admirable balance of the fullest freedom and of the most responsible discipline, for which the Church holds the key—could at times give the impression that a storm was gathering over the schema.

However, as the discussion progressed, ideas and standpoints cleared up rapidly. From opinions expressed in the hall, it readily appeared that the schema—though in a thorny field filled with problems as delicate as they were urgent—was moving forward with prudence and equilibrium, even if accompanied by a frank understanding of the needs of the Church in the world of today.

The Fathers made numerous comments about the preamble and Chapter I. Their remarks occupy fully 249 pages of large format. But the corrections requested by the overall majority were, in fact, minor ones, intended mainly to improve the wording and to complete it in some secondary manner. Thus, when the voting was reached, there was a favorable judgment that was, remarkably, virtually unanimous.

Therefore, Chapter I of the schema *De sacra Liturgia* on "General Principles for Reforming and Fostering the Liturgy," has had the honor, not scheduled, of representing the first fruits which the Second Vatican Council begins to offer to the world.

The liturgical movement has thus come to its highest point so far in its impressive upward trajectory. The spiritual and pastoral life of the Church, in turn, has

reached a point whose consequences could be inestimable in the near future.

The General Structure

The first chapter of the Constitution on the Liturgy, in addition to a general preamble, in which the aim of the council is explained in the treatment of these matters, consists of five parts. The purpose of these is not at all that of giving a sort of treatise, not even theological or pastoral, of the liturgy. The purpose is only to establish the general principles in order to promote and reform it. Recourse is made to the theoretical, theological and pastoral bases only to frame the general norms of practical nature in their ideal perspective.

The argument is simple: from the nature of the liturgy stems its particular effectiveness to attain the meaning of the Christian life and thus we understand its exceptional importance in the life of the Church (Part I: Concerning the Nature of the Sacred Liturgy and of its Importance in the Life of the Church). We must thus put forth every effort to lead the people to full participation inwardly and outwardly; this presupposes in the first place a liturgical training of the clergy and an intense instruction of the people themselves (Part II: On Liturgical Formation and Active Participation). This also requires from the Church, where it is needed, a proper reform of the liturgy founded on clear principles and directives (Part III: On Reform of the Liturgy). It requires, furthermore, the development of the liturgical spirit in dioceses and parishes (Part IV: On the Need for Promoting Liturgical Life in the Diocese and the Parish), as well as an adequate diocesan organization, or national one to promote it (Part V: Promoting Pastoral-Liturgical Action).

The Liturgy, Goal and Source of the Church's Activity

The first part (Nos. 5-13) is the general doctrinal foundation of the whole constitution in which the importance of the liturgy in the life of the Church is

clarified by examining its very nature. The nature of the liturgy (Nos. 7-8) is seen as flowing from the nature and the work of Christ, as the "sacrament," basic and indispensable to all worship and all sanctification of the world (No. 5).

From this first-born sacrament comes the sacrament which is the total Church herself (*totius Ecclesiae tuae mirabile sacramentum*), born from Christ that it might apply the work of His Redemption to men. The Church carries on this work first by means of the Holy Sacrifice and the other sacraments around which the whole liturgy is developed—always, as with Christ Himself, in an incarnate and sacramental structure.

Thus the liturgy appears "as the exercise of the priesthood of Christ, in whom, by means of outward signs, the sanctification of man is communicated and, in the manner proper to each, brought about; and at the same time the Mystical Body of Christ, Head and members, offers the entire public worship" (No. 7). Every liturgical action, therefore, is thus "the most sublime sacred action, superior in effect to any other action of the Church, by title and in degree" (No. 7) for the worship of God and the sanctifying of men.

We now come to the culmination of this reasoning: therefore, although "the liturgy does not exhaust the entire activity of the Church" (No. 9) "it is nevertheless the summit toward which all the actions of the Church tend, and at the same time the source from which it draws all its strength" (No. 10).

However, be it understood that for the liturgy to obtain its fruit in each of the faithful, it is indispensable that they not only refrain from placing an obstacle to this, but that each cultivate the spiritual life intensely by meditation, prayer, penance and the faithful fulfillment of one's own state of life even outside of worship (Nos. 11-13).

The liturgy does not suppress any indispensable activity of the spiritual or apostolic life, but baptizes them and orders them to the end of divine worship and human sanctification by full participation, spiritual and external, in the sacred actions; while under another aspect it brings these other works to fulfillment, by joining them in the sacred action. This is a fundamental and magnificent doctrine. One can see the tremendous consequences of this doctrine, taken seriously and lived, for the Christian life.

This doctrinal section not only codifies solemnly many doctrines already touched on in the encyclical *Mediator Dei*, but in some points clarifies and develops them. For example, in seeing the nature of the liturgy as the work of Christ Himself, the first sacrament (*come sacramento primordiale*), and as the work of the Church, the general sacrament established by Christ; secondly, in putting into more relief the double aspect of the liturgical action, as worship rendered to God and

as the holiness which God effects in man; likewise in accentuating the fact that the liturgy is structured in sensible signs; and especially in the doctrine that the liturgy is the goal and source of the Church's activity.

Liturgical Formation and Teaching of the Liturgy

He who sees the liturgy in the light of the council will not find it hard to understand the truth that the Church is anxious to bring to the people and to live intensely such a treasure (No. 14), and then to see how she is preoccupied in seeing that the clergy is fully instructed (Nos. 15-18); otherwise, this spirit cannot be passed on to the faithful (Nos. 19-20).

The contents of Article 19 are particularly important, not so much by the fact that here is it decreed that henceforth the liturgy is to be considered among the major disciplines in the ecclesiastical curriculum, but more by the directives given for the method of studying and teaching it. The council wants it to be taught "both from a theological and historical aspect, as well as a spiritual, pastoral and juridical aspect." And a total concept of liturgy is to be taught, as it has become clarified in the last 20 years.

We are far removed from identifying liturgical science with knowledge of the rubrics or even from a history of the rites. This is a point which is consequential not only for the instructors of the liturgy, but also for the liturgical formation of the clergy.

The council recommends then that "professors of the other theological disciplines, especially of dogma, of spiritual theology and pastoral, integrate into each subject the Mystery of Christ and salvation history, so that the lines of relation can be clearly seen between each other branch and the liturgy, for greater realization of unity in priestly formation."

Also here we touch on a theoretical and fundamentally practical problem: that of the unity of the different branches of theology and of their reflections on priestly formation. It is said that this unity of the ecclesiastical sciences is sought in the fact that each must illustrate a fundamental common object: The sacred history summed up in the Mystery of Christ.

If this is done in the proper manner, they all show themselves as links of every branch of knowledge to the liturgy. In fact, what is the liturgy except the actuality, under the veil of the sacramental signs, of the Sacred History of Christ present and working among us? That which the Bible proclaims as the Mystery, which dogma contemplates systematically, the spiritual life lives and the apostolate teaches and passes on to men. Thus the science of liturgy . . . is manifested in the formation and in the life of the priest, as the science in which is made actual all the truths of the other sciences. . . .

The Principal Directives of Liturgical Reform

We are now at the heart of the schema on the

liturgy. If the liturgy is a complex of signs, of its very nature, it is essential that these signs manifest their meaning in such a way that the people might comprehend them easily in order to participate fully in the supernatural realities (No. 21). This is the bedrock principle of all liturgical reform.

The norms which follow from this are grouped in four sections: general norms (Nos. 22-25), norms derived from the hierarchical and communal nature of the liturgy (Nos. 26-32), norms derived from its didactic and pastoral nature (Nos. 33-36), norms derived from the necessity of adapting the liturgy to the genius and traditions of various peoples (Nos. 37-40).

The general norms establish the competent authority of liturgical reform, the principle of tradition and of legitimate progress, and the connection between liturgical reform and Biblical mentality, and affirm, in conclusion, the necessity of reform of the liturgical books.

A change of major importance is found in No. 22. First it is affirmed that the competent authority for liturgical reform is the Holy See alone, and, by law, the bishop. Then is established this principle that through a concession of law, this can apply also to episcopal authority, territorial, supradiocesan, even national. To this authority, in the following chapters is allocated the execution, application, and local adaptation regarding the liturgy, and that the Holy See does not intend any longer to reserve to itself exclusively this right as it did after the Council of Trent.

It is a great new step because it sanctions the foundation of a decentralization in the area of liturgy in favor not so much of the individual bishop (this could perhaps result in excessive variety), as of this territorial, supradiocesan, authority. The possible results are evident of an adaptation of the liturgy to local necessities, more in keeping with very different concrete situations.

But what will this supradiocesan territorial authority be? The text purposely chooses a generic formula: They are "competenti assemblee episcopali territoriali di vario genere legittimamente costituite" [various types of properly constituted assemblies of territorial bishops]. It might be that provincial councils, regional conferences of bishops, or even national conferences would conform to the text.

So as not to preclude any possibility, no decision was made. Actually, the situation varies from country to country. National episcopal conferences, whose importance is tending to increase a great deal in the life of the Church today, not only do not have the same structure and the same effectiveness everywhere, but do not yet even have a definite juridical authority. Perhaps the council will clarify this later on.

The Social Nature of the Liturgy and Liturgical Reform
From the social and hierarchical nature of the litur-

gy (No. 26) five pivotal norms of reform are drawn: each time that it is possible, external participation of the community in the celebration of the rites will be preferred to an individual and private form (No. 27). Every participant in the liturgical drama will do completely and only his part (No. 28); this holds equally for the ministers, the lectors, the commentators, and the schola cantorum (No. 29).

Active participation of the faithful must be encouraged, especially by the responses, the acclamations, and the hymns (*i canti*) (No. 30) and must be so marked in the rubrics (No. 31). Finally, "in the liturgy, except for the distinctions for liturgical office and of other honors due to civil authorities according to liturgical law, there must be no differentiation between persons or conditions, either in the ceremonies or in external pomp" (No. 32). Suffice it to consider the so-called "classes" often in use in the celebration of weddings and funerals to understand the intent of the Church here.

Pastoral Nature of the Liturgy and Liturgical Language

Having affirmed the didactic and pastoral nature of the liturgy (No. 33), the council arrives at three norms of reform. Before all and necessarily, the rites ought to be clear and simple, to be understood easily by the people (No. 34). Then follows a norm of more lengthy, varied and better chosen Biblical selections in the liturgy (No. 35, 1). From this norm will result a revision, somewhat extensive, for the liturgical season after Pentecost, in the selection and distribution of the Biblical readings in the Masses and Office.

Accompanying this same norm is a new insistence on the necessity of a homily and of a liturgical catechesis, and a hint at the opportunity to organize into a liturgical rite the so-called Bible vigils (No. 35, 2-4). Finally from the same didactic and pastoral nature of the liturgy, the next norm examines the question of language. The text of article 36 follows:

"1. The use of the Latin language, except by particular dispensation, is to be preserved in the Latin rites.

"2. But since the use of the vernacular very often can be very helpful to the people in Holy Mass or in the administration of the sacraments and in other parts of the liturgy, a larger role is conceded to the vernacular, especially in the lessons, instructions, in some prayers and in some chants, according to the norms laid down in the following:

"3. It will be the right of the territorial authority mentioned in Article 22 paragraph 2 in reference to the norms above, consulting, if the case suggests this, the bishops of the neighboring regions having the same language, to determine the manner and use of the vernacular language, with the reservation that their acts are to be examined—in other words, confirmed, by the Apostolic See."

For the moment the general principle is affirmed. But its importance is basic. The chapters on the Mass, the sacraments and sacramentals, and Divine Office will determine then the limits which the council will permit in the use of the peoples' language in these rites, while the episcopal territorial authority will then decide the limits of local adaptation.

It is noteworthy that this question was the most discussed in all the debate on the liturgy. Eighty-one speakers were heard. Their opinions take up more than 100 solid pages. Three tendencies were manifested: Some wanted no concessions to the vernacular; some wanted permission to say everything in the vernacular for all who want it; some wanted to maintain the basic principle of Latin, but also to open the door noticeably to the vernacular tongue. The majority were of this middle view, which was that followed by the schema. Thus the way of prudence and of apostolic boldness were amicably united. The Second Vatican Council, officially introducing bilingualism into the life of the Latin liturgy, takes a memorable stride in history.

The Liturgy and Adaptation to Traditions of Peoples

The council laid special stress on the pastoral and didactic nature of the liturgy. Thus it was not able to avoid facing with apostolic fortitude another grave and urgent problem flowing from this: that of the adaptation of the liturgy itself to the legitimate traditions and religious associations (genio) of various peoples. Behold with what firmness the principle is proclaimed: "The Church, when it is not a question of the Faith or the common good, does not intend to impose, even in the Liturgy, a rigid uniformity. Moreover, it requests and promotes the characteristics and gifts of various races and peoples.

"It looks favorably on everything in the customs of these people that is not inseparably bound up with superstition and error, and, if it can, it protects and conserves them. Thus sometimes it admits these customs into the liturgy itself, provided they can be harmonized with the authentic liturgical spirit." This is the first time that the principle of adaptation so firmly established by the sovereign pontiffs since Benedict XV in the mission fields is solemnly applied to the liturgy also.

The first general norm which is deduced in the area of liturgical reform is that the Holy See, publishing the liturgical books which will be normative for all who follow the Roman Rite . . . will not exact a rigid uniformity in the single particulars of every rite, but will leave a certain margin to free choice (No. 38). In each area the territorial authority will decide the width of this margin (No. 39).

The second norm goes further: If it becomes apparent (No. 40) that in certain regions the problem arises of a more profound adaptation than that foreseen

in the official editions of the liturgical books; in this case the bishops of the territory are exhorted to study the problem and to make concrete proposals to the Holy See. In turn the Holy See will provide, if it thinks it good, permission for future experiments.

This is a daring proposal. Let us think of the seriousness of the problem, for example in certain mission countries of Africa and Asia. Prudently, but with apostolic freedom, the way is opened for a possibly slow but profound adaptation of the Roman Rite to the local needs of peoples who, in the development of their civilization and their emotional reactions, owe little or nothing to the Roman tradition, however noble and glorious it is.

The pastoral zeal which John XXIII has so providentially instilled in the Fathers of the council, and the great unspoken law of the Church: "Salus animarum suprema lex" [the salvation of souls is the supreme law], have strengthened them to look unflinchingly at these horizons: Duc in altum [Lead upward].

The last two sections of this first chapter confirm the necessity of promoting the liturgical life in the dioceses (No. 41) and in the parishes (No. 42), and of organizing the liturgical revival by creating appropriate diocesan, interdiocesan or national associations (Nos. 43-46).

Conclusion

The first chapter of the Constitution on the Liturgy is the most important one in the document, as it contains the fundamental principles. The following chapters on the Mass, the sacraments and sacramentals, on the Divine Office, the liturgical year, sacred furnishings, sacred music and sacred art only apply these principles, though even these do not get down to details. In a word, if the Constitution will be like the Magna Carta, serving as a guide for the fulfillment of liturgical reform, this first chapter is like the soul of the Magna Carta itself.

As soon as the text is promulgated definitively by the Holy Father, liturgists, pastors, and canonists will devour the work not only to interpret it in detail, but to cull from it its profound spirit and to translate it into the practical life of the Church. This labor will bear sound fruit.

This chapter on the general principles for promoting liturgical reform, though it might seem revolutionary, is not an unexpected bolt from the blue. It is rather a seed which falls on a well prepared field, a welcome rain which will restore a parched earth. The mystical field of the Church has been thirsting—indeed in almost every bit of soil—in hope of this fertile rain. True, the awareness of this has varied according to situations, but basically this thirst has been an intense one everywhere. It was not in vain that the liturgical movement was at

work now for 50 years, and it has reached every shore. The rousing vote on this chapter is proof of it.

This evidence gave joy to the heart of every liturgist who had the good fortune to assist in these discussions on this matter. The liturgical vision is now a force sweeping through the Church and is integrated with the pastoral, missionary, spiritual, and ecumenical movements—the great movements which quicken the Mystical Body of Christ in our days.

For those who have considered the liturgical movement as something very marginal in the life of the Church, attendance at these discussions has been a revelation.

Many, however, will repeat what one prelate, representing a whole continent, proclaimed in the council hall: "Let us welcome the schema on the liturgy joyfully. We finally have what our pastoral and missionary anxiety has so long awaited." And what part of

the Church ought not be considered as in missionary or pastoral anxiety?

Moreover, in order to understand how closely the first chapter of the Constitution on the Liturgy also touches on the problem [of Christian unity], it is enough to know the importance of the liturgical view in what another authoritative Father, speaking in the name of the Secretariat for Promoting Christian Unity, called the new method of the ecumenical dialogue with our separated brothers. It is no wonder the observers were so highly interested in the discussions on the liturgy, which one might have assumed were foreign to their interests.

It is not unusual, on the other hand, that the liturgical question stands out as intimately tied to all that is vital in the Church today. We know that life, particularly the life of the Church, is one: the liturgy is one of its fullest and most characteristic expressions.



The Pope reads his allocution closing the first session of the Council. Left to right are Archbishop Enrico Dante, Secretary of the Congregation of Rites and Pontifical Master of Ceremonies; Msgr. Federico Callori di Vignale, Majordomo of His Holiness; the Pope and Msgr. Mario Nasalli Rocca di Corneliano, Master of Chambers.

Council Daybook

Vatican II, Session 2

Sept. 29 to Dec. 4, 1963

Introduction

Second Session

At the opening of the second session of Vatican II, the United States Bishops' Press Panel had already become an established institution of the Council, almost an integral part. The people of the English-speaking world had become accustomed to receiving, through the press, day-by-day reports of the business of the council, and were prepared, of course, to expect the same service during the second session. Information for which the world had to wait years after the conclusion of ecumenical councils of the past was made available to the mass media with all the speed of modern communications.

While this *Daybook* and chronicle of the council stands deeply indebted to the Bishops' Press Panel which met each afternoon to discuss, and to comment on the events of the morning in St. Peter's under the searching questions of the press representatives of the English-speaking world and of others, yet it is not simply a report of the panel's discussions nor of the conciliar debates. Rather it is a skillful blend of the activities both inside and outside St. Peter's as seen through the eyes and minds of expert reporters. The *Daybook* has recorded excerpts from actual speeches on the floor of St. Peter's; given extracts from summary texts of documents; tabulated votes; reported special press interviews with leading conciliar figures; and chronicled the notable events. Some of the real flavor and colorful background of the drama of the council, which would otherwise have been lost to history, have been preserved within these pages.

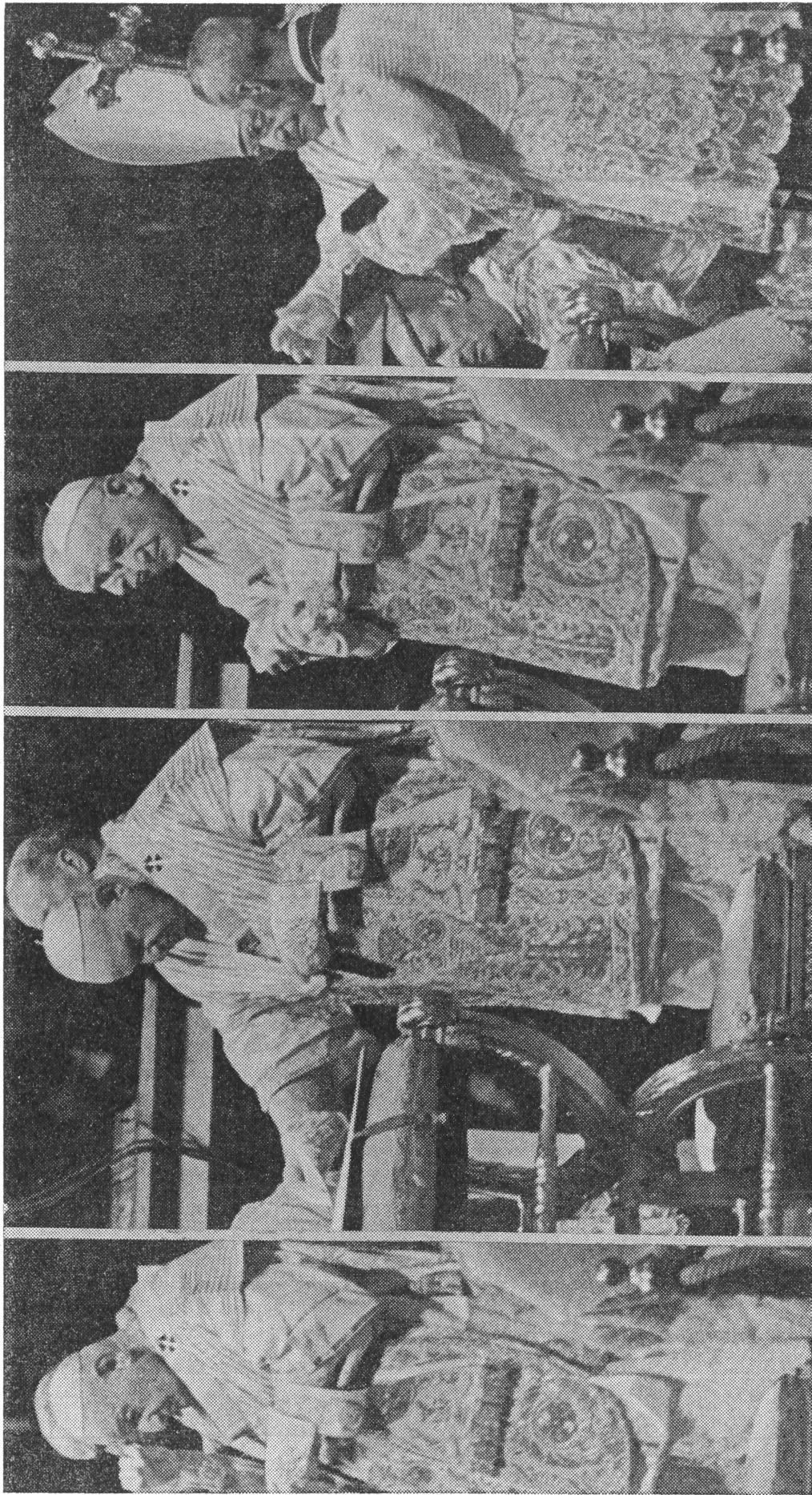
The very opening ceremony in the Basilica of St. Peter's presaged great accomplishments. Pope Paul VI, just lately elected Supreme Pontiff after the death of "The Father of Vatican II," Pope John XXIII, for the first time addressed the bishops of the world in council assembled. He charged them to plumb the depths of the mystery that the Church is; he appealed for a true renewal to promote the unity and solidarity of the human race, a renewal which would "build bridges to all men."

Nor is the impact of the sudden, untimely, and tragic death of John F. Kennedy with its deep effects upon the conciliar Fathers and their response to the tragedy lost in these pages. The "first fruits" of the council too, the promulgation of the Constitution on the Liturgy with its sweeping changes in the Latin rite; the Decretum on Communications; and the notable progress of the schemata through various stages of discussion and debate are herein described and preserved for history.

Not only future historians, however, will be grateful for the color-background stories, and expert interpretations of conciliar acts as they were witnessed, but all who are interested in the great events of our age and times will welcome this *Council Daybook*.

We wish to offer our sincerest thanks and vote of commendation and praise for the periti-experts who were the regular members of the panel; the special experts and guests; the N.C.W.C. correspondents; and especially to Floyd Anderson, director of the N.C.W.C. Press Department, for converting the daily reports of the Council into such a useful and convenient form in this *Council Daybook*.

+ JOSEPH T. MCGUCKEN,
Archbishop of San Francisco



Shown above in different poses, Pope John XXIII was the center of attraction during the opening session of the Second Vatican Council in St. Peter's basilica. He is shown standing in front of the main altar of the Basilica where he delivered the opening address, received the prelates, blessed the congregation and prayed for the success of the Council.

Regulations Issued

For Second Session

Pope Paul VI has directed that Catholic laymen be admitted to the second session of the ecumenical council and that non-Christian as well as other non-Catholic representatives be welcomed as observers.

Pope Paul disclosed the following decisions:

—Admission of some Catholic laymen and some representatives of the major international Catholic institutions which have been recognized by ecclesiastical right into the council deliberations.

—Reinvitation of non-Catholic Christian observers at the council, increasing the number, and also inviting the representatives of non-Christian religions who were not invited to the first session.

—Abolition of the present council Secretariat for Extraordinary Affairs and the appointment of cardinal delegates or moderators who will have the task of directing the work of the council.

The disclosures were contained in a letter dated Sept. 12, addressed to the council president, Eugene Cardinal Tisserant.

Regarding the first point, the council press bulletin specified that the Catholic laymen who will be selected to attend will act in the capacity of auditors of the council. As "qualified representatives of the Catholic lay apostolate they will be able to assist in the conciliar work and eventually they may even be called upon to give their advice to the conciliar commissions."

International Catholic institutes would include organizations or movements that have achieved recognition in their endeavors in various fields such as education and relief.

Regarding observers, the letter states that the Pope has already again "called to the ecumenical council observers of Christians separated from the Apostolic See and sought to increase the number [of them]. Moreover it has seemed opportune for us to extend the efforts of the Secretariat [for Promoting Christian Unity] previously established also to those who are members of non-Christian religions."

Regarding the third point, the letter pointed out that the Pope has already named to the college of the presidents of the council three of the cardinals who had been members of the now abolished Secretariat for Extraordinary Affairs. They are Stefan Cardinal Wyszyn-

ski, Primate of Poland; Giuseppe Cardinal Siri, Archbishop of Genoa, Italy; and Albert Cardinal Meyer, Archbishop of Chicago.

The Secretariat for Extraordinary Affairs in fact had been superseded by the Commission for the Coordination of the Council's Works, which Pope John had instituted at the end of the first session.

L'Osservatore Romano, Vatican City daily, reported that the posts of moderators will be held by Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith; Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy; Julius Cardinal Doepfner, Archbishop of Munich and Freising, Germany; and Leo Cardinal Suenens, Archbishop of Malines-Brussels, Belgium.

Cardinal delegates or moderators will direct all the work of the council, but the Council of the Presidency will continue to preside over all the individual general congregations of the council meeting, according to the council press bulletin. It is to be noticed that two of the moderators, Cardinals Doepfner and Suenens, were members of the abolished secretariat. The council presidency is charged with seeing that the council's standards are observed.

The opening passages of the letter were devoted to praise of Pope John XXIII for calling the Second Vatican Council, and to the wish that it be concluded and crowned with the success he wanted for it.

Pope Paul repeated the hope that the council would result in the "benefit and increase of the Apostolic See and of the Catholic Church . . . for the greater prosperity of the life of the Church, for the hastening of union of separated brothers with the Catholic Church, and for the promotion of peace and the spiritual prosperity of humanity throughout the world."

The Pope confirmed reports that the projects now to be considered by the council number 17, which "for the greater part have been sent to the bishops."

Commenting on the projects, the Pope noted that they have been "reedited and newly developed in a briefer form, with this criterion that the general principles above all be considered, leaving aside non-pertinent questions: in fact bringing before the ecumenical council that which deals with the Universal Church.

"In the reworking of the projects the pre-eminence of the pastoral nature of this council was kept in mind. In fact, it is necessary that the sure and unchangeable doctrine of the Faith declared and defined by the supreme magisterium of the Church and by preceding ecumenical councils, above all that of the Trent and of the First Vatican Council which must be faithfully respected, be expounded in a manner that is consistent with our times, so that men of our time may find it more easy to embrace truth and to receive the salvation that Jesus Christ gave to them."

Pope Paul

Following is a translation of a letter in Latin from Pope Paul VI to Eugene Cardinal Tisserant concerning the Vatican council, dated Sept. 12, 1963.

To our Venerable Brother,
Greetings and Apostolic Benediction:

According to the requirements of our apostolic ministry from the beginning of our supreme pontificate, we have turned our attention to the Second Vatican Ecumenical Council, the second session of which, as is known, we have ordained to begin on Sept. 29 next, the feast of St. Michael the Archangel, patron of the Church Militant.

This project was due primarily to the memory of our predecessor John XXIII of venerable memory. We consider him sent from God since the Church has celebrated an event of such importance, that is, an ecumenical council, which he began under circumstances and with the norms known to all, and he was the first to stress its providential, mysterious greatness.

Oh! How he was inflamed and how happy was he in such a project; how he foresaw its salutary fruitfulness; how he wanted its spiritual function in the history of the Church and of the world recognized and celebrated, so that all could recognize the advantage it would be for the Church and for mankind in the future. How great must have been his sacrifice not to be able in this life to see, after its first problems, the council's development and conclusion!

We are immensely grateful to God that He has given us as a supreme gift such an admirable supreme pastor. He, in the openness of his simplicity, in the splendor of his virtues, in the tenacious efforts for achieving peace, not only filled the entire world with love and admiration of his person but, moreover, by summoning an ecumenical council, he opened new roads for the saving activities of the Catholic Church. May the most merciful God grant that this great work begun by

In the letter Pope Paul reported that among other decisions taken to make the council more effective was the appointment of American-born Archbishop Martin J. O'Connor, rector of the North American College in Rome, as council press committee president.

The Pope's letter disclosed that the Council Fathers would have a five-day week with Saturday and Sunday off. However, he noted that at the same time there would be a number of beatifications and other solemn ceremonies throughout the council period. Most of them will take place on Saturdays or Sundays.

him be brought to a happy and not too distant conclusion by hastening the coming for the Church and for the world of that brilliant day of which he, thinking of the ecumenical council, foresaw the dawn.

Having lost such a supreme pastor of the Church and through the inscrutable divine design and with great trepidation and near-anguish in our soul, it chanced that on our shoulders, unequal to such an honor, was imposed the weight of the government of the Roman and universal Church.

It is an all the more serious weight for us in that it brings with it the responsibility of continuing the already initiated ecumenical council. The weight of this duty is not felt by us, and we confess it openly, without fear. The weakness of our powers, the great task of the conduct of the council, and lastly the grave problems of our age, terrify us.

Yet it remains our duty to carry out this undertaking. We not only esteem, as we have said, the revered memory of that Pontiff to whom we were bound by so many ties of affection and veneration, but likewise we are impelled by a duty which arises from the council, already begun, which is an obligation for him whose whole life must be spent for the service and the increase of the Holy See and of the Catholic Church.

Moreover, we are impelled by the hope we have for the happy outcome of the ecumenical council from which great things are expected: the greater prosperity of the life of the Church; the encouragement and hastening of the unity between separated brothers and the Catholic Church and, lastly, the promotion of peace and spiritual prosperity of mankind throughout the world.

The labors of the ecumenical council will be re-

sumed and continued. As for us, we shall use all our efforts for this work, confident that the help of the council Fathers and of the Holy Spirit, which gives assurance to our hope, will not be lacking.

For the continuation of the coming ecumenical council, for the better assistance and more diligent preparation of its labors, we have made several decisions which seem to us very useful.

There was established a new commission, as you well know, for the coordination of the labors of the council, the competence of which is to regulate the efforts of the various commissions, to follow them and to meet with the most eminent presidents of the same commissions not only in regard to questions within their competence but also in relation to questions affecting the harmony of the various projects with the aims which the council proposes.

The projects have been reedited and newly revised in a briefer form, with this criterion in mind: to present above all the most general principles, leaving aside the nonpertinent questions. It is to be kept in mind, in fact, that the ecumenical council is concerned with the universal Church.

In the redrafting of the projects, the preeminence of the pastoral nature of this council is kept in mind.

It is, in fact, necessary for the sure and unchangeable doctrine of the Faith, declared and defined by the supreme magisterium of the Church and by preceding ecumenical councils, above all, that of Trent and of the First Vatican Council, which must be given faithful respect, to be expounded in a manner suitable to our times, so that men of our age may more easily find the way of embracing truth and of receiving salvation which Jesus Christ gave us (cf. Discourse of the Holy Father John XXIII, Oct. 11, 1962).

The projects have been reedited so that they are fewer in number—17; copies of which have been sent to most of the bishops.

To our venerable brother Martin John O'Connor, Titular Archbishop of Laodicea in Syria, we have entrusted the task of improving and enlarging the means of news publication. We have likewise established that among the council Fathers there be admitted some Catholic laymen and also some representatives of the greater international Catholic institutes which have been recognized by ecclesiastical right.

Likewise we have taken steps to again call to the ecumenical council the observers of Christians separated from the Apostolic See and even thought to increase their number. Moreover, it has seemed opportune to us to extend the charge of the previously constituted

Secretariat (for Christian Unity), even to those of non-Christian religions.

Likewise we announce to you that the Secretariat of the Council for Extraordinary Affairs has been abolished and that we have called to be among the members of the College of Presidents three other cardinals; that is, Stefan Cardinal Wyszynski, Archbishop of Warsaw; Joseph Cardinal Siri, Archbishop of Genoa, and Albert Gregory Cardinal Meyer, Archbishop of Chicago.

The task of this college is to insure the correct observance of the order of the ecumenical council, resolving doubts and difficulties as they arise. Soon there will be elected several cardinal delegates or moderators of the council, to whom we give the task of directing the labors of the council, which will follow each other in the ordering of the discussions of the general congregations—always respecting the freedom of the council Fathers—so that toward this end they can individually and corporately work together for greater order and clarity.

During the holding of the second council session there will be interruptions, which mean that the conciliar meetings will be suspended on Saturdays and Sundays.

However, in the Vatican basilica there will be solemn rites, including several beatifications; on the Sunday designated for the observance of the missions, that is the 20th of October, 14 bishops will be consecrated by the Supreme Pontiff.

A solemn commemoration of John XXIII of happy memory will take place on Oct. 28, that is, on the day of his election to the Chair of Peter. Likewise there will be celebrated the fourth centenary of the decree of the Ecumenical Council of Trent on the institution of seminaries on Nov. 4, the feast of St. Charles Borromeo, at which we ourselves will be present for the solemn ceremony.

Lastly we will pontifically take possession of the Lateran archbasilica on Nov. 9 on the feast day of its dedication.

All this we have chosen to communicate to you, our venerable brother, with the hope that, if it is carried out, the labors of the council will proceed more quickly and more surely will its good outcome be achieved.

To you, therefore, is entrusted the task of communicating these decisions and these our desires and wishes to the council Fathers. As we warmly thank you for doing so, we impart to you most willingly the apostolic benediction as token of eternal divine favors.

From the Vatican, Sept. 12, 1963, feast of the Most Holy Name of Mary, the first year of our pontificate.

Prayer and Penance

Asked for Council

An appeal to encourage prayer and penance for a happy outcome of the ecumenical council has been made by Pope Paul VI in an Apostolic Exhortation to the world's Catholic Bishops.

After noting the paramount importance of the council for the Church, Pope Paul said that he places his trust first of all in the help of the Lord and then in the prayers of the faithful. He therefore asked that every bishop take measures to see that his faithful are spiritually prepared for the great event.

He wrote: "We are certain, Venerable Brothers, that it is above all upon this effort of prayer and Christian penance that the hope for the abundant spiritual harvest of the council will depend, for it is first of all a work of the Holy Spirit.

"All that is humanly possible must be done to prepare for the council. However, neither the ordered assembly of the council, nor the penetrating power of the debates, nor the studies diligently prepared by the council Fathers which will have the most important part in the council—none of these will produce the fully and stably determined purposes of the council, but only long and attentive prayer, corporal and spiritual mortification offered to God, and holiness of customs and pious works."

Pope Paul recommended especially the prayer written by Pope John XXIII for the success of the council, and he recommended that the Collect prayer to the Holy Spirit be ordered inserted in all the Masses of the Latin Rite (*oratio imperata*). He urged also that priests, seminarians and members of religious institutes take the lead in his call for special prayer and penance.

On penance he wrote: "We paternally exhort all that in the coming Rogation Days each voluntarily observe the fast, according to his own strength, even though it is not commanded by ecclesiastical authority.

"May the faithful willingly perform other voluntary mortifications, especially abstaining from certain entertainments which too often are immoral and censurable . . . let them pardon offenses received. A spontaneous pardon extinguishes the tragic flames of discords in such a way as to silence hatreds and quarrels which today unfortunately are so widespread as to generate new disasters and often provoke irritated minds to the spilling of their brothers' blood."

The Pope then urged the faithful to give their assistance to Christian charities, as a form of the good works to be offered for the success of the council, naming especially those that help the poor and the sick.

Pope Paul Stresses John XXIII's Goals

Pope Paul VI in officially summoning the Fathers of the Second Vatican Council to the second session reaffirmed Pope John's intention that the council rejuvenate the Church "in its perennial vigor."

Pope Paul sent identical letters to each of the Fathers—the bishops of the world and other participants such as abbots and superiors of major Religious congregations.

The text made public Sept. 16 was dated Sept. 14.

The new Pontiff referred to the ecumenical council as the "majestic work" of Pope John XXIII.

He said:

"You know the purpose of this council, which has more participants than any other: As it was expressed by our illustrious predecessor, the Church must appear in its perennial vigor, the instrument of salvation for all; to her Our Lord Jesus Christ has entrusted the deposit of the Faith, to be guarded faithfully and in an apt and convenient way.

"This energetic vigor of the Church, which illuminates, attracts, moves souls, can take new strength from the council, which meets at the tomb of St. Peter."

For this reinvigoration of the Church, Pope Paul urged that the "wide diversity of forms of the apostolate be fostered," and that members of the laity take part in this work.

He said the council is linked to "the Church's solicitude to favor union among men, in the first place among those who profess themselves to be Christians, a solicitude expressed so well in those words of the Savior, 'There shall be one fold and one shepherd'" (John 10, 16).

The Pope in his letter invited not only the bishops, but also the clergy and the Christian people to pray for the council and offer their works of piety for its success.

He asked especially that the sick, the infirm and little children pray for the general council.

Secrecy Rule on Debates in Council to Be Dropped

The rule of secrecy will be lifted for the second session of the ecumenical council in regard to discussions on the council floor.

This is the highlight of a new plan for press information which is in the final stages of preparation and is expected to be announced shortly. The rule of secrecy, according to the plan, will apply only to what takes place at meetings of council commissions, where various proposals are prepared for consideration by the full assembly of council Fathers.

It is also expected that the rule of secrecy will be retained for speeches and remarks of those council Fathers who express the wish that their remarks not be given to the public.

According to information provided by high officials, the officers of the various language sections of the Council Press Office will be permitted to attend general council sessions and will be free to release without restriction any newsworthy information they gather.

In the interests of speedy and efficient operation,

it is expected that two experienced priest-journalists from Vatican Radio will make summaries of council proceedings as they progress. These summaries will be available to language section officers in mimeograph form almost immediately after a council session ends.

Language officers will use the Vatican Radio summaries as the basis for their oral briefings for newsmen. But they will add to the summaries material they consider of special interest to a particular language group, such as fuller summaries of remarks by council Fathers from that language area.

It was not immediately clear whether the official press bulletin which will follow the oral briefing will be identical for all languages or whether variations will be permitted.

The plan evolved by Vatican officials does not envision language press officers answering specific questions by journalists. Newsmen will be asked to direct their queries to the various national press panels where experts can answer them without the bar of secrecy.

It is expected that there will be weekly press conferences under official council press auspices. Plans call for complaints and suggestions by journalists to be referred to the special committee of bishops from various nations who will meet to discuss them under Archbishop Martin J. O'Connor, rector of the North American College in Rome and president of the newly established Press Committee of the Council.

There is no immediate plan to admit newsmen to

council sessions. However, consideration is being given to a plan to admit newsmen to the ceremonial part of council sessions such as the daily celebration of Mass.

Another proposal is being considered to admit a small select group of journalists to general discussions for limited periods. But if it is adopted, it is not expected that the plan to admit selected newsmen to general sessions will be introduced until several weeks after the council's second session begins on Sept. 29.

63 Non-Catholic Observers Attending Second Session

With the arrival here of three representatives of the Russian Orthodox Church, 63 non-Catholic religious leaders are attending the second session of the ecumenical council as observer delegates or guests of the Secretariat for Promoting Christian Unity.

This is an increase of 18 over the number of observers and guests at the first session of the council last year.

This increase clearly shows that the impact of the late Pope John's ecumenical initiative not only has not lessened, but has actually become more marked than even the most optimistic had anticipated.

Thus the worldwide interest in Christian unity is strongly emphasized by the continued favorable response to the invitations issued on behalf of Pope Paul VI by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity.

When the list of observers and guests was issued by the council press office, the names of the Russian Orthodox representatives were missing. Many assumed that the Russian Orthodox Church had decided not to send observers to the council's second session as it had to the first. But the evening the list was issued, Cardinal Bea's secretariat received a telegram from the Russians announcing their intention of participating and listing the names of their observers.

(Still more Orthodox observer delegates may come to the second session. Reports from the pan-Orthodox conference on the island of Rhodes in the Mediterranean Sea organized by Ecumenical Patriarch Athenagoras of Istanbul said the prelates at the conference unanimously approved the establishment of contacts with the Catholic Church to promote the cause of Christian unity.

(Delegates from 11 Orthodox churches agreed that each church will be free to send observers to the council. The conference also unanimously endorsed a proposal that the Orthodox churches suggest "a dialogue on equal terms" to the Catholic Church.)

In view of the number of observers here, the relaxation of the strict secrecy rule that prevailed at the council's first session will also benefit the dialogue inaugurated between Catholics and other Christians.

While the presence of non-Catholic delegates was an almost sensational novelty at the first session, it has now become a matter of course. This will help greatly in establishing more intimate interfaith contacts than ever before.

With the issue of freedom of conscience and religious tolerance coming to the fore at the second session, the non-Catholic delegates will find that the atmosphere now created, which is conducive to better mutual understanding, will help greatly in overcoming many a reservation so far considered essential. This will promote the spirit of brotherly love which should be a distinctive characteristic of all Christians.

A sentence in the project on the nature of the Church which is the first item on the second session's agenda has clearly expressed this thought. It says that "the Church, pious mother of all, knows how to be closely related to all the baptized even though they may not profess the integral faith and the unity of communion with the Roman pontiff."

Delegate observers from non-Catholic churches and organizations listed by the Secretariat for Promoting Christian Unity (Sept. 27) two days before the start of the second session were:

Russian Orthodox Church (Patriarchate of Mos-

cow)—The Very Rev. Archpriest Vitaly Borovoy, vice chairman of the patriarchate's Division of External Church Affairs, and the Very Rev. Iakov Illich, archpriest of the Leningrad Cathedral of the Transfiguration.

Substitute: Nikolai Anphinogenov, secretary of the Russian Orthodox representation at the World Council of Churches, Geneva, Switzerland.

(Father Borovoy is also designated as an official representative of the Orthodox Church of Georgia, an autonomous church whose two million members are concentrated in the Soviet Republic of Georgia in the Caucasus Mountains.)

Coptic Church of Egypt—The Rev. Pakhoum A. El-Moharak, vice president of the Coptic university college in Cairo and secretary for religious affairs of the Coptic Patriarchate of Alexandria, and Dr. Farid El-Pharaony, vice president of the Coptic Community Council of Alexandria and counselor of the Court of Appeals.

Church of Ethiopia—The Rev. Melake Selam Demetros and Dr. Haile Gabriel Dagne.

Syrian Orthodox Church—The Very Rev. Zakka B. Iwas, executive secretary of Jacobite Patriarchate of Antioch.

Orthodox Syrian Church of the East, India—The Rev. Korah Philipos, rector of the theological seminary of Kottayam, India.

Apostolic Armenian Church (Holy See of Etchmiadzin)—Most Rev. Bishop Parkev Kevorkian, delegate in Moscow of the Katholikos and pastor of the Gregorian Armenian community in Moscow; and Krikor Bekmezian, lay theologian and member of the supreme spiritual council of the Etchmiadzin katholikate.

Apostolic Armenian Church (Katholikate of Cilicia)—The Very Rev. Archimandrite Ardavazt Terterian, professor of the theological seminary at Antilyas, Lebanon.

Russian Orthodox Church Outside of Russia—Most Rev. Antony Bartochevitch, Bishop of Geneva; the Very Rev. Archpriest Igor Troyanov, rector of the Russian Orthodox seminary of Lausanne and Vevey, Switzerland. Substitute: Dr. Serge Grotov of the University of Rome.

Old Catholic Church (Union of Utrecht)—The Very Rev. Peter Maan, professor of New Testament exegesis at the Old Catholic seminary of Amersfoort, the Netherlands, and canon of the cathedral church of Utrecht.

Mar Thoma Syrian Church of Malabar (India)—C. P. Mathew, professor at the Union Christian College at Alwaye, Kerala, South India.

Anglican Communion—The Rt. Rev. John R. H. Moorman, Bishop of Ripon, England; the Ven. Harold De Soysa, Archdeacon of Colombo, Ceylon, and rector

of the Colombo Divinity School; the Rev. William J. Wolf, professor at the Episcopal Theological School at Cambridge, Mass. Substitutes: The Rt. Rev. Stanley W. Eley, Bishop of Gibraltar; the Rt. Rev. Alpheus Zulu, Coadjutor Bishop of St. John's, with headquarters in Umtata, South Africa; the Rev. Howard Root, dean of Emmanuel College, Cambridge University, England; and the Rev. Bernard C. Pawley, canon of Ely, England, cathedral and representative of the Anglican archbishops of Canterbury and York.

Lutheran World Federation—The Rev. Kristen E. Skydsgaard, professor of systematic theology at the University of Copenhagen, Denmark; Dr. George Lindbeck, professor of the history of theology at the Yale University Divinity School and acting research director of the Lutheran Institute of Interconfessional Research, Copenhagen; the Rev. Dr. Vilmos Vajta, director of the theological department of the Lutheran World Federation, Geneva. Substitutes: Bishop Sven Silen of Vasteras, Sweden, and the Rev. Warren Quanbeck, professor at the Lutheran theological seminary at St. Paul, Minn.

World Presbyterian Alliance—Pastor Hebert Roux of Paris, minister of the Reformed Church of France in charge of interconfessional relations; the Rev. Robert McAfee Brown of the United Presbyterian Church in the United States, professor of theology at Stanford University, Palo Alto, Calif.; and the Rev. Angus W. Morrison of the Church of Scotland, minister of the ancient Church of St. Ninian's Priory, Whithorn, Scotland. Substitute: Dr. Vittorio Subilia, dean of the Waldensian Theological Faculty, Rome.

Evangelical (Lutheran) Church of Germany—Dr. Edmund Schlink, professor of dogmatics at the University of Heidelberg.

World Methodist Council—Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council; the Rev. Albert C. Outler, professor of theology at Southern Methodist University, Dallas, Tex.; and the Rev. Harold Roberts, head of Richmond Theological College, Richmond, England. Substitutes: The Rev. Jose Miguez-Bonino, dean of the Evangelical theology school at Buenos Aires; the Rev. Robert E. Cushman, dean of the Duke University Divinity School, Durham, N.C.; and the Rev. David Alan Keighley, representative of the British Methodist Church in Italy.

International Congregational Council—The Rev. Douglas Horton, Randolph, N.H., former dean of the Harvard Divinity School and former moderator of the International Congregational Council; and the Rev. George B. Caird, senior tutor at Mansfield College, Oxford, England. Substitutes: The Rev. Heiko A. Oberman, professor of church history at the Harvard Divinity School; the Rev. Elmer J. F. Arndt, professor of historical theology and ethics at Eden Theological Sem-

inary, Webster Groves, Mo.; and the Rev. Howard Schomer, president of the Chicago Theological Seminary.

Friends World Committee—Dr. Douglas V. Steere, professor of philosophy at Haverford College, Haverford, Pa.

World Convention of Churches of Christ (Disciples)—Dr. William George Baker, lecturer in practical theology at the Scottish Congregation College, Edinburgh.

International Association for Liberal Christianity—Dr. L. J. Van Holk, professor at the University of Leiden, the Netherlands; and Dr. Dana McLean Greeley, Boston, president of the Unitarian Universalist Association. Substitute: The Rev. George Williams of Harvard Divinity School.

Church of South India—The Rt. Rev. A. H. Legg, moderator of the Synod of the Church of South India, Trivandrum, India.

World Council of Churches—Dr. Lukas Vischer, Geneva, pastor of the Reformed Church of Switzerland and research secretary of the World Council's Commission on Faith and Order; Dr. Nikos A. Nissiotis, asso-

ciate director of the World Council's Ecumenical Institute at Bossey, Switzerland; the Rt. Rev. John Sadig, Anglican Bishop of Nagpur, India; and the Rev. Masatoschi Doi of the United Church of Christ in Japan (Nippon Kirisuto Kyodan), professor of systematic theology and ecumenics at Doshisha University, Kyoto, Japan.

The following were listed as guests of the Secretariat for Promoting Christian Unity:

Most Rev. Bishop Cassien, director of the Orthodox Theological Institute of St. Serge, Paris; the Very Rev. Archpriest Alexander Schmemmann, dean of St. Vladimir's Orthodox Theological Seminary, Yonkers, N.Y.; the Rev. G. C. Berkouwer, professor of the Free Protestant University of Amsterdam; the Rev. William A. Norgren, New York, director of "Faith and Order" studies of the National Council of Churches of Christ in the United States; the Rev. Oscar Cullmann, of the Universities of Basel, Switzerland, and Paris; Pastor Roger Schutz, prior of the Protestant religious community of Taize, France; Pastor Max Thurian, subprior of the Taize community; and the Rev. Stanley I. Stuber, Jefferson City, Mo. FATHER PLACID JORDAN, O.S.B.

11 Laymen Invited To Attend Council

Eleven laymen, including an American, have been invited to attend the second session of the ecumenical council.

Also invited were three Frenchmen, three Italians, an Argentinian, a Belgian, a Pole and a Spaniard.

The American is James J. Norris, assistant to the executive director of Catholic Relief Services-National Catholic Welfare Conference and president of the International Catholic Migration Commission.

Other laymen at the council are:

Mieczyslaw de Habicht, Polish, permanent secretary of the Conference of International Catholic Organizations.

Silvio Golzio, Italian, president of the Permanent Committee of International Congresses of the Lay Apostolate.

Jean Guitton, French, professor at the University of Paris and the only Catholic layman to attend the first session of the council.

Jean Larnaud, French, general secretary of the

Catholic Coordinating Center for the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Henri Rollet, French, president of the International Federation of Catholic Men.

Ramon Sugranyes de Franch, Spanish, president of Pax Romana, international organization of Catholic students and intellectuals, and president of the Conference of International Catholic Organizations.

Auguste Vanistendael, Belgian, general secretary of the International Federation of Christian Trade Unions.

Juan Vazquez, Argentinian, president of the International Federation of Catholic Youth.

Raimondo Manzini, Italian, editor of the Vatican City daily, *L'Osservatore Romano*.

Francesco Vito, Italian, rector of the Catholic University of the Sacred Heart in Milan. Vito was the only layman to serve as a consultor for a council preparatory commission. He was assigned to the Preparatory Commission on Studies and Seminaries.

Opening General Congregation

September 29, 1963

Pope Paul VI reopened the Second Vatican Council with a plan for the work at hand and a plea to non-Catholics for brotherly peace and pardon.

He said that the "principal concern" of this second session would be to "examine the intimate nature of the Church."

From this examination will come a definition, or a less solemn declaration, which "will reveal the Church's real fundamental nature" and its mission.

Some 2,500 council Fathers in white ceremonial robes heard the Pope list three further objectives of the council: reform of the Church, Christian unity and the "dialogue of the Church with the contemporary world."

In the muted splendor of the reopening ceremony, Pope Paul recalled the figure and voice of the late Pope John XXIII, who conceived the council and launched it at a brilliant ceremony last Oct. 11.

Pope Paul addressed Pope John as a living presence rather than as a memory. He continued in this fashion for a good five minutes, addressing the late Pope with gratitude and veneration.

"You have gathered up the broken thread of the First Vatican Council," he said, "and by that very fact you have banished the fear which was wrongly deduced from that council, as if the supreme powers conferred by Christ on the Roman Pontiff to govern and vivify the Church were sufficient, without the assistance of ecumenical councils."

To the more than 50 non-Catholic observers seated in a place of honor near the main altar of St. Peter's basilica, the Pope spoke as "father and brother."

He told of his "deep sadness" at the "prolonged separation" of their Churches and the Catholic Church.

"If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon too of our brethren who feel they have been injured by us," he said.

"For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace."

The Pope's 62-minute address ended the second session's opening ceremony of just over four hours.

The splendor and pomp of last October's opening session itself was missing. Crowds were appreciably smaller and there was no solemn procession of bishops, cardinals, Pope and papal household through a teeming St. Peter's Square.

Most noticeable, if least palpable, was the lack of that electric sense of expectation or rather of realization that charged the atmosphere at the opening of the first session.

Council Fathers had their choice of entering in procession with the Pope and cardinals, or of going to their seats singly and informally. They started to arrive about 9. As they mounted the steps to their seats, some shook the hands of their neighbors and waved to those at a distance.

The procession entered the basilica at 9:45 a.m., 45 minutes behind schedule, and left at 1 p.m.

As the procession entered the basilica, first came a sergeant of the Swiss Guard and a colorful contingent of members of the papal household.

Most of the council Fathers who took part in the procession were dressed in white. But many Fathers from the Eastern Churches dressed in black.

Each cardinal, dressed in the vestments of his order (bishop, priest or deacon) in the Sacred College, was accompanied by another cleric.

Behind the cardinals came Pope Paul. He was carried down the royal stairs of the Apostolic Palace and along the porch of the basilica on his portable throne. But he came down from the throne at the door of St. Peter's and walked the rest of the way, flanked by fan-bearers.

Behind the Pope came his official physician, the dean of the Roman Rota (Philadelphia's Msgr. Francis J. Brennan), chanters singing the hymn to the Blessed Virgin, Ave Maris Stella, and other members of the papal household.

When the Pope reached the main altar, he knelt, without his miter, and intoned the *Veni Creator Spiritus*, a traditional hymn asking for the help of the Holy Spirit.

At 10:17, the Pope stood at the foot of the altar for the opening prayers of the Mass with Eugene Cardinal Tisserant, who as dean of the College of Cardinals of-

ferred the Mass. He also offered the Mass at last October's opening ceremony.

During the Mass, bishops and people joined in singing the responses, the Gloria, the Credo, and the Sanctus. The Mass took about an hour. Then, with the ceremony of the obedience of the council Fathers, the second session of the council began.

During the symbolic obedience ceremony, 100-year-old Archbishop Alfonso Carinci, retired secretary of the Sacred Congregation of Rites, haltingly approached the Pope's throne. He was one of two prelates chosen to represent archbishops. Pope Paul stood to receive the centenarian prelate and, still standing, blessed him three times.

New council Fathers—those who were made bishops or otherwise became eligible to participate in the council since the first session—then made a public profession of faith.

Pope Paul began his address at 11:49 in clear Latin diction. He delivered his address almost as if he were speaking in his native tongue: emphasizing a point here, asking a question there, speaking in tones of deep feeling—especially when addressing the non-Catholic observers.

Early in his address, the Pope said that he had intended, "as hallowed custom prescribes for us," to write an encyclical inaugurating his pontificate. But he said that the opening address gave him a "singular and happy opportunity" to do that by word of mouth. He promised, however, to write an inaugural encyclical "once these toilsome days are past."

Pope Paul stressed that the Church must be seen as totally Christ-centered if the main objectives of the ecumenical council are to be properly understood. Then he listed the council's goals:

"For reasons of brevity and better understanding we enumerate here those objectives in four points: the knowledge, or—if you prefer—the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world."

Concerning knowledge of the nature of the Church, Pope Paul said that Pope Pius XII's 1943 encyclical on the Mystical Body of Christ "has in part answered the Church's longing to express her nature in a full doctrinal form, but has also served to spur her to give herself a more exhaustive definition."

After observing that the First Vatican Council touched on the subject of the Church's nature, he said:

"It should not come as a surprise that, after 20 centuries in which both the Catholic Church and the other Christian bodies distinguished by the name of church have seen great geographical and historical development, there should still be need to enunciate a

more precise definition of the true, profound and complete nature of the Church which Christ founded and the Apostles began to build.

"The Church is a mystery; she is a reality imbued with the Divine Presence and, for that reason, she is ever susceptible of new and deeper investigation . . .

"The time has now come, we believe, when the truth regarding the Church of Christ should be examined, coordinated and expressed. The expression should not, perhaps, take the form of a solemn dogmatic definition, but of declarations making known by means of the Church's magisterium [teaching authority], in a more explicit and authoritative form, what the Church considers herself to be."

The Pope said the first question to be examined concerning the nature of the Church is the place the bishops themselves hold in her. He said he expects the council "to develop the doctrine regarding the episcopate, its function and its relationship with Peter." He added that such an exploration would aid him in exercising his office as universal pastor:

"For us personally it will provide doctrinal and practical standards by which our apostolic office, endowed though it is by Christ with the fulness and sufficiency of power, may receive more help and support, in ways to be determined, from a more effective and responsible collaboration with our beloved and venerable brothers in the episcopate."

Such a clarification of the nature of the Church, the Pope continued, would also cast new light on the relationship within the Mystical Body of priests, Religious, the faithful and also other Christians.

Of the general council's second aim, reform, Pope Paul said:

"Yes, the council aims at renewal. Note well, however, that in saying and declaring that, we do not imply that the Catholic Church of today can be accused of substantial infidelity to the mind of her Divine Founder . . .

"The reform at which the council aims is not, therefore, a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition. It is, rather, an honoring of tradition by stripping it of what is unworthy or defective . . ."

The Pontiff said he hoped that the question of the liturgy, which was the first topic under consideration last fall at the council's first session, will "be brought to a happy conclusion" during the second session.

But he said that other matters will probably carry the council beyond this session.

He styled the council's third aim, Christian unity, as "its spiritual drama."

After appealing for pardon for whatever guilt Catholics may bear for the divisions in Christianity, and expressing the Catholic Church's willingness to forgive

and forget injuries she has suffered, Pope Paul said that obstacles in the way of unity are problems which "require many conditions before satisfactory solutions can be reached—conditions which are as yet premature."

He asserted that the "firm attachment" Catholics have for their Faith "does not constitute an obstacle to the desired understanding with our separated brothers, precisely because it is the truth of the Lord and therefore the principle of union, not of distinction and separation."

He went on to say that Catholics "look with reverence upon the true religious patrimony" they share in common with other Christians, "which has been preserved and in part even well developed among our separated brothers."

He encouraged ecumenical studies and urged prayer, genuine Christian living and the practice of charity as means of eventual union.

Turning to the fourth of the objectives, he called the council's resolve to build a bridge to the contemporary world a "singular phenomenon." He referred here to the message the council Fathers addressed "to all men and to all nations" last Oct. 20 at their third working session. In it they called for peace and social justice for all mankind and proclaimed that "all men are brothers irrespective of the race or nation to which they belong."

Pope Paul told the Fathers that in issuing that message, they "unexpectedly determined to treat no

longer of your own limited affairs but rather those of the world, no longer to conduct a dialogue among yourselves but rather to open one with the world."

But he went on to say that in the world of today "we ought to be realists, not hiding the savagery that from many areas reaches even into this universal synod. Can we be blind and not notice that many seats in this assembly are vacant?"

The Pope spoke of his grief at the sight of "so many acts of injustice against goodness and the free profession of one's religious faith." He urged "all who may be responsible for these evils to put aside with a noble heart their unjustified hostility toward the Catholic religion."

To Catholics suffering for their Faith, he voiced "our affectionate greetings, and for them we invoke special divine assistance."

Paul VI said that the Church looks at the world "with the sincere intention not of conquering it, but of serving it."

Before coming to the conclusion of his address, Pope Paul spoke of "the window of the council, opened wide upon the world." To many in Rome it seemed that his speech was not merely opening windows onto the world but breaking down walls between the Church and the world, between the Roman Church and other churches, between brother and brother.

PATRICK RILEY

Pope Paul

Following is the text of an English translation of the address given by Pope Paul VI at the opening of the second session of the Second Vatican Council on Sept. 29.

Greetings to you, most beloved brothers in Christ, whom we have called from every part of the world, from wherever the Holy Catholic Church has extended its hierarchical government. Greetings to you, who have accepted our invitation and hastened here to hold with us the second session of the Second Vatican Ecumenical Council, which we have the joy of inaugurating today, under the aegis of St. Michael the Archangel, heavenly protector of the people of God.

Truly it is fitting that this solemn and fraternal assembly, gathered together from the East and the West, from the regions of the South and the North, should be designated by the prophetic name of "Ecclesia," that is, a coming together or a meeting. Here, truly, are realized in a new way those words which now come to our mind: "Their voice has gone forth into all the

earth, and their words unto the ends of the world" (cf. Rom. 10, 18; Ps. 18, 5).

Truly, one mystery of unity is joined to another mystery of catholicity; and this spectacle of universality recalls the apostolic origin, here so faithfully reflected and extolled, as well as the sanctifying purpose of our most beloved Church of God. Her characteristic notes shine forth: The countenance of the spouse of Christ is resplendent. Our spirits are elated by a most familiar, yet always secret, experience—that by which we perceive that we are the Mystical Body of Christ and by which we taste the incomparable joy, still unknown to the profane world, of "how good it is, and how pleasant, where brethren dwell at one!" (Ps. 132, 1).

It is not futile to realize, right from this first moment, the human and divine phenomenon that we are

bringing about. Here we are once more, as if in a new cenacle, which has become confined not by reasons of its vast dimensions but because of the multitude of those who are gathered together within it. Here certainly the virgin Mother of Christ is helping us from heaven. Here, around him who is last in time and merit, but identified with the first Apostle in authority and mission, the successor of Peter, you are gathered, Venerable Brothers, you too apostles descended from the apostolic college and its authentic successors.

Here, praying together and united together by the same faith and the same charity; here, we shall rejoice in the unfailing grace of the Holy Spirit, who is present, vivifying, teaching, strengthening. Here all tongues will be only one voice and one voice alone will be the message to all the world.

Here, with bold step the Church militant has arrived, after almost 20 centuries of journeying. Here, the apostolic ranks, assembled all together from the world over, are refreshed at the fountain which quenches every thirst and reawakens every new thirst, and from here they will confidently resume their journey in the world and in time toward the goal which is beyond the earth and beyond the ages.

Greetings, Brothers! Thus you are welcomed by the least one among you, the Servant of the Servants of God, even though he bears the keys of supreme office consigned to Peter by Christ the Lord. Thus does he thank you for the proof of obedience and trust which your presence here brings to him. Thus he shows you in act that he wishes to pray with you, to speak with you, to deliberate with you, to work with you.

The Lord is our witness when, at this first moment of the second session of the great synod, we declare to you that in our mind there is no intention of human predominance, no jealousy of exclusive power, but only the desire and the will to carry out the divine mandate which makes us, of you and among you, Brothers, the supreme shepherd, and which requires of you that you be His joy and glory, the "communion of saints," offering your fidelity, your loyalty, your collaboration. This same mandate confers on you that which pleases him most to give—his veneration, his esteem, his trust, his charity.

It had been our intention, as hallowed custom prescribes for us, to send to all of you our first encyclical letter. But why, we ask ourselves, entrust to writing that which, by a singular and happy opportunity—that is, by means of this ecumenical council—we are able to declare by word of mouth?

Certainly we cannot now say by word of mouth all that we have in our heart and all that more easily could be poured forth in writing. But for this time let this present address be a prelude not only to the council, but also to our pontificate. Let the living word take the

place of the encyclical letter, which, if it please God, we hope to address to you once these toilsome days are past.

And, now that we have greeted you, we introduce ourselves to you. We are indeed new in the pontifical office which we are fulfilling, or rather, we should wish to say, inaugurating. You know indeed that the Sacred College of Cardinals, whom we here greet again with cordial veneration, in spite of our limitations and insufficiency, on the 21st of June, a day which this year happily coincided with the feast of the Most Sacred Heart of Christ, deigned to elect us to the episcopal See of Rome and therefore to the supreme pontificate of the Universal Church.

We cannot recall this event without remembering our predecessor of happy and immortal memory, our most beloved John XXIII. To all of us who had the good fortune to see him seated in this same place, his name brings memories of his lovable and priestly presence as he opened the first session of this Second Vatican Council on Oct. 11 of last year with that speech which to the Church and the world seemed like a prophetic voice for our century. That speech still echoes in our minds, pointing out to the council the path it has to take, thereby freeing us from all doubt and weariness which we may encounter along the difficult road we have undertaken.

O dear and venerated Pope John, may gratitude and praise be rendered to you for having resolved—doubtless under divine inspiration—to convoke this council in order to open to the Church new horizons, and to tap the fresh spring water of the doctrine and grace of Christ our Lord and let it flow over the earth.

Moved by no earthly motives or particular circumstances, but as if by divining heavenly counsels and penetrating into the dark and tormented needs of the modern age, you have gathered the broken thread of the First Vatican Council, and by that very fact you have banished the fear wrongly deduced from that council, as if the supreme powers conferred by Christ on the Roman Pontiff to govern and vivify the Church were sufficient without the assistance of ecumenical councils.

You have summoned your brothers in the episcopate, the successors of the Apostles, not only to continue the interrupted study and suspended legislation but to feel united with the Pope in a single body, to be comforted and directed by him "that the sacred deposit of Christian doctrine be guarded and taught more effectively" (A.A.S. 1962, p. 790).

But to the principal aim of the council you added another which is more urgent and at this time more salutary—the pastoral aim—when you declared: "Nor is the primary purpose of our work to discuss one article or another of the fundamental doctrine of the Church," but rather, "to consider how to expound Church teach-

ing in a manner demanded by the times" (ibid. 791-792).

You have awakened in the conscience of the teaching authority of the Church the conviction that Christian doctrine is not merely truth to be investigated by reason illumined by faith, but teaching that can generate life and action; and that the authority of the Church is not limited to condemning contrary errors, but extends to the communication of positive and vital doctrine, the source of its fecundity.

The teaching office of the Church, which is neither wholly theoretical nor wholly negative, must in the council manifest ever more the life-giving power of the message of Christ who said: ". . . The words that I have spoken to you are spirit and life" (John 6, 64). Hence we shall ever keep in mind the norms which you, the first Father of this Council, have wisely laid down and which we may profitably repeat here:

"Our task is not merely to guard this precious treasure, namely our Faith, as if we were only concerned with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for nearly 20 centuries. Hence, that method of presenting the truth must be used which is more in conformity with a magisterium prevalently pastoral in character" (A.A.S. 1962, pp. 791-792).

We shall have due regard for the great question of the unity in one flock of those who believe in Christ and wish to be members of the Church which you, John, have called the paternal home whose doors are open to all. The Council which you have promoted and inaugurated will proceed faithfully along the path you pointed out, so that with God's help may it reach the goal you have so ardently desired and hoped for.

Let us therefore go forward, Brothers. This clear determination brings to mind another thought. Although you are all well acquainted with it, because of its importance we nevertheless feel obliged to treat of it here.

From what point, dear Brethren, do we set out? Bearing in mind that we should pay attention rather to the divine directives than to the practical indications referred to above, what is the road we intend to follow? What is the goal we propose to ourselves? We have a goal which belongs to the realm of earthly history in that it concerns the time and mode of our present life, but we do not lose sight of the supreme and final end which, we know, must be the end of our pilgrimage.

These three very simple and at the same time very important questions have, as we well know, only one answer, namely that here and at this very hour we should proclaim Christ to ourselves and to the world around us; Christ our beginning, Christ our life and our guide, Christ our hope and our end.

O let this council have the full awareness of this

relationship between ourselves and the blessed Jesus—a relationship which is at once multiple and unique, fixed and stimulating, mysterious and crystal clear, binding and beatifying—between this holy Church which we constitute and Christ from whom we come, by whom we live and toward whom we strive.

Let no other light be shed on this council, but Christ the light of the world! Let no other truth be of interest to our minds, but the words of the Lord, our only master! Let no other aspiration guide us, but the desire to be absolutely faithful to Him! Let no other hope sustain us, but the one that, through the mediation of His word, strengthens our pitiful weakness: "And behold I am with you all days, even unto the consummation of the world" (Matt. 28, 20).

Would that we were able at this moment to raise up to our Lord a voice that is worthy of Him! We will say to Him in the words of the sacred liturgy: "Thee, O Christ, alone we know. Singing even in our woe, with pure hearts to Thee we go: On our senses shine!" (Hymn of Lauds for Wednesdays).

As we thus invoke Him, He seems to present Himself to our rapt gaze with the majesty proper to the "Pantocrator" (all mighty)—the glorious Christ of your basilicas — O Brothers of the Eastern Churches, as well as those of the West.

We recognize ourself in the figure of our predecessor, Honorius III, who is represented in the splendid mosaic in the apse of the Basilica of St. Paul as a humble worshipper, tiny and prostrate, kissing the feet of a Christ of gigantic dimensions, who as a kingly teacher dominates and blesses the people gathered in the basilica, which symbolizes the Church.

This scene, it seems to us, is reproduced here before us, not as a painted image, but as a historical human reality which acknowledges in Christ the source of redeemed humanity, His Church, as it were, His extension and continuation, both earthly and mysterious. This recalls to our mind the apocalyptic vision of St. John: "He showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb" (Apoc. 22,1).

It seems to us opportune that this council should have as its starting-point this vision, or mystical celebration, which acknowledges Him, our Lord Jesus Christ, to be the Incarnate Word, the Son of God and the Son of Man, the Redeemer of the world, the Hope of humanity and its Supreme Master, the Good Shepherd, the Bread of Life, the High Priest and our Victim, the sole Mediator between God and men, the Savior of the world, the eternal King of ages; and which declares that we are His chosen ones, His disciples, His apostles, His witnesses, His ministers, His representatives and His living members together with the whole company of the faithful, united in this immense and unique

Mystical Body, His Church, which He is forming by means of faith and the sacraments, as generations of mankind succeed one another—a Church which is spiritual and visible, fraternal and hierarchical, temporal today and eternal tomorrow.

If we place before our minds, Venerable Brethren, this sovereign conception that Christ is our Founder, our Head, invisible, but real, and that we receive everything from Him so as to constitute together with Him that “full Christ” about whom St. Augustine speaks and who pervades the entire theology of the Church, then we shall be able to understand better the main objectives of this council.

For reasons of brevity and better understanding we enumerate here those objectives in four points: the knowledge, or—if you prefer—the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world.

There can be no doubt whatever of the Church’s desire and need and duty to give a more thorough definition of herself. We are all familiar with the magnificent images by which Holy Scripture describes the nature of the Church; the building raised up by Christ, the house of God, the temple and tabernacle of God, His peoples, His flock, His vine, His field, His city, the pillar of Truth and, finally, the Bride of Christ, His Mystical Body.

In meditating on these revealing images the Church has come to see herself as a historic, visible and hierarchically organized society, animated by a mysterious principle of life. The celebrated encyclical of Pope Pius XII, *Mystici Corporis*, has in part answered the Church’s longing to express her nature in a full doctrinal form, but has also served to spur her to give herself a more exhaustive definition.

The First Vatican Council treated of the subject and many external influences have caused it to receive attention from students, both within the Church and without. Among these influences are the intensification of social life in temporal matters, the development of communications, the need to judge the various Christian denominations according to the true and univocal conception found in divine Revelation.

It should not come as a surprise that, after 20 centuries in which both the Catholic Church and the other Christian bodies distinguished by the name of church have seen great geographical and historical development, there should still be need to enunciate a more precise definition of the true, profound and complete nature of the Church which Christ founded and the Apostles began to build.

The Church is a mystery; she is a reality imbued with the divine presence and, for that reason, she is ever susceptible of new and deeper investigation.

Human thought moves forward. Man advances from empirically observed fact to scientific truth, from one truth he derives another by logical deduction, and, confronted by the complexity and permanence of reality, he bends his mind now to one of its aspects, now to another. It is thus that thought evolves. The course of its evolution can be traced in history.

The time has now come, we believe, when the truth regarding the Church of Christ should be examined, coordinated and expressed. The expression should not, perhaps, take the form of a solemn dogmatic definition, but of declarations making known by means of the Church’s magisterium, in a more explicit and authoritative form, what the Church considers herself to be.

This self-awareness of the Church is clarified by faithful adherence to the words and thought of Christ, by respectful attention to the teacher of ecclesiastical tradition and by docility to the interior illumination of the Holy Spirit, who seems to be requiring of the Church today that she should do all she can to make known what she really is.

We believe, too, that in this ecumenical Council the Spirit of Truth ignites in the teaching body of the Church a brighter light and suggests a more complete doctrine of the nature of the Church, so that the Bride of Christ may be mirrored in her Lord and discerned in Him with most lively love—her own true likeness and the beauty that He wishes her to have.

For this reason, the principal concern of this session of the council will be to examine the intimate nature of the Church and to express in human language, so far as that is possible, a definition which will best reveal the Church’s real, fundamental constitution and manifest its manifold mission of salvation. The theological doctrine has the possibility of magnificent developments which merit the attentive consideration of our separated brethren also and which, as we ardently hope, may make the path toward common agreement easier.

First among the various questions that this consideration will raise, Venerable Brothers, is one which affects all of you as bishops of the Church of God. We have no hesitation in saying that we look forward with great expectations and confidence to this discussion which, taking for granted the dogmatic declarations of the First Vatican Council regarding the Roman pontiff, will go on to develop the doctrine regarding the episcopate, its function and its relationship with Peter.

For us personally it will provide doctrinal and practical standards by which our apostolic office, endowed though it is by Christ with the fulness and sufficiency of power, may receive more help and support, in ways to be determined, from a more effective and responsible collaboration with our beloved and venerable brothers in the episcopate.

Next it will be necessary to elucidate the teaching

regarding the different components of the visible and mystical body, the pilgrim, militant Church on earth, that is, priests, Religious, the faithful, and also the separated brethren who are also called to adhere to it more fully and completely.

The importance of this doctrinal aspect of the council's work will be obvious to all; from it the Church can draw an illuminating, uplifting and sanctifying self-knowledge.

The same hopes can also be entertained of another chief subject of the council's deliberations, that, namely, of the renewal of the Church. This too, in our opinion, must follow from our awareness of the relationship by which Christ is united to His Church.

We have just spoken of the Bride of Christ looking upon Christ to discern in Him her true likeness; if in doing so she were to discover some shadow, some defect, some stain upon her wedding garment, what should be her instinctive, courageous reaction? There can be no doubt that her primary duty would be to reform, correct and set herself aright in conformity with her divine Model.

Reflect upon the words Christ spoke in His priestly prayer as the hour of His Passion pressed close upon Him: "... I sanctify myself, that they also may be sanctified in truth" (John 17,19). To our way of thinking, this is the essential attitude, desired by Christ, which the Second Vatican Council must adopt.

It is only after this work of internal sanctification has been accomplished that the Church will be able to show herself to the whole world and say: "Who sees me, sees Christ," as Christ said of Himself: "He who sees me sees also the Father" (John 14,9).

In this sense the council is to be a new spring, a reawakening of the mighty spiritual and moral energies which at present lie dormant. The council is evidence of a determination to bring about a rejuvenation both of the interior forces of the Church and of the regulations by which her canonical structure and liturgical forms are governed. The council is striving, that is, to enhance in the Church that beauty of perfection and holiness which imitation of Christ and mystical union with Him in the Holy Spirit can alone confer.

Yes, the council aims at renewal. Note well, however, that in saying and desiring that, we do not imply that the Catholic Church of today can be accused of substantial infidelity to the mind of her Divine Founder. Rather it is the deeper realization of her substantial faithfulness that fills her with gratitude and humility and inspires her with the courage to correct those imperfections which are proper to human weakness.

The reform at which the council aims is not, therefore, a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition. It is, rather, an honoring

of tradition by stripping it of what is unworthy or defective so that it may be rendered firm and fruitful. Did not Jesus say to His disciples: "I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit"? (John 15, 1-2).

This verse is a good summary of the perfecting process which the Church today desires, above all as regards her interior and exterior vitality. May the living Church be conformed to the living Christ. If faith and charity are the principles of her life, it is clear that no pains must be spared to make faith strong and joyful and to render Christian instruction and teaching methods more effective for the attaining of this vital end.

The first requirement of this reform will certainly be a more diligent study and a more intensive proclamation of the Word of God. Upon this foundation an education of charity will be built up, for we must give the place of honor to charity and strive to construct the "Ecclesia caritatis" if we would have a Church capable of renewing herself and renewing the world around her: there indeed is a tremendous undertaking.

Charity must be fostered because it is the chief and root of the other Christian virtues: humility, poverty, religion, the spirit of sacrifice, fearless truth, love of justice, and every other force by which the new man acts.

At this point the council's program broadens to take in immense fields, one of which, of special importance and fraught with charity, is the sacred liturgy. To this subject the first session of the Council devoted long discussions, which will, we hope, be brought to a happy conclusion in the second.

Other fields, too, will certainly receive the earnest attention of the Fathers of the council, though we fear that the shortness of the time at our disposal will not permit us to treat them all as fully as they deserve and that it will be necessary to deal with them in a future session.

The council has a third object, one which may be called its spiritual drama. This too was put before us by Pope John XXIII. It is that which concerns "the other Christians"—those who believe in Christ but whom we have not the happiness of numbering among ourselves in the perfect unity of Christ, which only the Catholic Church can offer them.

This unity, objectively speaking, should be theirs by Baptism. It is something which, virtually at least, they already desire. For recent movements, at present in full development in bodies of Christians separated from us, show clearly two things. The first is that the Church of Christ is one alone and therefore must be unique. The second is that this mystic and visible union cannot be attained except in identity of faith and by participa-

tion in the same sacraments and in the organic harmony of a single ecclesiastical control, even though this allows for a great variety of verbal expressions, movements, lawful institutions, and preference with regard to modes of acting.

There can be no doubt about the attitude of the council with regard to the great numbers of the separated brethren and of the possibility of multiplicity in the unity of the Church. This too is one of the characteristics of the council.

The council aims at complete and universal ecumenicity—that is at least what it desires, what it prays and prepares for. Today it does so in hope that tomorrow it may see the reality. This council, while calling and counting its own those sheep who belong to the fold of Christ in the fullest and truest sense, opens the door and calls out, too, in anxious expectation to the many sheep of Christ who are not at present within the unique fold.

It is a council, therefore, of invitation, of expectation, of confidence, looking forward toward a more widespread, more fraternal participation in its authentic ecumenicity.

We speak now to the representatives of the Christian denominations separated from the Catholic Church, who have nevertheless been invited to take part as observers in this solemn assembly. We greet them from our heart. We thank them for their participation. We transmit through them our message—as father and brother—to the venerable Christian communities they represent.

Our voice trembles and our heart beats the faster both because of the inexpressible consolation and reasonable hope that their presence stirs up within us, as well as because of the deep sadness we feel at their prolonged separation.

If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon too of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace.

We are aware that serious and complicated questions remain to be studied, treated and resolved. We would wish that this could be done immediately on account of the love of Christ that "urges us on." But we also realize that these problems require many conditions before satisfactory solutions can be reached—conditions which are as yet premature. Hence we are not afraid to await patiently the blessed hour of perfect reconciliation.

Meanwhile we wish to affirm before the observers here present some points in our attitude toward reunion with our separated brethren, with a view that they may

communicate then with their respective Christian communities.

May our voice also reach those other venerable Christian communities separated from us, that did not accept the invitation freely extended to them to attend the council. We believe these points are well known, but it is useful to repeat them here.

Our manner of speaking toward them is friendly, completely sincere and loyal. We lay no snares. We are not motivated by temporal interests. We owe our Faith—which we believe to be divine—the most candid and firm attachment.

But at the same time we are convinced that this does not constitute an obstacle to the desired understanding with our separated brethren, precisely because it is the truth of the Lord and therefore the principle of union, not of distinction or separation. At any rate we do not wish to make of our Faith an occasion for polemics.

Secondly we look with reverence upon the true religious patrimony we share in common, which has been preserved and in part even well developed among our separated brethren. We are pleased to note the study made by those who seek sincerely to make known and to honor the treasures of truth and of genuine spirituality, in order to improve our relations with them.

We hope that just as they are desirous to know more about our history and our religious life, so also they would wish to make a closer study of our doctrine and its logical derivation from the deposit of Divine Revelation.

Finally we wish to say that, aware of the enormous difficulties still in the way of the desired union, we humbly put our trust in God. We shall continue to pray. We shall try to give better proof of our efforts of leading genuine Christian lives and practicing fraternal charity. And should historical reality tend to weaken our hopes, we shall try to recall the comforting words of Christ: "Things that are impossible with men are possible with God" (Luke 18,27).

Finally the council will build a bridge toward the contemporary world. A singular phenomenon: While the Church seeks to revive her interior life in the Spirit of the Lord—thus distinguishing and separating herself from secular society in which she exists—at the same time she is signalized as the lifegiving ferment and the instrument of the salvation of the world, both revealing and strengthening her missionary vocation, which is to treat mankind, in whatever condition it may be, as the object of her dedicated mission of communicating the teachings of the Gospels.

You yourselves, Venerable Brethren, have experienced this remarkable phenomenon. Indeed, you yourselves, when you were undertaking the labors of the first session, aglow with the opening words of Pope John

XXIII, instantly felt the need of opening, as it were, the doors of this assembly, and of suddenly shouting to the world a message of greeting, of brotherhood, and of hope.

Singular and remarkable gesture this would be; it could be said that the prophetic gift of holy Church had suddenly burst into expression. And as Peter on the day of Pentecost felt the impulse at once to raise his voice and to speak to the people, so you also have unexpectedly determined to treat no longer of your own limited affairs but rather those of the world, no longer to conduct a dialogue among yourselves but rather to open one with the world.

This means, Venerable Brethren, that the present council is characterized by love, by the most comprehensive and compelling love, by a love which thinks of others even before it thinks of itself—by the universal love of Christ.

This love sustains us now because, as we turn our view to the scene of contemporary human life, we ought to be frightened rather than comforted; saddened rather than gladdened; anxious for defense and condemnation rather than for trust and friendship.

We ought to be realists, not hiding the savagery that from many areas reaches even into this universal synod. Can we be blind and not notice that many seats in this assembly are vacant? Where are our brethren from the nations in which the Church is opposed? In what conditions does religion exist in these territories?

At such a reminder our thoughts are aggrieved because of what we know and even more because of what we cannot know about our sacred hierarchy, our men and women Religious, our countless children subjected to fear, to persecutions, to privations, to oppression, because of their loyalty to Christ and to the Church.

What sadness we feel in the face of such sufferings! What displeasure to see that in certain countries religious liberty, like other fundamental rights of man, is being crushed by principles and methods of political, racial, or anti-religious intolerance! The heart grieves to have to observe that in the world there are still so many acts of injustice against goodness and the free profession of one's religious faith.

But, rather than in bitter words, our lament must be expressed in a frank and human exhortation to all who may be responsible for these evils to put aside with a noble heart their unjustified hostility toward the Catholic religion, whose followers ought to be considered neither as enemies nor as disloyal citizens, but rather as upright and hard-working members of that civil society to which they belong.

Finally, to the Catholics who are suffering for their Faith we send, also on this occasion, our affectionate greetings, and for them we invoke special divine assistance.

Nor does our sorrow end here. The view of the world fills us with crushing sadness because of so many other evils. Atheism is pervading part of the human race and is bringing in its wake the derangement of the intellectual, moral and social order, the true notion of which the world is losing. While the light of the science of God and in consequence over man's true science of nature is increasing, darkness is spreading over the science of God and in consequence over man's true science. While progress is perfecting in a wondrous way every kind of instrument that man uses, his heart is declining toward emptiness, sadness and despair.

We would have a hundred things to say on these complicated and, for many reasons, sad conditions of modern man. But not now. Now, as we were saying, love is filling our heart and the heart of the Church assembled in council.

We look upon our times and upon their varied and contrasting manifestations with immense tenderness and with an immense desire to offer to men of today the message of friendship, of salvation and of hope which Christ has brought into the world. "For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him" (John 3, 17).

Let the world know this: The Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it; not of despising it, but of appreciating it; not of condemning it, but of strengthening and saving it.

From the window of the council, opened wide on the world, the Church looks toward some categories of persons with particular solicitude: It looks toward the poor, the needy, the afflicted, the hungry, the suffering and sorrowing. Humanity belongs to the Church, by the right which the Gospel gives her. She likes to repeat to all who make up the human race: "Come to me, all . . ." (Matt. 11, 28).

She looks toward men of culture and learning, scientists, artists. For these also she has great esteem and a great desire to receive the fruit of their experiences, to strengthen their intellectual life, to defend their liberty, to provide a space in which their troubled spirits can expand joyously within the luminous sphere of the Divine Word and divine grace.

She looks toward the workers, toward the dignity of their person and their labors, toward the legitimacy of their hopes, toward the need—which still afflicts them so greatly—of social improvement and of interior elevation, to the mission which may be recognized as theirs—if it is good, if it is Christian—to create a new world, of free men and brothers. The Church, mother and teacher, is close to them.

And then the Catholic Church looks further still,

beyond the confines of the Christian horizon. For how can she put limits to her love if she would make her own the love of God the Father, who rains down His grace on all men alike (cf. Matt. 5, 46), and who so loved the world as to give for it His only-begotten Son (cf. John 3, 16)?

She looks, then, beyond her own sphere and sees those other religions which preserve the sense and notion of the one supreme, transcendent God, Creator and Sustainer, and which worship Him with acts of sincere piety and base their moral and social life on their beliefs and religious practices.

It is true that the Catholic Church sees in such religions omissions, insufficiencies and errors which cause her sadness. Yet she cannot exclude them from her thoughts and would have them know that she esteems what they contain of truth and goodness and humanity.

For the Catholic Church is in the forefront of those who, as a necessary duty of true civilization, strive to preserve religion and the worship of God in modern society. She is the most vigorous upholder of God's rights over mankind.

Other vast fields of humanity fall under her gaze: the new generations of youth desirous of living and

expressing themselves; the new peoples now coming to self-awareness, independence and civil organization; the innumerable men and women who feel isolated in a troubled society that has no message for their spirit. To all without exception she proclaims the good news of salvation and hope. To all she offers the light of truth and life and salvation. For God "wishes all men to be saved and to come to the knowledge of the truth" (I Tim. 2, 4).

Venerable Brethren, our mission as ministers of salvation is vast and burdensome. We have come together in this solemn assembly so as to fulfill it better. May the deep, fraternal union of our spirits be to us a source of vigor and guidance.

May our union with the Church in heaven bring us support—the saints of our dioceses and religious orders, the angels and all the saints, especially Sts. Peter and Paul, St. John the Baptist and, in a particular way, St. Joseph, the patron of this council.

May Mary, whom we invoke from our hearts, assist us with her powerful motherly aid.

May Christ preside over us, and may all be to the glory of God in the Holy Trinity, whose blessing we now presume to bestow upon you all, in the Name of the Father and of the Son and of the Holy Spirit.

37th and 38th General Congregation

September 30 and October 1, 1963

The draft proposal "On the Nature of the Church" was accepted as a whole for detailed discussion by the second session of the ecumenical council by an overwhelming majority of council Fathers.

The action was taken Oct. 1 at the second session's second general meeting, with only 46 dissenting votes out of 2,301 Fathers present.

The vote meant that the Fathers agreed to go on to a discussion of the parts of the project. Technically, it could still be scrapped. But comments on the project taken as a whole were favorable without exception. This seems to guarantee that, when certain details are amended after discussion of the project's parts, it will be given final approval.

The council got right down to business at its first working assembly.

It took up discussion of the draft document entitled "On the Church" on Sept. 30, the day after the second session was opened solemnly by Pope Paul VI.

A noteworthy change in the mechanics of the rules of procedure in the general assembly was the fact that the four newly appointed moderators presided, and not the members of the Presidency of the Council. Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, was the first moderator to preside.

Comments on the project on the Church—"De Ecclesia"—were led by Joseph Cardinal Frings, Archbishop of Cologne and by Giuseppe Cardinal Siri, Archbishop of Genoa. The consensus appeared to be that the schema was generally acceptable. Several recommendations were made looking toward its improvement, however.

Cardinal Frings made a general reference to "some obscure points likely to give rise to doubt and uncertainty." He also requested that more space be given in the schema to the Blessed Virgin Mary, even though the council will later take up for consideration a separate scheme concerning Mary as Mother of God and Mother of the Church.

A change in the title of the "De Ecclesia" schema was suggested by Cardinal Siri. It should not be simply "The Church," he said, but rather "The Church of Christ." He underlined his pleasure at seeing the

schema express "the long-awaited declaration of the sacramental nature of the episcopal consecration." He said, however, that this point should be further clarified and be assigned a theological note.

Notable in the business of the day was the announcement that on the following day, Tuesday, Oct. 1, discussion on the general acceptability of the project on the Church would be terminated and a vote taken.

Speakers on the first day in addition to Cardinals Frings and Siri included Armenian Rite Patriarch Ignace Pierre XVI Batanian of Cilicia; Archbishop Casimiro Morcillo of Saragossa, Spain; Archbishop Pierre Ngo dinh Thuc of Hue, Vietnam; Archbishop Ermengildo Florit of Florence; and Bishop Giuseppe Gargitter of Bressanone, Italy.

The remarks of Archbishop Florit and of Bishop Gargitter represented criticism of the schema, although the two prelates said they favored it in general. They asserted that it insists too much on the equality of the members of the Church without sufficiently stressing the exercise of authority.

Bishop Gargitter further remarked that it is necessary to avoid any possible confusion concerning the "universal priesthood" of the people of God. In this context he said that it is likewise necessary to have a clearer and more profound formulation concerning the apostolate of the laity.

Archbishop Ngo dinh Thuc, brother of Vietnam's President Ngo dinh Diem, complained that the schema does not provide an adequate presentation of the Church for non-Christians. The result, he said, is that the Church would remain for non-Christians an almost unintelligible organism. He made a strong recommendation that heads of non-Christian religions be invited to the council as observers.

In the middle of Archbishop Thuc's remarks, Cardinal Agagianian called him to order because he was speaking about specifics in the schema, while the order of the day limited comments to the schema as a whole.

The bishops of the world had begun streaming into St. Peter's square shortly after 8:30 a.m. Great crowds of people clustered at the several entrances to the square through which the bishops passed in automobiles and on foot.

Inside the basilica old friends greeted each other. Almost everyone, it seemed, stopped for a brief prayer at the tomb of St. Pius X, just to the left of the door inside the great church, and then paid visits to the Blessed Sacrament before taking their seats.

The assembly was called to order at 9:20 with the reading of the customary prayer, "Adsumus," by Eugene Cardinal Tisserant, the first of the cardinals of the Presidency of the Council.

Mass according to the Ambrosian Rite—the Latin rite of the Archdiocese of Milan—was offered by Archbishop Giovanni Colombo, who succeeded Giovanni Cardinal Montini as Archbishop of Milan after his election to the papacy.

Prior to the discussion of the schema, Archbishop Pericle Felici, secretary general of the council, made several communications to the assembly.

He first proposed sending the following message to Pope Paul in the name of the council Fathers:

"At the opening of this general congregation may we be permitted to express our sentiments of filial devotion to him who in the first session of this council shared in our council work and was then taken from among us by the Holy Spirit and elected to the supreme ministry of the Catholic Church.

"Most Holy Father, last year your words directed us as a brother. Yesterday, the heart of a father opened up to us. May Your Holiness now deign to accept our most lively and joyful thanks for having wished to point out and to fervently recommend the course to be followed in our work. Through our prayers and our actions we hope and work together with Your Holiness that the Holy Catholic Church may appear before the entire world as the mystery of Christ and as the life of Christ Himself on earth."

Archbishop Felici then explained the changes introduced into the rules and procedure of the council which had already been made known in the Pope's Sept. 14 letter to Cardinal Tisserant, dean of the Sacred College of Cardinals. Translations of the explanation in five languages were then read by the council's five undersecretaries. Archbishop John J. Krol of Philadelphia read the English translation.

Commenting on the 10-minute time limit which binds each speaker, Archbishop Felici said that a new system has been devised whereby a phone will ring near the microphone of a speaker after eight minutes are up.

This will be done, he said, "so that he will have two minutes to draw his conclusion and reach port" before his 10 minutes are up.

The council Fathers were also advised that they must reserve speaking time with the general secretariat three days in advance and must submit either a summary or a complete text of what they intend to say.

As to the rule of secrecy, he said that it extends to the work of the individual conciliar commissions and to the actual text of the schemata. He said nothing about the speeches of the Fathers in the general meetings.

The Archbishop added that the "greatest prudence and moderation are recommended to all the Fathers in all circumstances for anything connected with the work taking place in the council hall."

He announced that no more appointments of council experts will be made since the number of those already designated is "sufficient to meet the needs of the council."

He recalled that the first part of the schema or draft declaration "De Ecclesia"—the introduction and the first two chapters—was sent to the council Fathers during the interim between council sessions. He said that 372 amendments were proposed: one dealing with the title, nine with the introduction, 156 with the first chapter and 206 with the second chapter.

Attendance at the Sept. 30 meeting was 2,258. The meeting adjourned at 12:15.

Discussion at the second meeting was started by Raul Cardinal Silva Henriquez, S.D.B., Archbishop of Santiago, Chile, who said he was speaking in the name of 44 Latin American bishops.

After adding this group's approval of the schema as a whole, he said that its third chapter, entitled "Of the People of God and Especially of the Laity," should be divided into two separate chapters: one on "The People of God" and the other on the laity.

Cardinal Silva's suggestions were already contained in a footnote to the schema which accepted this division. His speech therefore seemed designed merely to illustrate the reasons for the suggestion.

Echoing suggestions made on the previous day, Cardinal Silva urged that "there should also be a treatment of the Church finding its perfection in the saints and also a treatment of the Blessed Virgin Mary."

The suggestion urging inclusion of a treatment of the Blessed Virgin was taken up by others, some saying that a separate schema on Our Lady would no longer be necessary if this were done, and others saying that the existing schema on the Blessed Virgin should be incorporated here.

Laurean Cardinal Rugambwa, Bishop of Bukoba, Tanganyika, took the floor next, speaking on behalf of the Bishops of Africa.

He said that there should be emphasis on the schema's point that the missionary function of the Church is the same as that of the Incarnate Word, namely, the evangelization of the world.

He noted the schema refers to the missionary work of the Church, but complained that it is silent on the evangelization which is the Church's essential function.

He said that the project seems to suppose that the Church is already a completed reality, whereas it is still in the process of organization and development. Consequently, he said, there is not enough emphasis on the missionary aspects of the Church, not with reference to the missionary apostolate in the ordinary sense of the word, but to the mission of the Universal Church. Hence, he concluded, the Church must regard itself as "missionary" always and everywhere.

The suggestion of the institution of an "Apostolic College" of the bishops of the world presided over by the Pope was contained in the remarks that followed of Ukrainian Rite Archbishop Maxim Hermaniuk, C.S.S.R., of Winnipeg, Man.

He complained that the schema's text is silent on the authority of the college of bishops over the universal Church. The power of the Roman Pontiff and of the college of bishops should be expressed by setting up a kind of "Apostolic College," presided over by the Pope with patriarchs and cardinals, archbishops and bishops who are in charge of dioceses. Membership would be determined by norms to be composed at the proper time. It would have two secretariats, one for the Eastern Churches and one for the Latin Church.

The Archbishop's suggestions were made as a commentary on the general character of the schema. Whether his specific suggestion of an "Apostolic College" would or would not be incorporated into the schema remained to be determined by the council's Theological Commission.

Auxiliary Bishop Primo Gasbarri of Velletri, near Rome, noted that the chapter on the relationship between Church and State had been omitted.

A thorough treatment of this question, he said, would be useful, not only from a juridical but also from a pastoral point of view, both in nations where the Church is respected and in nations where it is persecuted.

The recommendation that an introductory section on the "Word of God" be added to the schema was made by Coadjutor Bishop Arthur Elchinger of Strasbourg, France.

It is the Divine Word, he said, which has founded and which guides the Church.

He favored bringing the essentially dynamic aspect of Tradition into bolder relief, showing it as a living and life-giving reality in the Church.

Other speakers of the day were: Archbishop Armando Fares of Catanzaro, Italy; Archbishop Adrian Djajasepoetra, S.J., of Djakarta, Indonesia; Bishop Sergio Mendez Arceo of Cuernavaca, Mexico; Father Giocondo M. Grotti, O.S.M., head of the independent Prelacy of Acre and Purus, Brazil; Bishop Joseph Guffens, S.J., Titular Bishop of Germaniciana; and Bishop Jose Pont y Gol of Segorbe-Castellon de la Plana, Spain.

When the last of the speakers had been heard, Michael Cardinal Browne, O.P., vice president of the Theological Commission, who presented the schema "On the Nature of the Church," assured the assembly that the suggestions made had been noted for consideration by the Theological Commission. Then a vote on the schema as a whole was taken. The tally of the votes was: favorable, 2,231; unfavorable, 43; favorable with reservations, 3; invalid votes, 24.

Discussions on particulars of the schema began immediately with the observations of Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy.

The Cardinal pointed out what he considered to be weaknesses and ambiguities in a number of words and phrases in the schema's preface and first chapter.

Noteworthy among his comments were his references to the use of the word "sacrament" to describe the Church.

He pointed out that "sacrament" has both an ancient and a modern meaning. Use of the ancient meaning should be avoided here, he said, because it could lead to confusion in the minds of the faithful.

He also observed that the first chapter should discuss particularly the principle of Christian unity, namely the Eucharist, which is the center and foundation of unity, thus emphasizing the relationship between the Eucharist and the Church. MSGR. JAMES I. TUCEK

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A. U.S. bishop told newsmen here that he will "welcome complaints or recommendations from the press corps" to be passed on to the members of the Council Press Committee.

Bishop Albert Zuroweste of Belleville, Ill., English-language member of the press committee, spoke at a briefing session Sept. 30 at the U.S. bishops' information center after the first general meeting of the ecumenical council's second session.

He introduced members of the U.S. bishops' press panel and its new director, Elmer Von Feldt, news editor of the N.C.W.C. News Service.

Members of the press panel are: Father Francis J. Connell, C.S.S.R., of the Catholic University of America, whose field is theology; Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference; Father William H. Keeler, a council expert from Marysville, Pa.; Father Eugene H. Maly of Mount St. Mary Seminary of the West, Norwood, Ohio, whose field is Sacred Scripture;

Father Francis McCool, S.J., of New York, a professor at Rome's Pontifical Biblical Institute; Father John B. Sheerin, C.S.P., of New York, editor of the Catholic World, whose interest is in ecumenical activity; Msgr. Thomas J. Tobin, Vicar General of the Archdiocese of Portland, Ore.; Father Robert F. Trisco of Chicago and Catholic University of America, whose

field is Church history; and Father Gustave A. Weigel, S.J., professor of ecclesiology (*De Ecclesia*) at Woodstock College, Md., a Jesuit major seminary.

During the briefing, Father Connell was asked about a reference to the Church as a sacrament made by Joseph Cardinal Frings, Archbishop of Cologne. Cardinal Frings spoke during the day's general meeting.

Father Connell explained that the present meaning of the word "sacrament," and the present number of sacraments, date from the 12th century. He said that Cardinal Frings used the word in a much older sense as "something sacred."

Father McCool added that in the older sense, "sacrament" was a translation of the Greek word for "mystery," which also had the meaning of "something sacred."

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Decrees enacted by the Second Vatican Council and approved by Pope Paul VI will automatically go into effect.

However, there may be some time lag before they can be carried out in the individual dioceses of the world.

This was explained at a press conference Oct. 1 by Archbishop Pietro Palazzini, secretary of the Sacred Congregation of the Council.

He also said a distinction should be made between dogmatic decrees and disciplinary ones.

Dogmatic canons are automatically effective and need no specific implementation. However, disciplinary measures or other changes may be subject to delay until they can be carried out in individual nations, regions or dioceses.

Archbishop Palazzini spoke of the way in which the Roman curia, the Holy See's central administrative staff, would assist in carrying out the decisions of the council in light of the existing Church law. He conceded that this process itself may be altered by the council Fathers.

But speaking in terms of past history, Archbishop Palazzini said that the first step necessary in terms of disciplinary changes would be their incorporation into canon law.

This will be done, he said, by the special commission for revision of canon law appointed by Pope John and confirmed by Pope Paul.

The Archbishop said that once the canon law commission has finished revision of Church law in the light of the general directives laid down by the council Fathers, it will be necessary for this legislation to be applied in every diocese around the world.

"This will be done, at least according to present Church legislation, through particular councils on a national or a provincial level," he said.

"Once a national council or a provincial council has adapted the legislation to local conditions," Archbishop Palazzini said, "then it will be necessary to submit the legislation to some central and unified criteria."

"This is necessary so that harmony may be preserved between the local adaptations made by the local councils, and the general legislation voted into effect by the council Fathers for the entire Church."

Archbishop Palazzini said, in answer to questions, that there could be changes voted by the council Fathers in the rules now governing national episcopal conferences so they might have real jurisdiction in their decisions. At present, decisions of the conference have the force of recommendations or suggestions, but perhaps in the future the conferences could be given judicial power to implement their decisions.

Asked about the Pope's proposals of curial reform, Archbishop Palazzini said the Holy Father's proposals were "explicit and precise." He noted that all human organisms have good and bad aspects. Although the Pope has said what is to be done in terms of curial reform, he hasn't made it clear yet how it is to be accomplished and that we must wait for the sequence of events to disclose, the Archbishop added.

Pope Paul's Talk To Council Newsmen

Pope Paul VI told journalists covering the ecumenical council that they would be distorting reality if their reports dealt exclusively with apparent differences and divisions among the council Fathers.

Receiving several hundred newsmen in a special audience, the Pope told them:

"One can in fact be tempted to look for well-known patterns, nationalisms, tendencies, parties, as well as historical and geographical divisions, such as between East and West. If one's gaze halts on these apparent differences, or takes pleasure in emphasizing them, the reality is altered, falsified.

"For the bishops are all trying to avoid making such divisions enduring ones . . .

"The debate is surely varied and free within the

council chamber. But if it is marked—as it certainly is—by the environments from which the bishops come, it is not determined, even so, by closed minds or prejudices."

Pope Paul received members of the press corps on the afternoon of the second working day of the council's second session. With him was Archbishop Martin J. O'Connor, Pennsylvania-born rector of Rome's North American College who is president of the Council Press Committee.

Also present were Bishop Albert R. Zuroweste of Belleville, Ill., head of the press committee's English-language section, and heads of various other language sections.

Auxiliary Bishop Mark McGrath, C.S.C., of Panama City represented the Latin American bishops.

Pope Paul

Following is a text of the Oct. 1 allocution of Pope Paul to journalists covering the ecumenical council.

Gentlemen:

We are very happy to see you this morning and it is a pleasure for us to welcome you in our residence on the morrow of the opening of the second session of the ecumenical council. Welcome, then, to the Vatican, which we are pleased to note, is becoming well-known to a large number of you. For the Pope, audiences follow one after the other. But he cannot hide the very special joy which he feels in spending some time with the journalists and the reporters for radio and television.

And we are happy to have this occasion to congratulate you for the interest you are showing in this great world event of today, the ecumenical council, and to express our gratitude to editors of newspapers and directors of radio stations, who have assigned to Rome to cover these council meetings so many reporters in whom we are pleased to recognize both high quality and professional competence.

We have already had occasion to tell you of the

esteem we hold for journalists, and how aware we are of the importance they occupy in the world of today, with their tremendous power over public opinion. Theirs is a choice place. And you know that the honor of your profession demands, on your part, objective reporting and constant concern for the truth.

It is this concern which will animate you in the reports you will have to give on this new council session. This is a difficult task, as we well understand, since this imposing assembly has some similarity with large human gatherings, when in reality it is quite different. In fact, there could be the temptation to search out certain well-known "fiends": nationalism, conflicting tendencies, parties, as well as historical and geographical differences, such as between East and West.

If attention is limited to these externals or if it undertakes to emphasize them, then the reality of things is altered, even falsified. For all the bishops are endeavoring to avoid giving any substance to these di-

visions, in order on the contrary to be guided by the objective divine truth which they profess and by the fraternal charity which animates them.

Certainly, discussion in the council hall is free and varied.

But if it undoubtedly bears the stamp of the various backgrounds of the bishops, it is not determined, even so, by closed minds or prejudices.

Thus we are very happy that persons as intelligent as yourselves should have this extraordinary opportunity to observe the "phenomenon" of the Church in its human aspects, yes, but likewise in its characteristic marks, which give much food for thought: its unity which is willed, loved, and spontaneous; its catholicity and its universality, so varied and so expressive, reflecting every race and every civilization; its apostolicity or historical continuity, so striking through the successive generations which link it up with the apostles of Christ; its spirituality and its own religious sanctity distinct from all the motives which ordinarily inspire men.

Yes, the Church, as she appears before you cannot fail to make you reflect and—herein is its apologetical force—lead you to Him from whom she draws her very life: Christ, the invisible Head of the Church assembled in council.

The council is certainly an event which concerns most of all the Catholic Church. But you know, gentlemen, better than anyone, how wide have been the echoes of this event throughout the Christian world, and how all believers and all men of good will have united themselves in spirit and heart to this great hope of which our unforgettable predecessor, Pope John XXIII, has left us the previous heritage.

It is largely your task to see to it that the entire world alert and waiting, gets the information it needs in order to understand the progress of this great assembly. And we wish to thank you for the trouble you have taken and will continue to take in order that all men of good will may be touched by this message which the council would want them to hear: Glory to God in the heights of heaven and peace on earth to men of good will!

We are certainly not unaware of the serious responsibilities which are yours: information drawn from authentic sources, faithful commentary, objective presentation, and well-balanced reflection—with deadlines often so short and working conditions sometimes difficult.

Rest assured in any case that the ones responsible for the organization of the council will do their best to satisfy your desires. And you know that you will always find the warmest welcome and a full desire to be of service on the part of the press office of the council, which we have entrusted to the direction of an archbishop, our venerable brother, Martin O'Connor.

It is and it will be to your honor to be and to remain faithful to the requirements of your lofty mission despite all difficulties. You will thus deserve well of men and, we have no doubt, the Lord will bless you.

As for His humble vicar on earth, he is happy to have welcomed you and to have been able to share with you all too briefly, these few thoughts. He wishes to assure you of his great interest in your work, of his profound esteem for you personally, and of his prayers for your intentions. Yes, Gentlemen, may the Lord assist you and bless you.

39th General Congregation

October 2, 1963

The Catholic Church "exists for service, not for privilege or domination," India's Cardinal declared in the ecumenical council.

Valerian Cardinal Gracias, Archbishop of Bombay, made his point in connection with the council document "De Ecclesia"—on the nature of the Church. He spoke during the third general assembly of the council's second session.

Cardinal Gracias told the council members that care should be taken in the schema not to present the Church as a community closed within itself, but rather as one open to the world.

Here the Indian churchman switched from Latin to quote from John Henry Newman in English. He cited Cardinal Newman as saying of the Church: "Grow we must . . . But of what value is growth without corresponding growth in moral values?"

Then Cardinal Gracias said:

"The Church exists in itself but not for itself; it exists for service, not for privilege or domination . . . The Church seeks to expand not as a means of increasing its power, but rather in order to increase the scope of its service."

The Cardinal also used an English adage in speaking of the character of the schema text: "Too many cooks spoil the soup."

He said that the schema should show greater continuity in its composition and style.

The first speaker at this meeting—the 39th general congregation since the opening of the council last fall—was Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro, who spoke in the name of the 153 bishops of Brazil.

Cardinal Camara urged first of all that the schema contain a declaration of the Church's concern for and solidarity with the great masses of the poor and suffering people throughout the world. He said that the text as it stood underlined the Christian's participation in the glorified life of Christ. But since Christians share in the whole life of Christ, he said, the schema should also note the Christian's sharing in the Passion and Death of Christ as well as in His glory.

It was at this third general congregation that the first American Bishop spoke—Bishop Ernest J. Primeau

of Manchester, N.H. His introduction provided a moment of comic relief to the serious deliberations.

The presiding moderator, Julius Cardinal Doepfner, Archbishop of Munich, introduced him as the Bishop of Manchester, England. Then Bishop Primeau came to the microphone to correct the error by saying that the Bishop of Manchester, England, is "a separated brother"—a bishop of the Church of England.

After the laughter died down, Bishop Primeau went on to say that the schema on the Church should distinguish between two ways of being incorporated into the Church: the first before God, according to the judgment of God; the second before the Church and according to the judgment of the Church.

This distinction, he said, might be between the Church as a community and the Church as a visible society.

The two considerations do not always coincide, he said.

The Bishop at the end of his remarks made separate comments on the absence from the schema of a treatment on the relationship between the Church and civil governments. In this he said he was associating himself with similar comments made the previous day by Auxiliary Bishop Primo Gasbarri of Velletri, Italy.

Bernard Cardinal Alfrink, Archbishop of Utrecht, the Netherlands, spoke right after Cardinal Gracias. He took exception to the schema's use of the phrase "Peter and the Apostles" on the grounds that it implies that Peter is not one of the Apostles. He suggested that it be changed to some phrase such as "Peter with the other Apostles."

St. Peter is prince of the Apostles, the Cardinal explained, because he is one of the Apostles. To associate him with the other members of the apostolic college does not weaken his position. Scripture makes it clear, said Cardinal Alfrink, that Peter alone is the rock on which the Church is founded, but at the same time the Church is in some way founded on all 12 Apostles—each in his own way having a part in the foundation of the Church without prejudice to the special position of Peter.

Slightly opposed to Cardinal Alfrink's position was the speech of Bishop Luigi Carli of Segni, Italy, whose turn followed the Cardinal's by seven speeches. He too

objected to the expression "Peter and the Apostles," and for the same reasons as Cardinal Alfrink. But then he added that the Scriptural texts which refer to the apostolic college as the foundation of the Church are not to be understood as referring to its historical foundation. This question, he said, was discussed in the First Vatican Council and should not be raised again.

Certainly, neither of the two prelates was calling the primacy of Peter into question. Nor was there clearly apparent a difference of opinion on the collegiality of the apostolic college. The difference seemed to be concerning what part the apostolic college played in the foundation of the Church.

The Ordinary of a See in South India, Bishop John Abasolo y Lecue, O.C.D., of Vijayapuram, asked the council Fathers for a change in terminology in referring to Christ as the "Light of nations." The Latin for this, "Lumen Gentium," could also be translated as "Light of the Gentiles." Care should be taken, he said, not to give any impression that the mission of Christ is restricted to any one group.

Following Bishop Abasolo, the microphone was taken successively by Bishop Jan van Dodewaard of Haarlem, the Netherlands; Archbishop Charles De Provencheres of Aix, France; Auxiliary Bishop Anastasio Granados of Toledo, Spain; and Bishop Enrico Compagnone of Anagni, Italy. Each called for incorporation of some idea into the document on the Church.

Bishop Frane Franic of Split, Yugoslavia, suggested the establishment of a special office in the Roman curia to deal with the problem of present-day atheism. Such a research office would be of great assistance to bishops throughout the world, he said.

Bishop Felix Romero of Jaen, Spain, followed, asking for a greater development of the reference to the Church as the Kingdom of God. Then came Bishop Carli of Segni with his remarks on the phrase "Peter and the Apostles."

Bishop William Brasseur, C.I.C.M., Vicar Apostolic of Mountain Province, the Philippines, raised a question about the salvation of non-Christians. The traditional

arguments concerning the salvation of non-Christians and the requirements for sharing the Christian Faith, he said, have not yet reached that stage of clarity necessary to become the subject of a solemn council declaration. Some expression should be used, the Belgian-born churchman said, which would emphasize the fact that—in a spirit of universal charity—the Church opens her heart to all men.

(Father Georges Tavard, A.A., of Pittsburgh later commented on Bishop Brasseur's point at a session of the American bishops' press panel. The Bishop was certainly not questioning the fact that non-Christians can be saved, he said. What Bishop Brasseur was saying was that the arguments on the manner of their salvation have not yet matured sufficiently for a conciliar declaration, according to Father Tavard.)

Auxiliary Bishop Alfred Ancel of Lyons, France; Bishop Emilio Guano of Leghorn, Italy, and Bishop Jesus Enciso of Mallorca, Spain, followed Bishop Brasseur with speeches asking for emphasis on one theological note or another in the schema.

It was then that Bishop Primeau of Manchester gained the floor.

The last to speak was Abbot Christopher Butler, O.S.B., of Downside Abbey, president of the English Benedictine Congregation. He urged that if the concept of the Church is to be understood better, the schema should clarify the position of the separated churches within the scope of the Church, understood as the Kingdom of God.

In effect, Abbot Butler was saying that it is not entirely correct to identify the Church as identical with the Kingdom of God—the latter being much broader. He was saying that the non-Catholic churches are not simply organized groups, but rather, somehow, supernatural communities themselves. He was therefore asking for a pronouncement on the churches in their relationship to the Church Universal.

A total of 2,288 council Fathers were present at that 39th general congregation.

MSGR. JAMES I. TUCEK

40th General Congregation

October 3, 1963

Criticism of the document on the nature of the Church continued unhurriedly on the fourth day of the ecumenical council's second session.

Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, asserted that some of the Biblical passages cited in the text did not prove what they were supposed to prove.

Joseph Cardinal Ritter, Archbishop of St. Louis, indicated that the document does not give enough emphasis to the need for restoring preaching to its proper place in the life of the Church.

The majority of the critics of the "De Ecclesia" schema made two particular points: that the text should be more clear about the fact that through Baptism all Christians are included in the Church, and that the place of the Blessed Virgin Mary in the Church should be treated in the schema on the Church rather than separately.

This 40th general congregation since the beginning of Vatican Council II was held on Thursday, Oct. 3. The presiding moderator was Leo Cardinal Suenens, Archbishop of Malines-Brussels, Belgium.

Giacomo Cardinal Lercaro of Bologna left the moderators' table to go to the microphone and open the day's discussion on the first chapter of the schema on the Church.

The Church and the Mystical Body of Christ are one but are not considered under one same aspect, he said. We must admit, he continued, that our separated brethren are incorporated into the Church by their Baptism, and that Baptism imprints a sacramental character on their souls, even though heresy or some other obstacle may interfere with the full exercise of their rights and with their share in the spiritual and social benefits deriving from the Church.

With an apparent reference to the speeches made previously in the council hall by the Fathers, Cardinal Lercaro declared that the doctrinal commission—the Commission on Faith and Morals—should not concern itself only with minor textual changes. It should, he said, give special attention to the views expressed by the entire episcopal conferences on the general content of the schema. Those Fathers who have expressed various views on the schema should arrange to coordinate

their remarks and present them to the commission on doctrine, he added.

His reference was to such men as Joseph Cardinal Frings, Archbishop of Cologne, who spoke on behalf of 65 German-speaking and Scandinavian bishops, and Raul Cardinal Silva Henriquez, Archbishop of Santiago, Chile, who spoke for 44 Latin American bishops. Such group spokesmen should be given particular attention, according to Cardinal Lercaro. He also urged that some arrangement be made to create other joint statements—perhaps with an eye to reducing the number of individual, and sometimes repetitive, speeches.

Benjamin Cardinal de Arriba y Castro, Archbishop of Tarragona, Spain, followed. He spoke in the name of "60 bishops, mainly from Spain." In opposition to the urgings of Cardinal Silva and Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, who had spoken two days earlier, he proposed that treatment of the Virgin Mary be kept as a separate schema.

The Chilean Cardinal and Bishop Mendez had asked that the schema on St. Mary be incorporated into that on the Church in order to give devotion to the Mother of God a proper perspective and to avoid removing it from the proper devotional life of the Church. Cardinal Arriba instead held that the importance of Mary in the Church merits a separate treatment.

Carlo Cardinal Confalonieri, secretary of the Consistorial Congregation, proposed that a clearer definition of the Church could be gained by recalling the "outpouring of the Holy Spirit on the Church on Pentecost."

Increased attention to "the praying Church" was urged by Paul Cardinal Richaud, Archbishop of Bordeaux, France.

Cardinal Ritter, the second prelate from the United States to speak in the second session of the council, alluded to the schema's reference to the Church as a "sacrament of union." He said that the text should indicate how the Church is a sign and an instrument of this union.

The Cardinal went on to say that preaching and teaching, while sacred duties, are either poorly done or not fulfilled at all. The necessary reforms brought about by the Council of Trent were responsible for putting

preaching somewhat into the background, he said. But he added that it is now necessary to restore to preaching its basic importance as an indispensable condition for the success of all other reforms.

Archbishop Eugene D'Souza of Nagpur, India, also touched upon the Church's duty to preach, but in the framework of the mission world. The missionary responsibility of individual bishops, he said, does not end when they have evangelized their own dioceses.

Then Cardinal Bea attacked the schema's use of certain Scriptural passages. He urged that its quotations from Scripture and its arguments from Tradition should be carefully reexamined. Some of the passages used, he said, did not actually prove what they attempted to prove. As to the arguments from Tradition, he said that they should come from sources prior to the Eastern schism of 1054 in order to better serve the purposes of the council.

The text should make special mention of the Jews, said Archbishop Franjo Seper of Zagreb, Yugoslavia, because of their close common bonds with the Church and the possession of the Old Testament.

Archbishop Geraldo de Proenca Sigaud of Diamantina, Brazil, proposed a new paragraph in the text which would discuss the Church as the family of God, since God is the Father of all men. He was joined in this argument by Bishop Simon Hoa Nguyen van Hien of Dalat, Vietnam, who said that this concept would provide an open door to people of all cultures.

Bishops Hermann Volk of Mainz, Germany, Antonio Pildain of the Canary Islands and Angelo Jelmini, Apostolic Administrator of Lugano, Switzerland, followed with requests for greater emphasis to certain elements in the schema. Then Archbishop John C. Heenan of Westminster, England, took the floor to underline the Church's obligation to work for the conversion of the separated brothers.

Our separated brethren know, he declared, that we cannot be satisfied until they have become one with us. He said that Catholics can show other Christians no greater charity than, with God's help, to bring them to the fulness of truth.

Bishop Abilio del Campo of Calahorra, Spain; Bishop Gerard van Velsen of Kroonstad, South Africa; Archbishop Herculanus Van der Burgt of Pontianak, Indonesia; and Archbishop Joseph Martin of Rouen, France, all urged greater emphasis on the Mystical Body of Christ, the concepts of the "People of God," and of the "Family of God" as effective means of establishing contact with non-Christians and non-Catholics.

Archbishop Emile Blanchet, rector of the Catholic Institute of Paris, and Bishop Jacinto Argaya of Monedero-Ferrol, Spain, submitted their observations in writing.

It was announced at the end of the assembly that

the second chapter of the schema on the liturgy would be submitted for a vote during the week of Oct. 6. This was to be done without interrupting the discussion on the schema on the Church.

Taking such a vote without interrupting the discussion is possible according to procedural rules in the case of 1) A vote on a schema as a whole, which approves it for discussion; 2) discussion of the parts of a single chapter; 3) a vote on the amendments to a single chapter; 4) a vote on the entire schema, each single chapter of which has been passed with its amendments in its turn.

Discussion on the schema on the Church was to be interrupted only long enough to present the amendments to the second chapter on the liturgy and take a vote on it.

MSGR. JAMES I. TUCEK

* * * *

"The Church properly understands itself if it is aware not only of the duties that stem from a spirit of fatherhood but also from those inherent in a spirit of brotherhood," a famed German theologian said here.

Father Karl Rahner, S.J., of Innsbruck University, Austria, an ecumenical council expert, spoke at a press panel under the auspices of the German bishops.

Father Rahner stressed the joint responsibility of all the bishops for the welfare of the Church and the need for doing all possible in the cause of Christian unity.

Father Rahner gave a description of the draft proposal "On the Nature of the Church" being debated by the council Fathers. He noted that it had been accepted as the basis for discussion only after thorough revision of the original version presented at the council's first session last year.

Father Rahner said that the proposal, technically called a schema, need not be rewritten again because it is now satisfactory from both a pastoral and juridical viewpoint. But he stated that one more chapter may be added to include references to the schema on the Blessed Virgin which, he noted, many bishops believe should not be considered as a separate unit but as part of the schema on the nature of the Church.

The main purpose of the schema on the nature of the Church, Father Rahner said, is to make the Church understand that it is "the people of God in all its component parts, both hierarchial and lay." This concept, the German Jesuit stated, should help interfaith relations since it is now of vital importance that "no new rifts be opened, but bridges built," inasmuch as all sincere believers should be accorded equal dignity by the Church, which should "serve everyone humbly and in the charity of Christ."

In this light, he said, the schema stresses the joint responsibility for the welfare of the Church of all the bishops, since they are successors of the Apostles who

were the partners of St. Peter. It stresses this rather than only the responsibility of the successors of St. Peter, the popes.

The concept of papal infallibility, Father Rahner said, is now being widened in this sense, as is shown by the deliberations of the council Fathers.

Father Rahner said that in his opinion this partnership between the successors of the Apostles and the successors of St. Peter should also become evident outside the council when it is applied in close concord with the Bishop of Rome, the pope. This should lead in turn, he continued, to a realization that the individual bishop may also act in the name of Christ on his own authority rather than by acting through delegated authority as if he were merely an official of the pope.

Such an understanding of true brotherhood, Father Rahner said, makes it possible to appreciate why the laity should not be simply passive bystanders, as if the Church were only the hierarchy and those it ordains.

For all the faithful, he said, are called upon to share in divine grace according to each individual's calling.

He added that all Catholics, both clerical and lay, face the same challenge to be holy. All should equally love God and their neighbor even though their functions in the Church differ.

Father Rahner said that since every person is called to respond to Christ's message of salvation, it is of the

greatest importance that the Church realize that "it is in the world not to rule but to serve, to honor not itself but God, and accordingly, in relation to other Christian churches, to seek not what divides but what unites."

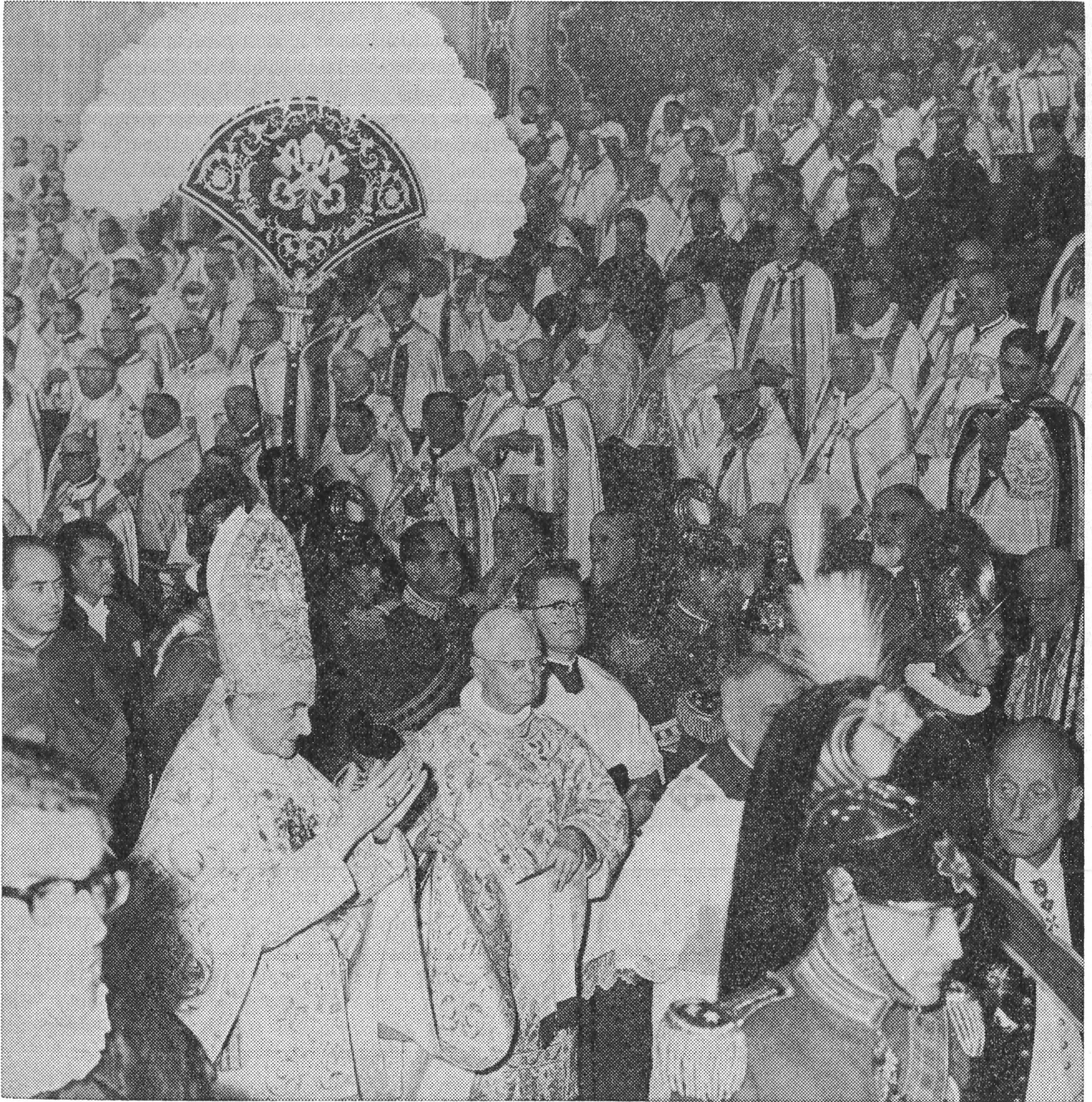
This, Father Rahner stated, is not so much a matter of council decrees and doctrinal pronouncements as a matter of applying faith, hope and charity in daily life in a spirit of true brotherhood, uniting all those who are baptized in Christ. Only then, he said, will it be realized that in facing the great opportunities of a changing world, the Church above all must be a living mystery, which means it must constantly be aware that eternal truth must be thought through again and again.

He recalled in this connection that the Dutch Bishops in their 1960 pastoral letter stated that "the definition of papal infallibility at the First Vatican Ecumenical Council resulted in an isolated dogma, while actually this personal infallibility is part of the infallibility of the world hierarchy, which in turn is supported by the infallible faith of the whole body of the faithful."

The translation of this statement by the Dutch bishops was at that time not allowed to be published in Italy. But, he said, now these very thoughts are incorporated in the schema being debated by the council Fathers.

The application of these thoughts, he declared, will be examined by the Fathers when they take up the schema on the functions of bishops and diocesan government.

FATHER PLACID JORDAN, O.S.B.



Pope Paul VI, flanked by members of his court, walks past tiers of bishops at the opening of the second session of the council.

41st General Congregation

October 4, 1963

Francis Cardinal Spellman, Archbishop of New York, strongly criticized a proposal to bring back a permanent diaconate to the Catholic Church as the ecumenical council entered discussion on the second chapter of the proposal "On the Nature of the Church."

Discussion advanced from the first chapter, entitled "On the Mystery of the Church," to the second chapter entitled "On the Hierarchical Constitution of the Church, and in particular on the episcopate," as the council ended the first week of the second session.

Cardinal Spellman objected to a provision in the schema which would abolish the present Church law which requires that the diaconate be conferred on no one unless he intends to continue on toward priesthood.

In the sacrament of Holy Orders, there are seven steps: four minor orders (porter, lector, exorcist and acolyte) and three major orders (subdeacon, deacon and priest). In the early Church, the diaconate was an order to which a man could aspire without intending to go on to the priesthood. St. Francis of Assisi, for example, was a deacon but never a priest. But in relatively recent Church legislation, the diaconate has been restricted only to those who intend to be priests.

In recent years, some have asked that the permanent status of diaconate be restored. This has been particularly urged by missionary bishops who want to use the diaconate to help the overworked missionary priests.

In the later half of the council's 41st general meeting, after discussion on the schema's first chapter ended and discussion on the second chapter opened, Cardinal Spellman addressed the assembly and expressed surprise that the text should propose establishing the diaconate.

This is a disciplinary measure, he said, first of all, which has no place in a dogmatic constitution. There is even some doubt, he added, as to whether it should be discussed at all. With the passage of time, the diaconate as a stable rank in the hierarchy has become obsolete and for this reason no steps should be taken to restore it to its previous form without careful consideration of the reasons which led to the original change.

The Cardinal noted what he considers practical difficulties which stand in the way of restoring the perma-

nent diaconate. Permanent deacons would need special preparation, and this would mean organizing special houses for training. This necessity could inflict grave hardships in localities where the Church already finds it difficult to maintain seminaries. There is the further thought that vocations to the priesthood might diminish, especially if permanent deacons were not bound by the law of celibacy.

The assembly opened under the presidency of Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith. Its first matter of business was to distribute copies of the amendments to the schema on the liturgy to all the council Fathers. They were advised that a vote would be taken on the amendments on Tuesday, Oct. 8. Then discussion on the first chapter of the schema on the Church continued.

Pierre Cardinal Gerlier, Archbishop of Lyons, France, the first to speak, added his support to a proposal made earlier by the African Bishops that the text should make a declaration of solidarity with the poor and suffering of the entire world. "The presence of the poor," said the Cardinal, "signifies the presence of Christ in our midst."

Archbishop Antoine Grauls, W.F., of Kitega, Burundi, said that the text should take up explicitly the Church's note of Catholicity. As for adapting the Church, particularly in the liturgy, to varying cultures, he said, it should show diversity in unity and unity in diversity.

Returning to topics which were touched upon by previous speakers, Archbishop Maurice Baudoux of St. Boniface, Canada, objected that the schema passes over relations of the Church with separated communities and churches among non-Catholic Christians, and Auxiliary Bishop Henri Jenny of Cambrai, France, urged more emphasis on the Person of Christ Who is the Head of the Church.

Bishop Joseph Marling, C.P.P.S., of Jefferson City, Mo., complained that the schema fails to reflect the proper ecumenical spirit. No mention is made of our separated brethren even as imperfect members of the Mystical Body of Christ, he said.

Archbishop Salvatore Baldassarri of Ravenna, Italy, pointed out to the assembly that the basis of Church

union with dissident Orientals is greater "because of our common patrimony of faith in the Trinity, the acceptance of Sacred Scripture and the ancient traditions of the early Fathers." He was followed by Archbishop Giuseppe D'Avak of Camerino, Italy, who said that the first chapter of the schema is really a step backward from the doctrine contained in Pope Pius XII's encyclical on the Mystical Body. Bishop Charles-Marie Himmer of Tournai, Belgium, then echoed Cardinal Gerlier's insistence that the Church's essential mission is to the poor and suffering.

This ended discussion on chapter one.

Discussion on particulars of the second chapter was opened by Cardinal Spellman. He was followed by Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy, who said that Scriptural proofs for the collegiality of the bishops are not convincing. Many of the Scriptural citations in other parts of the chapter are used somewhat loosely, he said. He urged that the weakness be corrected.

Antonio Cardinal Bacci of the Vatican administrative staff joined Cardinal Spellman in opposing a permanent diaconate. There is inaccuracy of expression in the schema's treatment of the matter, he said. He also expressed his fear of dangers in the proposal.

Archbishop Emile Guerry of Cambrai, France, a scholar who has written on the nature of the episcopacy, rose to say that a declaration of the sacramental character of the episcopate is more important than it would seem at first sight. It will determine the relationships between priests and bishops, he said, lifting them above a purely juridical plane.

Archbishop Rafael Garcia y Garcia De Castro of Granada, Spain; Coadjutor Archbishop Pierre Veuillot of Paris and Bishop Carlos Saboia Bandeira de Mello, O.F.M., of Palmas, Brazil, continued with speeches along the same line.

Archbishop Antonio Vuccino, A.A., Titular Archbishop of Apro, made the unusual suggestion that the schema "On Revelation" should be combined with the schema "On the Church." He made the suggestion on the basis of the close connection between the two, saying that an entry into the Church by Baptism is always preceded by an act of faith in revealed truth.

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The ecumenical council's general secretary told the council Fathers Oct. 3 that distribution of pamphlets among them was forbidden.

Archbishop Pericle Felici clarified his announcement the following day by saying that it was "very evident" that such distribution of pamphlets or other printed material is forbidden only in the council precincts.

Permission to circulate printed material in the council hall must be obtained from the council presidency, he said.

The Rome communist daily L'Unita said that the prohibition had been prompted by distribution of an anti-Franco pamphlet within the council hall by a Spanish bishop.

Father Cipriano Calderon, head of the council press office's Spanish-language desk, denied that any such pamphlet had been distributed.

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For the second time a Council Father has been ruled out of order. Belgium's Bishop Joseph Guffens, S.J., former missionary bishop in the Congo, was asked by the presiding officer to stop speaking.

The Bishop was insisting on the necessity of considering the experiences of history and social evolutions. He said: "For example, workers were once considered unable to look after their affairs. The Africans are in evolution . . ."

At this point Giacomo Cardinal Lercaro, Archbishop of Bologna, the presiding moderator of the day, interrupted him, saying: "What the Most Reverend speaker is saying is not pertinent. He is therefore asked to cease."

Bishop Guffens responded: "I yield the floor," and sat down.

Earlier, Archbishop Ngo dinh Thuc of Vietnam, brother of that country's President Diem, was ruled out of order by Gregorio Cardinal Agagianian of the Vatican administrative staff, moderator at the first session, for speaking on a specific point when only general comments were being sought.

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Representative members of the United States press corps covering the Vatican council have sent a letter to Pope Paul VI expressing appreciation of improved information services on council proceedings.

The letter was transmitted through Archbishop Martin J. O'Connor, president of the council press committee. The prelate, who is rector of the North American College in Rome, sent it on to the Pope.

"It was a beautifully composed letter," Archbishop O'Connor said, "and it was signed by some of the best known names in the U.S. journals and wire services. We are all most gratified by it."

Archbishop O'Connor said that he had noticed a marked increase in interest by his seminarians in the questions studied by the council. He said that increased news information coming out of the council has stimulated the interest. At his college copies of the council press bulletins and N.C.W.C. News Service releases about the council are posted daily for the seminarians to read.

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A noted French theologian said here that the question of the collegiality of the bishops, one of the chief problems facing the ecumenical council's second ses-

sion, has only recently come under close theological scrutiny.

Father Yves Congar, O.P., said that, as a result, "many questions are not ripe in many minds, many ideas are not exact."

He said that before the end of October there would be a "confrontation" on the question within the council hall. He spoke at the council documentation center.

The question of collegiality—the position and authority of all the world's bishops when considered as a body succeeding the college of the Apostles—arises in the council's schema, or draft declaration, "On the Nature of the Church," which is now before the ecumenical council.

Father Congar said that the very word "collegiality" was not used among modern Catholic theologians until about 10 years ago. He said that he himself had "re-launched" it in a book in 1953, but that he used it with regard to "other things." It took on its current meaning more recently, he said.

When that meaning emerged about three or four years ago, "it received such a broad welcome as to be disquieting," the French Dominican recalled. "There has not been sufficient time to study it, from either a theological or historical point of view."

Father Congar did stress, however, that the notion of collegiality was familiar in the early ages of Christianity. "Unhappily, the idea was forgotten for 15 centuries."

In describing how the collegiality of the 12 Apostles could descend from them to today's bishops, Father Congar said:

"Christ did two things. First, He constituted the Twelve, who were given the apostolic power. Then, He chose one, Simon. He gave him a certain charge, gave it to him as a personal function."

Thus, he said, there was one college and one primacy.

"The Pope succeeds Peter," he continued. "With perhaps one or two exceptions—I, in fact, do not know of any—the bishops succeeded not single Apostles but the college of the Apostles . . ."

Therefore, he concluded, there are two successions: the collegiality and the primacy.

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A French archbishop disclosed here that women and their role in the Church and in the world are to be considered in two projects put before the Fathers of the Second Vatican Council.

Archbishop Rene L. Stourm of Sens, in a press conference Oct. 5, said the place of women in the Church is discussed in a project on the lay apostolate and their role in the world comes up in a project on the Church in the world.

No further details on the two projects, or schema,

were given by the Archbishop. Council schemata have not been made public.

Archbishop Stourm also said that a proposal to admit women as "auditors" to the council has been made to the council Commission on the Lay Apostolate and is still under study.

A group of Catholic laymen recently was admitted to the council.

Archbishop Stourm told newsmen that he rates the present project, "De Ecclesia" (On the Nature of the Church), as "much superior to the original one" presented during the first session of the council.

"All those who have spoken in general on the project have expressed favorable opinions," the Archbishop noted.

He remarked that journalists and their reading public know this to be true—"since there is nothing hidden from journalists."

He observed that news of the council this session has been coming out to the world in a greater atmosphere of confidence and collaboration.

Archbishop Stourm also commented on reform in the Church, with special reference to Pope Paul's call for reform of the curia, the central administrative body of the Church.

"The Church being entrusted to men will always have the need of reform," he said.

Of the curia, he expressed certainty it will continue to exist and to assist the world's bishops. Over-centralization, he added, "is not only the fault, as is often affirmed, of the curia."

"Experience tells us that a central power always has the tendency to increase centralization; but it should be remembered that in many cases, the curia was required to increase its powers to meet deficiencies of the local hierarchies." Of the power and authority of local bishops, he said it will continue to be necessary not only to coordinate these with the central level of the Church, but he thinks it will have also to be done more on the national level.

"Up to now, in fact according to Church law, every bishop in his diocese has absolute powers dependent only on the pope.

"For a long time, this situation offered notable advantages, but today it cannot be equally so affirmed because many problems overstep the limits of the diocese and can be resolved on a national level, such as freedom of the schools, redistribution of seminaries, of Catholic action and of financial resources."

In the meantime, three other council Fathers, interviewed by the Divine Word News Service, expressed satisfaction with the progress of the council. Two of the three are from the United States.

Bishop Vincent S. Waters of Raleigh, N.C., said "from the way that the presentation of the discussion

moved along during the first few days, it seems that we are going to get something accomplished in a rather businesslike way."

Bishop Waters said he was hopeful that the material put before the Fathers will be wrapped up by Dec. 4, the day Pope Paul VI has said the council will recess.

Bishop Raymond J. Hunthausen of Helena, Mont., pointed to what he called "much greater freedom of dis-

cussion among Council Fathers both inside and outside the council hall."

The Montana prelate said he thought the experiences of the first session broadened the horizons of the Fathers so they "see the tremendous needs that exist and the opportunities we have to satisfy those needs."

The third prelate, Archbishop Anibal Muniz Duque of Nueva Pamplona, Colombia, said he thinks the council is "going along a sure path."

42nd General Congregation

October 7, 1963

The second week of the second session of the ecumenical council began with speakers who favor a permanent diaconate and the concept of the collegiality of the bishops.

The first to speak at the 4th general meeting (Oct. 7) was Giuseppe Cardinal Siri, Archbishop of Genoa, Italy. He was also one of the most significant speakers because his position in favor of the doctrine of the collegiality of bishops was regarded as a sign that the Italian episcopate is not as opposed to this part of the schema "On the Nature of the Church" as had been generally assumed.

The collegiality of the bishops means that they as a whole, in union with the pope, can act with supreme authority. It means that in addition to the jurisdiction which a bishop exercises in his own diocese, he has a responsibility as a member of the collectivity of bishops in the life of the total Church.

According to Cardinal Siri this concept of collegiality, which he maintained is clear from the practice of past councils and in their interpretation of various Scriptural texts, would be an effective contribution to solidarity, mutual union, charity and reciprocal assistance among bishops.

He put down any fears that the doctrine of the collegiality of the bishops would lessen in any way the primacy of the pope. Instead, he said, collegiality emphasizes the primacy, since there can be no genuine collegiality among bishops except in union with the Roman Pontiff. He praised the schema for its clear expression of these notions.

Paul Cardinal Leger, Archbishop of Montreal, followed Cardinal Siri. He stressed the favorable attitude toward the schema which, he said, is "of exceptional importance." He also debunked any fears of weakening the doctrine of the primacy of the pope, saying that "a clear knowledge of the body shows the importance of the head."

He added the suggestion that the idea of the "ministry" of the bishops should be emphasized. In relation to this he said that bishops should endeavor to avoid manifestations of "medieval splendor" which, he declared, are out of place today when stress is being given to the spiritual aspects of the Church's mission.

Franziskus Cardinal Koenig, Archbishop of Vienna, speaking next, pointed out that the notion of the college of Bishops governing the Church in union with the Roman Pontiff is not new. He said it has foundations in tradition, in theology, in the present practice of the Eastern Rites and in Canon 218 of the Code of Canon Law, which treats of the supreme jurisdiction of the episcopate in an ecumenical council.

According to this last reference, the law provides that a council must be convoked and presided over by the pope or his legate and that its decrees must have his approval. But once the pronouncements and decisions of the council are promulgated, their authority is not papal alone but is conciliar, that is, by the authority of the bishops together with the pope.

The fourth speaker, Julius Cardinal Doepfner, Archbishop of Munich and Freising, Germany, turned to the question of the permanent diaconate. He took just the opposite position from that expressed by Francis Cardinal Spellman, Archbishop of New York, and Antonio Cardinal Bacci of the Vatican administrative staff at the previous assembly.

The schema cannot pass over the question of the place of deacons in the Church in silence, Cardinal Doepfner said, because the schema treats of the hierarchical structure of the Church in which deacons have a necessary place.

"One cannot speak of the episcopate and the priesthood," he said, "without also speaking of the diaconate."

Countering Cardinal Spellman's objection that a permanent diaconate would raise the difficulty of special seminaries, Cardinal Doepfner said that the present text gives only the dogmatic foundations for a possible change in Church practice, but does not enter into any disciplinary considerations. All it does, he said, is to make it possible for competent authority, under the guidance of the Holy See, to make provisions for special regions where the presence of deacons could in many ways make up for the prolonged scarcity of priests.

Instituting the order of deacon as a permanent rank, he said, could possibly entail danger for the tradition of clerical celibacy, but only if the choice of such deacons were made indiscriminately. The restoration of a permanent diaconate necessarily involves many questions,

he added, but the schema only opens the way to the necessary solutions.

Albert Cardinal Meyer, Archbishop of Chicago, brought back to the floor the consideration of the collegiality of the bishops.

The idea of collegiality is a juridical one, he said, and the New Testament is not a code of law, and thus "does not provide juridical explanations." But it is a fact, he added, that the unity of the new people of God was reflected in the Apostles, not as individuals, but as a group.

Cardinal Meyer, a recognized Scripture scholar, noted that all of Christ's mandates to the Apostles were expressed in the plural. The Apostles, furthermore, acted as a college in the choice of a successor to Judas. Here and elsewhere, he said, the collegiality of the bishops is stated as clearly as is the foundation of the Church on Peter.

Joseph Cardinal Lefebvre, Archbishop of Bourges, France, added his voice to that of his colleagues in favor of the collegiality of the bishops. He urged that "the council should inquire into truth without fear and seek what Christ wants of us: closer union among the bishops of the Church in union with the Vicar of Christ."

Bernard Cardinal Alfrink, Archbishop of Utrecht, the Netherlands, then took the floor to say that a clear statement of the collegiality of the episcopate is absolutely necessary. The chief burden of his remarks, however, seemed to be to correct a misinterpretation of a statement he had made earlier in the council which made him appear opposed to the concept of collegiality.

Laurean Cardinal Rugambwa, Bishop of Bukoba, gave the notion of the collegiality of the bishops a missionary application when he rose next in turn to speak. "When individual bishops become members of the episcopal college, they acquire some power over the Universal Church," he said. "No bishop can say that he is not interested in the salvation of the entire world."

Melkite Rite Patriarch Maximos IV Saigh of Antioch placed the same concept in the light of intended unity between the Eastern and Western Churches. The First Vatican Council defined the papal primacy, he remarked, speaking in French, but abusive interpretations have deformed this necessary concept. The obstacle to unity is not the doctrine of the primacy itself but excesses of interpretation and concrete practice. He urged that this council, which proposes to pave the way to union, should not simply repeat the First Vatican Council statement on the primacy but should clarify and complete that doctrine in the light of the "unquestioned rights of the episcopate."

Patriarch Maximos followed this with several points which he wanted to underline, the most challenging of which was that "the appointment of bishops is not re-

stricted by divine right to the Roman Pontiff." What has been a contingent fact of the Western Church, he said, should not be made a rule of law for the entire world.

Actually, the appointment of bishops in the Eastern Catholic Churches is done by synods of bishops. Their elections are then simply confirmed by the Pope.

Not all in this assembly favored the restoration of the permanent diaconate. Bishop Pietro Massa, exiled Bishop of Nanyang, China, who now resides in Genoa, expressed opposition. It is said that deacons could distribute Holy Communion, he noted. But he said this useful function would be seriously hampered by the fact that they could not hear confessions. If deacons were bound to celibacy, most of them would want to become priests, he claimed. If celibacy were not required, then the number of vocations to the priesthood might drop. There would be the question of financial burden, he said, since married deacons would have families to support.

Bishop John Abasolo y Lecue of Vijayapuram, India, asked that the text of the schema emphasize the fact that Christ instituted various ministries of the Church.

Archbishop Ermenegildo Florit of Florence and Bishop Emile De Smedt of Bruges, Belgium, both favored the teaching of the collegiality of the bishops. Both submitted amendments to the text.

Auxiliary Bishop Carmelo Zazinovic of Krk, Yugoslavia, on the contrary, rose as the first dissenting voice. The bishops as a body are unequal to the task of governing the Church, he said. Insistence on collegiality could weaken the primacy. It would be better to make no change in the traditional practice, according to Bishop Zazinovic.

Bishop George Beck, A.A., of Salford, England, asked for a clear definition of the "Christian priesthood" in the text. He had particularly in mind future discussion of the "universal priesthood of the laity."

Bishop Jan van Dodewaard of Haarlem, Holland, the last to speak in the day's assembly, stated that when one speaks of the pope and the college of bishops, there is no intention of disjoining one from the other. The power enjoyed by the bishops in the council, he said, is not theirs merely by delegation from the pope, but theirs by virtue of their position in the Church.

* * * *

As the deliberations of the ecumenical council's second session entered their second week, two conclusions could be drawn from the debates up to that point.

First, great caution is being exercised by the council Fathers to avoid forcing any of the issues under consideration.

Second, considerably more time will be required than originally anticipated to reach final decisions.

During the second week of debate, amendments proposed to the schema—draft constitution—on the liturgy were scheduled to be voted on. The liturgy schema was discussed during the council's first session last year, and parts were voted on. Following completion of the voting, the schema will be referred for final approval to Pope Paul VI.

Meanwhile, discussion of the schema "On the Nature of the Church" now before the council will continue. But it is already evident that many amendments will be proposed.

In the end, this schema may have to be rewritten in its entirety. This rewriting, a theological expert concerned with the matter said, might take as much as a whole year.

This remark may only reflect the mood of those who are reluctant to go along with far-reaching reforms in the structure of the Church and who are inclined to apply delaying tactics. But the proponents of measures tending toward the inner renewal of the Church, which Pope Paul has so eloquently expressed as the council's principal aim, will nevertheless not want to apply undue pressure.

According to competent informants, the Pope will not interfere in any way whatever with the freedom of the council and is willing to let all council Fathers have their say without pressing for decisions not acceptable to a clear majority.

The prospects of eventually achieving practical unanimity on key issues consequently appear quite encouraging.

One of these issues has come to the fore with the discussion of episcopal collegiality, which has also been the topic of press conferences given during the first week of the second council session by such outstanding council experts as Father Karl Rahner, S.J., of Innsbruck University, Austria, and Father Yves Congar, O.P., noted French theologian.

The exact relationship between the supreme authority of the pope and the authority of the bishops, both as individuals and as a body, is at stake, as is the question of how the double aspect of their powers is to be interpreted in the light of the Scriptures.

Archbishop Maxim Hermaniuk, C.S.S.R., of Win-

nipeg, Man., Metropolitan for Ukrainian Rite Catholics in Canada, proposed one solution for this council problem which has attracted wide attention. Asked about his proposal, Archbishop Hermaniuk told me he envisions a kind of apostolic council with the pope as its head as the supreme governing body of the Church on an international level.

"Such a council," he said, "which would be a permanent institution, would be made up of the cardinals who are diocesan Ordinaries, the patriarchs of the Eastern Rites, and bishops delegated by the various national episcopal conferences, such as the National Catholic Welfare Conference, and including those of mission territories.

"This body would have supreme legislative powers directly under the pope, just as the 12 Apostles chosen by Christ with Peter as first among them.

"Under this body would function two secretariats, one for the Latin Rite and one for the Eastern Rites, and they in turn would be assisted in their executive duties by the existing congregations of the Roman curia."

A project along these or similar lines, Archbishop Hermaniuk said, would promote true unity in the Church, bring about decentralization of Church administration and at the same time ensure the proper influence of the Eastern Rites. The Canadian prelate said he feels that the Eastern Rites were neglected after the original patriarchate of Rome became separated from the other four patriarchates—Constantinople, Alexandria, Antioch and Jerusalem—and concentrated all power in its hands.

"If the proper balance between East and West were restored," Archbishop Hermaniuk concluded, "this would strengthen the ecumenical efforts now in progress with regard to both Orthodox and Protestants."

The Archbishop's proposal, in the opinion of competent observers here, appears to be in line with statements in Pope Paul's address of Sept. 29 at the opening of the council, when he said that in his mind there is "no intention of human predominance, no jealousy of exclusive power" and that his apostolic duty "may receive more help and support from a more effective and responsible collaboration" with the college of all the world's bishops.

FATHER PLACID JORDAN, O.S.B.



Council General Secretary Archbishop Pericle Felici makes his profession of Faith at the Pope's feet.

43rd General Congregation

October 8, 1963

The first day of voting by council Fathers on amendments to the constitution on the liturgy forecast the successful passage of the entire schema, which would greatly effect the liturgical life of the Church in the future.

Ballots were cast on the amendments to the liturgy schema as discussion on the schema "On the Nature of the Church" was conducted simultaneously. Thus two separate currents were going in the council hall at the same time: silent decision on one and lively discussion on the other.

The first five of 19 amendments to the second chapter on the liturgy schema were passed by an overwhelming majority. Voting on the remaining amendments was to continue in the following days. It was anticipated that the entire second chapter would be completed before Oct. 11.

The five amendments passed were briefly summarized as follows:

1. A new introductory paragraph was given to the second chapter of the schema explaining the Mass as the Eucharistic Sacrifice entrusted to the Church by Christ as the memorial of His Death and Resurrection, as the sign of unity and as the Paschal Banquet.

2. An addition to the text was proposed to the effect that the revision of the rite of the Mass should keep in mind especially those of the Sunday and feast-day Masses in which the greater number of the faithful participate.

3. More directives for the change of the Mass text and rite were proposed which would give greater simplicity to the Mass and omit certain duplications and additions which have been added to the Mass in the course of history but which are now considered less useful.

Father Frederick McManus of the Catholic University of America, at a press conference following the council meeting, gave the Last Gospel of the Mass as an example of an "addition." He said a sung Mass would be an example of the "duplications" where parts of the Mass are duplicated between the priest celebrant and the choir.

- 4 and 5. These present the homily or sermon as an integral part of the Mass. The one adds to the schema

an explanation of the homily as the exposition of the mysteries of the Faith and the norms of Christian life, taken from the readings during the Mass in the course of the Church year. The other amendment requires the preaching of a homily at Masses on Sunday and holy days of obligation when the people are present.

The preface and first chapter of the schema on the liturgy had already been passed at the first session of the ecumenical council last year. These dealt chiefly with a statement of principles, such as liturgical participation and liturgical education, which are generally and always applicable to the liturgy without going into specifics on liturgical reform or restoration.

Chapters two to seven of the schema on the liturgy deal with specifics. The second chapter, now being voted on, "On the Holy Mystery of the Eucharist," is followed by chapters on the other sacraments and the sacramentals, the Divine Office, the liturgical year, sacred music and a final chapter on sacred art and sacred furnishings.

A vote was taken on the first five amendments, but the council press office communique gave the tally of votes only for the first four ballots, presumably because the tally of the fifth ballot was not completed in time for publication. There were 2,298 council Fathers present.

On all four reported ballots, no less than 2,249 voted affirmatively on any single amendment. The highest tally of "unfavorable" votes came on the third amendment with 31 negative votes.

Before the voting began, Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, and one of the four council moderators, gave the assembly a brief report on how the Liturgical Commission prepared the amendments. Bishop Jesus Enciso Viana of Mallorca, speaking in behalf of the Liturgical Commission, gave a background explanation to the amendments.

Bishop Enciso said that the commission had been confronted with a wide variety of recommendations on the use of the vernacular. It therefore preferred to adopt a middle-of-the-road position to insure that no particular group would be able to impose its views on the others in a body of universal legislation. For this reason, the amendments provide for varying practices

in different localities, always under the control of competent ecclesiastical authority.

Regarding receiving Communion under two species, he said, the mind of the commission again was to avoid any universally binding regulations, but to allow an elasticity of practice.

He said that on the question of concelebration (when more than one priest offers the same Mass) the changes in the text tend to increase the number of situations where this is allowed.

In a press briefing following the council assembly, the bishop's remarks here were commented upon.

Father McManus gave priests' retreats and religious communities as examples in which concelebration might be practiced.

Father Francis Connell, C.S.S.R., of the Catholic University of America, added as another example the case in which an old priest would be unable to celebrate alone but could concelebrate even while seated in a chair, joining in the words of consecration. Father McManus emphasized the fact, however, that "manifestation of the unity of the priesthood" would be the principal motive for concelebration while practical convenience would be only a secondary motive.

Discussion of the schema on the Church continued while voting was in progress.

Benjamin Cardinal Arriba y Castro, Archbishop of Tarragona, Spain, led off with a declaration that an expression of the Church's concern for the poor should be not only spiritual but should also include improvement of their living conditions.

"We should not leave to the Marxists the task of improving the social conditions of the vast masses of the poor," he said. He recommended the organization in Rome of a central office or congregation to coordinate the study of social problems and assist in promoting social justice throughout the world.

Valerian Cardinal Gracias, Archbishop of Bombay, returned to the topic of the collegiality of the bishops, saying that "further discussion of the collegiate character of the episcopate would now seem to be only emphasizing the obvious." He then repeated the idea given by Laurean Cardinal Rugambwa, Bishop of Bukoba, Tanganyika, on the previous day on the missionary aspects of the doctrine.

Speaking in the name of 37 Peruvian bishops and 58 other bishops of Latin America, Juan Cardinal Landazuri Ricketts, O.F.M., Archbishop of Lima, supported the proposal for a permanent diaconate. He countered previous arguments against the proposal point for point.

Perhaps the most forceful speaker of the day was Leo Cardinal Suenens, Archbishop of Malines-Brussels, Belgium, who spoke on the same subject. It should be borne in mind, he said, that the question of a permanent diaconate pertains to the very constitution of the

Church. It has not arisen merely from the necessity of meeting local needs, but proceeds not from natural but from supernatural realism, he said.

The argument in favor of the permanent diaconate, continued Cardinal Suenens, is based on the fact that the work to be entrusted to such deacons would proceed from the order they have received. There is no question of work which could just as easily be done by dedicated laymen, he said. The purpose of this restoration would be to attribute greater prominence to the diaconate in the hierarchy of the Church, while at the same time making it possible for vast segments of the faithful to enjoy in greater abundance the gifts which flow from the supernatural riches of the Church.

Two speakers followed who expressed opposition to the collegiality of bishops—Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem and Archbishop Dino Staffa, secretary of the Sacred Congregation of Seminaries and Universities.

Patriarch Gori's opposition to the teaching of collegiality was based chiefly on the fear of a deterioration of unity because of "more marked trends to greater autonomy."

Archbishop Staffa held that the First Vatican Council taught that supreme power over the faithful is entrusted to Peter and to Peter alone. Therefore, he said, it would be advisable to "retain the doctrine" that full and supreme power is vested solely in the pope, "independently of consultation with others." The bishops of the world must cooperate with the Roman Pontiff, he said, but it belongs to him to exercise eventually the supreme power of decision.

Bishop Jean Rupp of Monaco was the first council Father to speak out on the subject of titular Bishops. He answered the contention that titular bishops are not members of the college of bishops in the full sense because they do not have territorial jurisdiction. It should be remembered, he said, that "the importance of not a small number of such bishops goes far beyond the confines of the particular diocese or other locality in which they carry on their work." He reminded the assembly that titular bishops are often assigned to offices of national and international importance and therefore are frequently identified more with the universal Church than with a single diocese.

The last two speakers—Auxiliary Bishop Joseph Heuschen of Liege, Belgium, and Bishop Andre Charue of Namur, Belgium, offered arguments from Scripture to support the collegiality of bishops.

MSGR. JAMES I. TUCKER

* * * *

An Eastern Rite archbishop has disclosed that he has asked the ecumenical council to change existing marriage laws so as to recognize the validity of mixed marriages at which non-Catholic ministers officiate.

Melkite Rite Archbishop Philippe Nabaa of Beirut, Lebanon, told a press conference that "problems arising from mixed marriages are among the most serious obstacles to the reunion of the Catholic and Orthodox Churches."

As a result, he said, he had proposed during the first session of the council that marriages performed by valid ministers, such as Orthodox priests, in which one partner was a non-Catholic and the other was a Catholic should be recognized as valid despite the fact that marriage vows were exchanged in the absence of a Catholic priest.

Archbishop Nabaa said that the council will continue with the same ecumenical spirit with which it opened under Pope John. As proof of this, he noted that Pope Paul VI in his inaugural address "became the first pope in history to ask pardon from the other churches for the mistakes made in the past by the Catholic Church."

The Archbishop, who is one of the five undersecretaries of the council, said the council will work to break down misunderstandings and obstacles that stand in the way of Christian union. He said that during the first council session the Catholic Church "expressed its great appreciation for the true Christian values in the non-Catholic Christian churches, that is, the Orthodox and Protestant churches, and through its cardinals and bishops has told the world of its desire for union with the other churches."

The Archbishop said that "an atmosphere of charity has been created and a new spirit permeates the Catholic Church and non-Catholic churches. All the churches want union and all are working for it."

He said the union of the churches will take place on the level of church with church rather than on the level of individual members returning to Catholicism. He added that today in the Orthodox world there are no single Orthodox churches which are closer to Rome than others. They are one in their attitude toward Rome, he said, but the climate for change exists. He stated:

"We Catholics have spoken our part and the other Christian churches now know our views. We in the Catholic Church would like to know theirs. We would like to know what they think of us, we would like to know what they are saying about us. We hope they will speak and think well of us. Now we are awaiting their reply."

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Leo Cardinal Suenens, Archbishop of Malines-Brussels, has advocated a strong emphasis on the missionary task of the Church in today's world.

The Cardinal gave information on the ecumenical council's 17th schema, or draft declaration—the first information to be made public on that schema—during a

press conference under the auspices of the council's documentation center. The 17th schema deals with "The Presence of the Church in the World."

The Belgian Cardinal asked that both the general and specific aspects of the problems the Church is facing be considered.

On the former, he said that the Council will probably express itself in generic terms. On the latter only certain general instructions are likely to be issued, he stated. Their practical application will probably be studied later on.

He noted that if specific answers to such vitally important questions as peace, social progress and family life were to be provided without first letting such answers mature, difficulties might arise which certainly should not be caused by premature pronouncements. This is particularly true, the Cardinal said, since ample preliminary consultations, especially with lay leaders, will be required.

The Cardinal said that the schema on the Church now being debated will in all likelihood be divided into five rather than four chapters. To his mind, he said, the chapter which deals with "The People of God," is particularly important for eliminating the widely spread notion that the Church is only the clergy and the hierarchy. In reality, all the baptized are "people of God," he said.

The Cardinal explained that this is vitally important.

"All the baptized are alike and there is no super-baptism for the clergy. Furthermore, both clergy and hierarchy are there to serve the people of God, not to dominate them. This is especially true since all the faithful have missionary tasks and all should realize—in reference to the basic catechism question—that 'we must not only know God, but also make God known; not only love God, but also make God loved; not only serve God, but also have God served by bringing the Gospel to all creatures.'

"This means that each and every person in the Church has a duty of evangelization to propagate the fulness of the truth in which we believe."

The Cardinal also referred to the council debate on the collegiality of the bishops.

The collegiality of the bishops means that they as a college, or group, in union with the pope, can act with supreme authority. It means that besides having jurisdiction in his own diocese, a bishop has a responsibility as a member of the college of bishops in the life of the universal Church.

The Cardinal said that the problem of the collegiality of the bishops should not be considered as presenting an alternative—with the bishops acting either "under Peter" or "with Peter," since they must act both under and with the pope as the Church's supreme head. This in turn should help to emphasize the ecumenical aspects

of the schema on the Church, since the bishops must act in unity with the pope, just as all other members of the Church are called upon to act in unity with their shepherds, he said.

As for the diaconate, the Cardinal said he favors opening the door for it. The problem of the celibacy of deacons is in his view of secondary importance.

"Here," he said, "we have a tangible opportunity to practice collegiality by leaving it to the individual bishop to introduce the lay diaconate where it is actually needed but not forcing it upon the whole Church."

Obviously, he explained, since not enough priests are available in South America, it is only reasonable to enlist the help of lay deacons there.

"We should all help each other as best we can. That is true collegiality among ourselves," he said.

The Cardinal said he favors incorporating the schema on the Blessed Virgin with the one on the

Church; not just as an appendix, but rather as a unit properly related to the whole theological theme of the schema.

He also said that the term "state of perfection" should no longer be used in reference to Religious life because it is now obsolete. The only thing that matters in this connection is the apostolic challenge all Religious face in this day and age, he declared. He added that in the same way the schema on seminaries could be related to the Church schema as a whole. Cardinal Suenens said that he personally favors a more practical clergy formation in seminaries by providing what he called an apostolic training to make aspirants better prepared for the tasks they will face as priests.

"We all," the Cardinal concluded, "are now animated by much greater optimism than at the first council session. I feel we are making fast progress."

FATHER PLACID JORDAN, O.S.B.

44th General Congregation

October 9, 1963

The Fathers of the ecumenical council have passed amendments to the schema—or draft constitution—on the liturgy which will eventually introduce the vernacular into parts of the Mass.

This history-making decision was taken as the council Fathers at the general meeting on Oct. 9 passed seven more amendments to the second chapter of the liturgy schema. Five amendments had been passed on the previous day.

The first four of the Oct. 9 amendments dealt with the introduction of the vernacular into parts of the Mass, especially in the lessons or readings from the Bible and in the various texts which are properly recited or sung by the people.

At a press briefing followed the council meeting, Father Frederick McManus of the Catholic University of America, a council expert, pointed out that the amendment dealing with the vernacular was more generous than the original unamended text of the schema. The original text, he said, spoke of "the lessons, the oratio communis [common prayer] and some chants," whereas the amended text makes it possible to use the vernacular in the "parts pertaining to the people."

This was the area defined by the schema in which the vernacular could be used. Precisely how much or how little of this concession would be applied was left by the provisions of the schema to the national hierarchies. However, "parts pertaining to the people" could include all the chants of the Ordinary (Kyrie, Gloria, Credo, Sanctus and Agnus Dei) and of the Proper (Introit, Gradual, Offertory and Communion). It was not said, but it could be assumed, that the vernacular could be used in these parts whether recited or sung.

Archbishop Paul J. Hallinan of Atlanta, a member of the council's Liturgy Commission who had an active part in preparing the schema, said at the same press briefing that there are four steps to be taken before the vernacular may actually be witnessed in the Mass:

1. Approval of the chapter, which now appeared virtually certain.
2. Promulgation of the constitution by Pope Paul VI and the council.
3. Approval of the national hierarchies.

4. Preparation of the texts in the vernacular to be used.

Archbishop Hallinan said that nations of the same language groups were counseled by the schema to collaborate in the composition of liturgical texts in the vernacular. He revealed that informal meetings of such bishops are already underway for the purpose of preparing uniform liturgical texts.

The amendments voted on and approved by the Oct. 9 meeting were numbers 6 to 12 of 19 amendments. Nos. 6 to 9 dealt with the vernacular. No. 10 added to the schema a strong recommendation that the people take part in the Mass by receiving Communion and from Hosts consecrated at the same Mass rather than from Hosts consecrated at a previous Mass. No. 11 proposed a textual change in connection with the extension of Communion under both species to others than the celebrant on certain occasions. No. 12 dealt with the necessity of the faithful being present at both parts of the Mass, that is, "the service of the word and the Eucharistic service."

The sixth amendment used the phrase "may be given" instead of "shall be given" in the text on the vernacular, intending to allow a certain freedom of action while at the same time making provision for an increased use of modern languages in the liturgy.

Acting on the recommendation of several bishops, the eighth amendment urged that the faithful also learn in Latin parts of the Ordinary of the Mass lest they be deprived of the opportunity of common liturgical prayer when traveling in foreign countries or taking part in international gatherings.

The original text of the schema, in treating the reception of Communion under both species, gave only one example, the Mass of ordination. The 11th amendment added two others: the Mass of religious profession and the Mass celebrated after reception of Baptism.

The original text of the schema urged assistance at the entire Mass, including the didactic part, as an integrating part of one sole liturgical act. In the 12th amendment, the Liturgical Commission was unwilling to make this a matter of precept, but was satisfied with urging priests to so advise Catholics, especially for Sundays and holy days of obligation.

The number of council Fathers voting on the amendments totaled 2,254. All amendments passed by an overwhelming majority. The largest number of negative votes came on the 11th amendment.

Asked why this was so, Father McManus said: "We never know the motives of the bishops when they cast their votes for or against. However, I believe the greatest objection was to a phrase in the text which said 'the dogmatic principles of the Council of Trent remaining in effect'."

Discussion at the press briefing returned to the previous day's matter—amendments four and five—on making the homily an integral part of the Mass. Father McManus remarked that this amendment means that the homily must be given at all Sunday Masses. Archbishop Hallinan repeated that "homily" means "exposition of the mysteries of the Faith and the norms of Christian life."

Where this provision would seem to be particularly applicable, said Archbishop Hallinan, would be in such cases as sermonless "summer schedules" in some parishes and in those dioceses where Bishops' pastoral letters displace the Sunday sermon. Bishop Thomas K. Gorman of Dallas-Fort Worth was also present at the briefing and remarked on the latter case that "sometimes the letter is better than the sermon."

It was revealed by Archbishop Hallinan that the "remaining six booklets of amendments" that will complete the schema on the liturgy are already complete and may be taken up immediately for continued voting in the council.

Discussion on the schema "On the Nature of the Church" continued on the floor of the council hall as votes were being cast on the two topics: the collegiality of bishops and the permanent diaconate.

The first to speak was Achille Cardinal Lienart, Bishop of Lille, France, who said that "the treatment of the collegiality of the bishops and their relationship with the Roman Pontiff could give the impression that there is a question of two antagonists, one of whom must eventually be sacrificed to the other." This is an erroneous impression, he said.

Paul Cardinal Richaud, Archbishop of Bordeaux, France, followed with a speech in favor of the permanent diaconate, saying that "many young men fear the priesthood because they see many priests worn out by numerous occupations not directly connected with the

administration of the Sacraments and the exercise of priestly powers." His suggestion was that the permanent diaconate would relieve this problem.

Archbishop Jean Weber, Bishop of Strasbourg, France, and Bishop Michael Browne of Galway, Ireland, added their voices in favor of the collegiality of bishops. Archbishop Geraldo de Proenca Sigaud, S.V.D., of Diamantina, Brazil, spoke against it. Bishop Frane Franic of Split, Yugoslavia, was against both the collegiality of the bishops and the permanent diaconate.

A new element was raised in the discussion, which urged that the priesthood be treated more thoroughly in the schema along with the episcopate and the diaconate.

This position was represented in the speeches of Bishop Antonio Anoveros Ataun of Cadiz, Spain; Archbishop William Conway of Armagh, Ireland; Archbishop Denis Hurley, O.M.I., of Durban, South Africa, and Bishop Michael Doumith of Sarba, Lebanon.

Archbishop Conway said that the schema should have a special chapter on priests and the priesthood "to put the dignity of the priesthood into bolder relief." He recalled that the First Vatican Council neglected the bishops to give attention to the pope. Now, he said the Second Vatican Council should not neglect the priests to give attention to the bishops.

Archbishop Hurley suggested that chapter one of the schema should be divided into three parts: episcopate, priesthood and diaconate. He said: "The priest is the hands and feet, the eyes, ears and very voice of the bishop, and this should bring him greater attention in this discussion of the structure of the Church."

Bishop Emile Blanchet, rector of the Catholic university in Paris, urged that something on atheism be added to the text. Bishop Eduardo Martinez Gonzales of Zamora, Spain, suggested that it would be useful to recall the genuine concept of the hierarchy in the schema.

Before the work of the day began, the secretary general of the council, Archbishop Pericle Felice, announced the deaths of three council Fathers: Bishop Gioacchino Di Leo of Mazara del Vallo, Italy; Archbishop Salvatore Siino, Apostolic Nuncio to the Philippines, and Bishop Leo R. Smith of Ogdensburg, N.Y. The assembly was led in prayers for their repose by Eugene Cardinal Tisserant, Dean of the College of Cardinals.

Msgr. JAMES I. TUCEK

45th and 46th General Congregations

October 10 and 11, 1963

The issue of the collegiality of bishops has clearly emerged as one of the major issues of the Second Vatican Ecumenical Council as the debates of its second session ended their second week. Another much discussed subject was the permanent diaconate.

Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, and one of the four council moderators, announced at the Oct. 11 meeting that the moderators had decided that "because of the importance of the matters under discussion, the time is not yet right to close off debate on the collegiality of bishops and the restoration of the permanent diaconate."

Obviously a number of council Fathers had petitioned that debate on the subjects be closed, otherwise the moderators would not have found it necessary to issue such an announcement. But speaking for the moderators, Cardinal Lercaro warned that "those Fathers who may yet be called upon to speak should take special care not to repeat what has already been said on the floor."

Nevertheless, an end of the discussions on these two topics was in view, for Cardinal Lercaro also announced that the council secretariat was ready to receive requests from those who wished to speak on the third chapter of the schema—or draft constitution—"On the Nature of the Church" now being debated. The third chapter is entitled "On the People of God, Especially of the Laity."

At the previous day's meeting (Oct. 10) another important subject—the teaching of the First Vatican Council (1869-70) on papal primacy—was brought forward for clarification.

Archbishop Lawrence J. Shehan of Baltimore urged that the text of the schema on the Church "be amended so as to show that the 'definitions' [of doctrine] of the pope are never to be understood as being against or without the consent of the Church."

At the Oct. 10 general meeting the council Fathers continued their simultaneous discussion of one schema and voting on amendments to another. The voting on the second chapter of the liturgy schema was completed with all 19 amendments receiving approval.

At the beginning of the day's meeting, the moderator, Gregorio Cardinal Agagianian, Prefect of the Sa-

cred Congregation for the Propagation of the Faith, read the names of those slated to speak. The first name he read was that of Ukrainian Rite Archbishop Josyf Slipyi of Lvov, who was released late last year after 18 years of imprisonment in the Soviet Union. The council Fathers applauded loudly when the prelate's name was read. Archbishop Slipyi, however, did not speak until the following day.

Debate on Oct. 10 again centered on the two questions of collegiality and the diaconate.

Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro, led off, declaring himself in favor of the teaching of collegiality and repeating more or less what had been said in several previous speeches. Similar remarks were made by Archbishop Casimiro Morcillo Gonzalez of Saragossa, Spain.

The subject of a permanent diaconate was resumed by Fernando Cardinal Cento, Grand Penitentiary, who favored its restoration but only under celibacy. Others to speak in favor of the permanent diaconate were Archbishop Bernard Yago of Abidjan, Ivory Coast; Archbishop Jose Maurer, C.S.S.R., of Sucre, Bolivia, speaking in the name of the Bishops of Bolivia and two other Latin American bishops; and Archbishop Paul Yu Pin of Nanking, China.

Auxiliary Bishop Emanuele Galea of Malta raised the point that the schema does not make the proper distinction between "the hierarchy of orders and the hierarchy of jurisdiction." He suggested that the text should go from a discussion of the hierarchy in general to that of the episcopate in particular.

Other points were raised in this same area by Archbishop Lorenz Jaeger of Paderborn, Germany, who asked for a "clearer definition between the Apostles and today's bishops," and Auxiliary Bishop Demetrio Mansilla Reoyo of Burgos, Spain, who asked for a more precise use of the word "collegiality."

While supporting the idea of the collegiality of bishops, similar recommendations for changes of expression in the text were raised by Archbishop Joseph Urtasun of Avignon, France; Archbishop Antoine van den Hurk, O.F.M. Cap., of Medan, Indonesia; and Father Aniceto Fernandez, O.P., Master General of the Dominican Order.

Auxiliary Bishop Eduard Schick of Fulda, Germany, returned to the suggestion that the priesthood should be given greater emphasis in the schema, repeating much the same arguments which had already been heard in the assembly. Similar observations were made by Bishop Alexandre Renard of Versailles, France.

The First Vatican Council's teaching on the pope's primacy and infallibility was brought up by Archbishop Joseph Descuffi, C.M., of Izmir, Turkey. His remarks turned on the phrase used by the First Vatican Council: "Ex sese, non ex consensu ecclesiae" (of himself and not by consent of the Church).

Archbishop Descuffi said that there should be a special paragraph in the text explaining how the privilege of infallibility makes the definitions of the pope irreversible of themselves, by virtue of special divine assistance and not by virtue of the consent of the Church.

It is true, he said, that the Universal Church is likewise infallible, but this is not in conflict with the infallibility of the pope. His infallibility comes from Christ, not from the Church; it confirms the infallibility of the Church, he said. Archbishop Descuffi added:

"The two infallibilities should not be opposed, but rather composed. The consent of the Church is not to be regarded in the same light as that of a parliament where experience shows that a majority vote is not always a sign of absolute truth."

The same argument was taken up by Archbishop Shehan, who quoted from Bishop Vincent Gasser, who spoke on the same matter at the First Vatican Council:

"We cannot separate the pope from the consent of the Church because this consent is never wanting. Since we hold that the Roman Pontiff is infallible, we automatically teach that his definitions will have the consent of the Church because the body of the bishops cannot be separated from its head and the entire Church cannot be found wanting."

The Archbishop raised this point, he said, "because the Catholic doctrine of papal infallibility gives rise to many difficulties with our separated brethren."

At the American bishops' press briefing following the council meeting this matter was discussed at length. Father Gregory Baum, O.S.A., council expert from Toronto, said that the "ex sese" clause had been necessary at the time of the First Vatican Council as a refutation against those who held that the pope's pronouncement of doctrine depended on the consent of the episcopate. Father Gustave Weigel, S.J., of Woodstock College, Md., added that although the phrase had justification in its historic context, today the words are judged to be misleading.

Father Weigel said: "The bishops want those words explained so that the scandal that could be read into them can be avoided."

It was explained at the discussion between the jour-

nalists and the panel of experts that the pope actually does consult the world episcopate before he defines a doctrine. To the hypothetical question of what the pope would do if the majority of the bishops were not in accord with what the pope wanted to define, Father Weigel said that "the guarantee that the Holy Spirit protects the truth in the Church" makes that eventually impossible.

Father Baum added: "We believe that the defining of doctrine is up to the Holy Spirit and that, eventually, the bishops and the pope teaching together cannot be at odds."

A new note was raised at the meeting by Coptic Rite Bishop Isaac Ghattas of Thebes, Egypt. He was the first Eastern Rite prelate to speak in the assembly against the "Latinization" of the schema.

He said: "Though it is universal in intention, the schema is decidedly Latin in execution. The treatment seems to regard the Universal Church as being only the Latin Church, with certain privileges granted to the Oriental Churches."

The core of his complaint was that the schema failed to give the patriarchs their proper place in the college of bishops.

He said: "This identification of the Latin Church with the Universal Church is the root of all difficulties with the Orientals. They cannot accept any such mentality."

The first of the next day's (Oct. 11) speakers, Fernando Cardinal Quiroga y Palacios, Archbishop of Santiago di Compostella, Spain, was perhaps also the most important. He raised the issue of the juridical aspects of the collegiality of the bishops. He said:

"It is not clear whether the bishops have been constituted by the will of Christ into a juridical moral person or whether the term 'collegiality' designates only the totality of the bishops. It is true that the college of bishops by the will of Christ, in union with its head, has the power to make laws. But this power does not necessarily constitute a college in the strict sense. If the bishops form a college only in virtue of moral union, deriving from the pursuit of one same end and the use of common means, then there is no doubt about collegiality. But if the term means that the bishops, in union with the pope, enjoy legislative power over the entire Church, then we must determine clearly whether this is divine or only ecclesiastical law. That it is divine law does not yet seem to be conclusively proved."

Archbishop Slipyi followed with much the same argument, saying that "strictly speaking the bishops of the Church do not constitute a college because a college must be founded on a juridical and legal basis."

Bishop Helmut Witter of Osnabrueck, Germany, and Auxiliary Bishop Jose Cirarda Lachiondo of Seville, Spain, each insisted that the episcopal powers of teach-

ing, governing and sanctifying come from episcopal consecration and do not depend on the pope, even though their nomination to the episcopate is by the pope.

Archbishop Enrico Nicodemo of Bari, Italy, said that discussion of the issues being debated should continue until the many uncertain elements are ironed out once and for all. He was followed by Coadjutor Archbishop Paul Gouyon of Rennes, France, who said that "collegiality of the bishops and the primacy of the Roman Pontiff seem to have arisen together in the very first beginnings of the history of the Church and to have evolved together with the passage of the centuries. Consequently any discussion of the one necessarily entails discussion of the other."

Bishop Jaime Flores Martin of Barbastro, Spain, took the microphone to say that "the council should determine if there are sufficient reasons for confirming this doctrine [of collegiality] as a matter of ecclesiastical law."

Archbishop Marcel Lefebvre, C.S.Sp., superior general of the Congregation of the Holy Spirit, observed that the very existence of councils in the Church and the power attributed to them are evidence of the collegial character of the episcopate.

"Some degree of collegiality must be recognized," declared Bishop Angelo Temino Saiz of Orense, Spain, "but collegiality based on divine law in the ordinary government of the Church must be excluded because the Roman Pontiff is the active principle of unity and to him alone pertains everything touching upon unity in the Church."

Coadjutor Bishop Pierre Boillon of Verdun, France, suggested that the inclusion of a treatment on Christ, the High Priest, would put the office of the bishop "in a clearer and richer light."

Bishop Jose Pont y Gol of Segorbe-Castellon de la Plana, Spain, complained that the language of the text is too authoritarian and added that "something needs to be said on the degree of participation of Orthodox bishops in the mission of Christ."

Bishop Paulus Rusch, Apostolic Administrator of Innsbruck-Feldkirch, Austria, and Auxiliary Bishop Luigi Bettazzi of Bologna expressed ideas that had already been heard on the floor. The former declared that Christ Himself set up the Apostolic College, which ruled as a college as is indicated in several passages in the Acts of the Apostles.

Bishop Bettazzi said that the concept of episcopal collegiality constitutes no danger to the primacy and that it is neither a theological nor a canonical novelty in the Church.

Debate on the permanent diaconate was re-entered by Bishop Vittorio Costantini, O.F.M., of Sessa Aurunca, Italy, who held that there is no cogent reason for restoring the diaconate as a permanent rank. Turning to another matter, he replied directly to the objection voiced

the previous day by Bishop Ghattas saying that "it is erroneous to think that the schema is defective because it says nothing about patriarchs. The text says nothing either about cardinals, primates or metropolitans. The schema treats only of the divine constitution of the Church."

Bishop Manuel Talamas Camandari of Ciudad Juarez, Mexico, and Bishop Albert de Vito of Lucknow, India, declared themselves in favor of the permanent diaconate. Both also favored that it be conferred without the obligation of celibacy but with great caution. The second of these inserted a note of humor into the morning's work when he detailed the difficulties that a married diaconate might produce.

Bishop de Vito said that, if permanent deacons were to be married, problems might arise in connection with their wives: choice of clothes, company to be kept, and so on. Difficulties might conceivably arise also from the possible misconduct of their children. Such troubles could easily interfere with the effective performance of a deacon's duties.

These difficulties could be avoided, he suggested, "if this diaconate were regarded as an office to be conferred only on carefully selected laymen."

At the beginning of the day's assembly, a booklet containing amendments proposed for chapter three of the liturgy schema were distributed, and it was announced that voting on these starts Oct. 15.

At the American bishops' press panel session following the day's council meeting, Father Robert Trisco said that he sees favor toward the concept of the collegiality of the bishops building up in the council speeches. Father Gustave Weigel, S.J., added to this that the debate was turning on finding proper expressions and definitions of terms in which to couch the teaching of collegiality. He said he doubted that the projected teaching would be tabled because of this.

Father Georges Tavard, A.A., said, "There is no foreseeing what results or what form that new togetherness of the bishops might have."

MSGR. JAMES I. TUCEK

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Voting on the liturgical project in the ecumenical council has focused attention on two facts: the almost unanimous agreement of the council Fathers and the absolute liberty with which they cast their votes.

These points were made by Auxiliary Bishop Jose Cirarda Lachiondo of Seville, Spain, in a press conference given in the council press office.

The Bishop said that the unanimity shown in the council is the result of the discussions of last year and of the maturing of thought since the last session. "All has contributed to create a conciliar climate which makes us hopeful. The conciliar commissions have followed a middle road between extreme positions and the results

of the voting assure us that the road followed is a good one."

Bishop Cirada noted that the "law" of the council "is the law of unanimity, which can be obtained solely by comprehensive dialogue among the Fathers. No one seeks to impose his point of view but all are concerned with the good of the Church and of souls in this particular moment of history."

The Bishop pointed out that the Fathers had four days to study the new amendments to the liturgical project before they were asked to vote on them.

Commenting on the long debate on the collegiality of the bishops, Bishop Cirada said it was "providential" that this problem was not thrashed out at the First Vatican Council a century ago. He explained that since the definition of the infallibility of the pope, there has been almost 100 years for maturation of theological opinion.

He said that after the debate over infallibility at the First Vatican Council, a second debate on the collegiality of the bishops could have had serious consequences for the success of the council and for the Church. Today, however, debate is proceeding with serenity and thoughtfulness.

"All the Fathers admit a solidarity of the episcopal body and a responsibility of each single bishop in the life of all the Church. Both these realities are founded on the episcopal consecration. Many Fathers see in it the base of a collegiality necessary for exercising the universal responsibilities of bishops; others consider the term 'college' as too juridical, and fear that proclaiming it as divine law, one diminishes the authority of the primacy of the Supreme Pontiff, although it is affirmed that the 'college' is subject to the pope as its head."

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Ecumenism must not be understood as an effort to convert those of other faiths to one's own convictions, said Archbishop John Heenan of Westminster at the first council press conference under the auspices of the English hierarchy here. "The essential," said Archbishop Heenan, "is the dialogue, and the eventual goal is reunion in charity."

Speaking of the discussion now in progress at the council on the schema, "On the Nature of the Church," Archbishop Heenan said that papal infallibility long was wrongly understood to mean a sort of intellectual dictatorship. He added that the council is trying to make it clear that papal infallibility never was intended to destroy the teaching authority of the episcopate.

On the other hand, he said, "the precise scope of the collegiality of the bishops" remains to be defined.

Abbot Christopher Butler, O.S.B., of Downside Abbey, who attended the conference together with Coadjutor Bishop Thomas Holland of Portsmouth, expressed the view that future decisions of national episcopal conferences will have to be reached as a "kind of gentlemen's

agreement" without attempting to impose the views of the majority upon those who might disagree.

Answering correspondents' questions, Bishop Holland said that "there is absolutely no chance of relaxing the rule of clergy celibacy."

Discussing the council in general, Archbishop Heenan said that compared to the previous session, the present one proceeds in an "enormously different atmosphere, which is very refreshing." There is no grouping of nationalities or ideas, and all view the situation ecumenically, Archbishop Heenan said.

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Pope Paul VI and more than 1,000 cardinals, archbishops and bishops filled the Basilica of St. Mary Major on Oct. 11 to commemorate the first anniversary of the opening of the Second Vatican Council.

In a homily on the anniversary, the Pope prayed to the Blessed Virgin to inspire and guide the council Fathers, all Christians separated from Rome and all mankind.

"Mary, look upon us, your sons," he said. "Look upon us, brothers and disciples, apostles and continuers of Jesus. Make us conscious of our vocation and our mission. Make us worthy of receiving in our priesthood, in our words, in offering our lives for the faithful entrusted to us, the representation, the personification of Christ. You, O Full of Grace, assure that the priesthood which honors you may be saintly and immaculate."

"Oh Mary, we pray you for our Christian brothers still separated from our Catholic family. You see how a glorious portion of them with faith and love holds you in veneration. You see how in other portions, so steadfast as to call themselves Christians, the memory of you and your veneration is dawning most beautifully. Call all these sons of yours together with us to the same unity under your maternal and heavenly protection."

"Look upon the whole of humanity, O Mary, this modern world in which the divine plan called us to live and to work. It is a world that is turning its back on the light of Christ and then is afraid and weeps in the frightful shadows it creates. Your sweet and human voice, O beautiful one among the virgins, O most worthy among mothers, O blessed among all women, invites the world to turn its gaze on the life that is the light of men, on you who are the forerunner of Christ, Who is the supreme and only Light. . . ."

"Give the world the capacity to value everything as God's gift and thereby give the virtue of operating with goodness and of using these gifts with wisdom and providence. Give peace to the world. Make us, still so divided, brothers. Guide it (the world) to a more organized society where men can live in accord. Give comfort to those who suffer Give rest to the dead. Show us that you are a mother to us. This is our prayer, O pious, O clement, O sweet Virgin Mary."

47th General Congregation

October 14, 1963

The Fathers of Vatican Council II in a seeming about-face refused to accept the amended second chapter of the document on the public worship of the Church.

Nineteen amendments to the second chapter of the liturgy schema had been passed by overwhelming votes the previous week. Then the Fathers voted on the chapter as a whole on Oct. 14. Of 2,242 Fathers present, 1,417 voted for the chapter, 36 voted against, and 781 voted for it but with reservations.

The seeming contradiction in the assembly's action was explained by two factors: First, the chapter involved more than the topics dealt with in the successful balloting on the amendments. Second, a tally on a chapter as a whole allows for casting votes not only for or against, but also votes for but with reservations. Votes on simple amendments must be either yes or no, and reservations are not provided for. The great number of reservations explains the failure of the chapter as a whole to win passage.

The defeat of the text was explained by some bishops by the fact that in dealing with concelebration of the Mass—the offering of the Holy Eucharist by two or more priests jointly at the same altar—the chapter stated that permission for concelebration could be granted by “the Ordinary.” Such wording, these Fathers said, would allow permission to be granted not only by the diocesan bishop—the Ordinary of the place—but also certain other churchmen, such as abbots, who also enjoy “ordinary” jurisdiction over their communities. These Fathers indicated that the vote might have been different had the chapter restricted permission for concelebration to the “Ordinary of the place.”

The 781 Fathers who voted “with reservations” were required by the regulations to append to their vote a note explaining their reasons. The liturgical commission must now evaluate and coordinate the observations of the Fathers who voted “with reservations” and then submit these to the assembly at a later date for another vote.

A change in the seating arrangements of the council Fathers was first noted at this assembly. Patriarchs had been previously assigned places in the first row of the section reserved for archbishops. Now they have

a special place in the council hall directly opposite the seats reserved for the cardinals. This was obviously a recognition of the claim of the patriarchs—chiefly Eastern rite prelates—that they enjoy right of precedence equal if not superior to cardinals.

The first of the day's speakers was Joseph Cardinal Frings of Cologne, who declared that “it would be false to deny the existence of the concept [of the collegiality of the bishops], in the same way that it would be erroneous to maintain that the primacy of the Roman pontiff is not found in early tradition because it does not appear with the exactness of expression which is found in the First Vatican Council.”

The Cardinal supported his contention that the collegiality of the bishops can be found expressed in the primitive tradition of the Church by quoting St. Cyprian, who remarked that the episcopate is one, and in it each individual has his part.

Joseph Cardinal Ritter of St. Louis made a point by which he hoped to reduce a number of useless speeches caused by confusion over what he saw to be the real point at issue.

“There are two questions involved in both topics presently on the floor,” he said, “namely the speculative or dogmatic aspects and the practical. We are treating here only of the dogmatic question of the essential constitution of the Church. Just how this is to be translated into practice will be discussed in the schema on bishops and the government of dioceses.

“Similarly, the discussion on the diaconate is only whether it is to be restored, is necessary and is useful. The difficulties which may arise, with or without marriage, should be left to their own proper time in later discussions.”

Archbishop Pietro Parente, Assessor of the Sacred Congregation of the Holy Office—speaking too rapidly to be understood, some complained, because he was trying to cover too much ground in the allotted 10 minutes—said: “It is quite true to say that all the Apostles are with Peter, the foundation of the Church, provided this does not mean that the other Apostles are equal to Peter.”

Retired Bishop Vincenzo Jacono of Nicastro, Italy; Coadjutor Bishop Fortunato Coutinho of Belgaum,

India; Bishop Joseph Hoeffner of Nunster, and Bishop Armando Fares of Catanzaro, Italy, all touched on points that had been treated earlier. Bishop Jacono said that the college of bishops is infallible only when it functions with and under the pope. Bishop Coutinho made almost the identical point. Bishop Hoeffner urged that a distinction be made between the powers and functions of the episcopate. Bishop Fares held that the term "collegiate" in this connotation should not be used in a juridical sense.

Several Fathers asked for greater emphasis on one point or another. Bishop Henri Vion of Poitiers urged that, because of the pastoral intent of the schema, the council should extol the figure of the Good Shepherd. Another Frenchman, Bishop Jean Sauvage of Annecy, urged treatment in the text also of the question of the apostolic succession.

Archbishop Josef Schneider of Bamberg, Germany, insisted that in the second chapter of the first part of the schema on the Church, Articles 11 (the preface), 12 (on Christ's instituting the apostolic college), and 13 (on bishops as the successors of the Apostles) should be amended to be made more complete.

Bishop Patrick Cleary, S.S.C., exiled Ordinary of Nancheng, China, objected to that part of the schema which says that the pope should be given hearing "even when he does not speak *ex cathedra*."

Said Bishop Cleary: "Although it is highly improbable that such a declaration would be erroneous, still the possibility cannot be excluded absolutely. To impose an absolute obligation of assent in such cases appears unreasonable."

Coadjutor Archbishop Segundo Garcia of Oviedo, Spain, rose at this stage of the discussion to state bluntly: It is not sufficiently proven that the bishops are the successors of the Apostles. It does not seem possible to prove that the 12, as the 12, had jurisdiction. In any case, this whole question seems to be one which is highly controversial and really should not be discussed in the council.

Bishop Luigi Carli of Segni, Italy, rose finally on this issue to say that "whatever may have been the opinions of former theologians, it is the responsibility of this council to decide whether or not the time is right for the Roman pontiff to make the collegiality of the bishops an official doctrine of the Church."

Among the few who spoke on the permanent diaconate it seemed generally accepted that it should be restored.

The only question now appeared to be whether such deacons should be celibate or free to marry.

Archbishop Custodio Alvim Pereira of Lourenco Marques, Mozambique, repeated alleged difficulties of a married diaconate which had already been heard in the council. He urged that celibacy be required. Bishop Petar Cule of Mostar, Yugoslavia, repeated the same argument with the same recommendation. Bishop Giuseppe Carraro of Verona, Italy, and Archbishop Paul Zoungrana of Ouagadougou, Upper Volta, both also argued for enforcement of celibacy for a permanent diaconate.

Bishop Jorge Kemerer of Posadas, Argentina, speaking in the name of 25 bishops of Latin America, declared: "Restoration of the diaconate will be a great boon for many parts of the Church provided it is accompanied by the obligation of celibacy. . . . The diaconate as a permanent rank may not be necessary throughout the entire Church. But it seems to be an indispensable need for some localities."

Auxiliary Bishop Marijan Oblak of Zadar, Yugoslavia, took the floor to assert that the schema does not devote enough attention to the priesthood—a charge that other prelates had made in earlier council deliberations.

At the U.S. bishops' press panel following the council meeting, Father Frederick McManus of the Catholic University of America, a council expert, said that the defeat of the second chapter of the liturgy schema was not to be interpreted as a retreat from the vernacular.

He reminded reporters that when this particular question was brought up for a vote it had received an overwhelming vote of approval.

Father John F. Long, S.J., of New York, staff member of the Secretariat for Promoting Christian Unity and an authority on Eastern Rites, said that the new assignment of seats to patriarchs was made to stress the fact that the council is not for the western Church alone. "It is a gesture," he said, "to indicate that the ancient patriarchates have their proper place in the Church."

Another purpose of the new seating arrangement, Father Long continued, "is a sign to those who are not in communion with Rome that, when the day of reconciliation comes, they are not going to be absorbed. It will show that the promises that have been made about keeping their local systems of government, their local liturgical life and their proper theological development are not just empty promises. In a symbolic way, the council is moving toward showing that these promises have substance."

48th General Congregation

October 15, 1963

The Fathers of the ecumenical council voted by an overwhelming majority to end their discussion of the second chapter of the draft proposal—or schema—"On the Nature of the Church" and to go on to debate the third chapter.

The second chapter deals with the hierarchical structure of the Church. The third deals with the laity.

An eye-witness of the standing vote by the Fathers reported: "It seemed that only those remained seated who were too feeble to rise."

Following the vote, the secretary general of the council, Archbishop Pericle Felici, announced that the following day (Oct. 16) the text of four amendments to the second chapter would be distributed and that a vote would be taken on them the day afterward (Oct. 17).

Thus, as the council Fathers heard the final speeches on the second chapter of the schema on the Church, they simultaneously studied the proposed amendments to chapter two and voted favorably on four amendments to chapter three of the liturgy schema.

The four amendments:

—Added to the liturgy schema's text a short explanation of sacramentals, describing them as distinct from but related to the sacraments; as sacred signs to express spiritual effects, to be obtained through the prayer of the Church, to prepare men to receive the sacraments and to sanctify certain circumstances of human life.

—Extended the use of the vernacular to the administration of the sacraments and sacramentals, pending the approval of regional or territorial episcopal conferences, but retained the use of Latin for the precise "form" of the sacraments generally.

—Added that a special provision is to be made for changes in the ritual of Baptism for cases in which a large number of persons are to receive the sacrament.

—Clarified the original text by stating that the sacrament of Extreme Unction is also and better called "The Anointing of the Sick."

Votes cast numbered 2,239. The largest negative vote was 42, cast on the third amendment.

At the U.S. bishops' press panel following the council meeting, Father Frederick McManus of the Catholic University of America, a council expert, said that the most significant of the amendments was the second.

This meant, he said, that depending on the approval of national or territorial episcopal conferences, all sacraments and sacramentals will be administered in the vernacular. Only the basic sacramental form would remain in Latin, such as "I baptize thee, etc." in Baptism, and "I absolve thee, etc." in Penance. The sacramental verbal form of Matrimony will remain in vernacular as it has always been, that is, the exchange of vows pronounced by the two being wed.

At the same press panel two announcements were made relative to the council's vote on the amendments to the second chapter of the liturgy schema on the previous day.

Bishop Albert R. Zuroweste of Belleville, Ill., chairman of the U.S. Bishops' Committee for the Press Panel, said:

"The vote on Monday, Oct. 14, concerning chapter two of the constitution on the liturgy was an expression of almost unanimous approval of the proposed reform of the rite of the Mass. Only 36 negative votes were cast. Affirmative votes on the chapter came from 2,198 Fathers. Of this number, 781, although approving the chapter, added to their affirmative vote a specific qualification or proposal called a 'modus.'

"Chapter two, in view of this approval, will not be revised or reconsidered by the Commission on the Liturgy. Rather, only the specific proposals made by the 781 Fathers will be examined by the commission and reduced to the form of a few amendments which will then be voted upon by the entire council without affecting the general approval already given to the chapter by all but 36 Fathers."

Archbishop Paul J. Hallinan of Atlanta, a member of the council's Liturgy Commission, said:

"The approval of chapter two of the liturgy schema will affect the Sunday worship of millions of Catholics. It applies to the Sacrifice of the Mass the fresh ideas that the council Fathers put into their first chapter last December. Again, the size of the majority—2,198—emphasized the worldwide nature of this movement toward the full renewal of the liturgy.

"The chapter on the Mass was first put to the council Fathers in the form of 19 amendments. These were all approved; in most cases broadening the text to move

the liturgy closer to its complete renewal. Then the chapter as a whole was voted. Of the 2,198 'placet' votes, 1,417 were unqualified votes of approval; 781 were modified by some particular qualification. Some Fathers wanted to extend the communion under both species to include marriage. Some wished to define more clearly the control over the practice of concelebration.

"The commission now goes back to work to examine these qualifications, combine them and send them back to be voted as amendments. If they are approved, they will be simply inserted in the text of chapter two, which has now been approved.

"Another step has been taken in the forward movement of the Church as the liturgy progresses to that 'happy conclusion' of which Pope Paul spoke in his opening address."

It later became known that, prior to taking the vote on the amended second chapter of the liturgy schema, mimeographed sheets were passed among a particular national group of bishops which made suggestions on what points they should vote "affirmative with reservations," and which supplied them with a Latin formula to append to their "with reservations" vote. In view of the narrow margin by which the amended second chapter failed to pass, its failure was attributed by some to the mimeographed sheets.

In the council hall the day's business was prefaced with remarks by Archbishop Hallinan who, speaking in the name of the Liturgical Commission, explained the background of the 10 amendments to the third chapter of the liturgy schema which were to be voted upon.

The first four were passed Oct. 15. The remaining six are briefly summarized as follows:

Five and six (together with four, which is already passed) concern the "Anointing of the Sick," or Extreme Unction. The fifth amendment states more precisely than the original schema that the proper time for anointing is certainly as soon as a person is in danger of death, rather than at the actual point of death. The sixth amendment suppresses an article of the schema dealing with the possible repetition of anointing in a lengthy sickness.

The seventh amendment proposes a specific change in the consecration of bishops: all bishops present would impose hands on the bishop-elect, instead of the present practice in which only three bishops impose hands.

The eighth amendment proposes that the marriage blessing or nuptial blessing should be given at all marriages, instead of being limited to certain circumstances.

The ninth amendment says that in certain circumstances there should be sacramentals which lay people may administer.

The 10th amendment refers to changing services of profession and renewal of vows by Religious.

Apart from the amendments, there are several ele-

ments in the text of the third chapter of the liturgy which are worthy of note.

Provision is made for administering both Baptism and Confirmation during Mass when possible, to show the unity of the three sacraments of initiation: Baptism, Confirmation and Eucharist.

Under the heading of sacramentals, the restriction or reservation of many blessings is to be lifted, except in a few cases of blessings reserved to bishops, so that priests will no longer need special permission to give them.

The debate on the second chapter of the schema "On the Nature of the Church" was opened in this assembly by Giuseppe Cardinal Siri, Archbishop of Genoa, who said that the basic question at issue is not the term "college," but a definition of what constitutes the substance of episcopal collegiality.

It is easy to prove that the Apostles made up one body, he said, and received a collective mission. But it is quite another thing to prove that the bishops of the Church constitute a college, he added. One of the most convincing proofs here, he said, is based upon the councils in the history of the Church: a college of bishops exists because councils exist.

Stefan Cardinal Wyszynski, Primate of Poland, reminded the council Fathers that today the Church frequently finds herself in situations where she is prevented from appearing before men as an external society. He urged that the schema present the Church to the faithful in the light of its essential constitution as a supernatural society.

"When the state insists on taking everything into its own hands, then the Church must necessarily stand out in the full reality of the internal and spiritual order," he said. "In circumstances like these, such ideas as dioceses, parishes, bishops and priests often find no counterpart in the external organization of the Church. Then the foundation of the life of the Church is the doctrine of the Mystical Body."

Maronite Rite Patriarch Paul Meouchi of Antioch followed and said that the collegiality of the bishops should be emphasized in its relationship with the primacy.

"The clarification of this basic point is the principal task of this council," he said.

Archbishop Thomas B. Cooray, O.M.I., of Colombo, Ceylon, asked that the text show the difference between "passive infallibility which is believing, and active infallibility which is teaching."

Bishop Jesus Enciso Viana of Mallorca, Spain, agreed that proof from ecumenical councils for the collegiality of bishops is convincing, but he added that the whole idea is not necessary in the Church, and that it would weaken papal primacy.

Auxiliary Bishop Jan Mazur of Lublin, Poland, said that the perpetual missionary function of the Church

would be emphasized if the text indicated that the Apostles not only founded the Church but spread it.

Auxiliary Bishop Narciso Jubany Arnau of Barcelona, Spain, urged that the text make a clear statement on the sacramental character of the diaconate.

Both Bishop Jubany and Bishop Jean Gay of Basse-Terre et Pointe-a-Pitre, French West Indies, raised a new point on minor orders. It was asked why nothing was said in the text about restoring minor orders. Minor orders should be suppressed, said Bishop Jubany, if they are not given practical consequences.

He referred particularly to the ninth amendment which he said does not go into specifics but has in mind certain blessings which might be given by lay people instead of by priests as at present. Examples of these would be blessing of the family, blessing of food or even the blessing of the school or its pupils which might be given by the principal.

Father McManus also noted that the third chapter suggests a reform of the funeral services. The reforms are designed to underline the Christian meaning of death in relation to the Resurrection. One result of this, he said, might be replacing the black vestments of Requiem Masses with some other color more in keeping with hope for eternity.

MSGR. JAMES I. TUCEK

* * * *

An Eastern Rite bishop has urged that there be only one governing bishop for each diocese in the Middle East.

Maronite Rite Bishop Michael Doumith of Sarba,

Lebanon, called for abolition of the present system whereby a single diocese can have several residential bishops, each with complete authority over Catholics of his rite.

The Lebanese prelate proposed that each diocese be governed by a single bishop, and that Catholics of every rite in each diocese be fully subject to his authority as bishop.

Under his plan Catholics of the various rites would retain their own rituals and clergy. They would be subject to a hierarchy of their own rite through personal rather than territorial jurisdiction.

"If this proposal is passed by the council, the council will perform a great service to the Church in the East," Bishop Doumith told reporters at a press conference.

"If we return home in the same chaos in which we came, what sort of updating would the council have achieved?"

"How would there be a return to the authenticity and unity of the early Church?" he asked.

Bishop Doumith, a member of the council Commission on Faith and Morals, asserted that Catholics of the various Eastern Rites are not really interested in the perpetuation of multiple jurisdictions. "Clerics are the ones who want it," he said. "They want to live in the glory of the past."

Bishop Doumith reached back to the early centuries of Eastern Christianity to refer to St. John Chrysostom. He said the saint "would not hear of several bishops ruling in the same city."



Shown above are the presidents of the Council. At extreme left is Cardinal Meyer and fourth is Cardinal Spellman.

49th General Congregation

October 16, 1963

The necessity of papal nuncios was called into question in the council as nine council Fathers used new regulations to keep discussion open one more day on the schema on the Church.

Discussion on the second chapter of the schema "De Ecclesia" had been closed by a standing vote on Oct. 15. But nine council Fathers, availing themselves of the rule (regulations article 57, paragraph six) which allows them to speak when supported by at least five other Fathers, kept open the questions of collegiality of bishops and a permanent diaconate.

Because the question was still open, the secretariat general did not distribute the text of the four points on chapter two of De Ecclesia upon which the assembly was to vote Oct. 17.

First of the bishops to speak was Titular Archbishop Joachim Ammann, of Petnelisso, a retired Bishop of Tanganyika. He caught the assembly by surprise, an eyewitness said afterward, when he as much as suggested the abolition of papal nuncios.

The concept of the collegiality of the bishops and of their dependence on the Holy See, Archbishop Ammann said, requires that efforts be made to maintain and to tighten the bonds uniting the hierarchy throughout the world with the Roman Pontiff. Nevertheless one might ask if this strengthening of union requires the presence of diplomatic representatives of the Holy See throughout the world.

"Many persons think that such officials as apostolic nuncios, internuncios and delegates are shadows hiding the genuine face of the Church. Their presence in a country seems to create the impression that the Church is imitating the secular powers, and the false impression is encouraged that, in one way or another, the Church is mixing in international politics.

"It is time to put the representation of the Holy See in various countries in the hands of patriarchs and bishops designated by their respective national conferences.

"These people know their own country better than outsiders, are thoroughly familiar with its language and traditions and thus are in a much better position to evaluate problems and decide on appropriate solutions.

"Why would it not be possible, if the diplomatic

representatives are to be maintained, to appoint outstanding laymen instead of clerics?"

A similar proposal was made by Auxiliary Bishop Luis Henriquez of Caracas, Venezuela, speaking in the name of the Episcopal Conference of Venezuela. "If the bishops constitute a veritable college with all the rights and prerogatives of a college," he asked, "why should certain national conferences of bishops have to be presided over by the representative of the Holy See in the country and their decisions submitted for approval by Rome before publication?"

The idea of creating an episcopal college to assist the pope in government of the Church was brought up, as several times before, by Coadjutor Bishop Thomas Holland of Portsmouth, England. The importance of the repeated idea here was that he was speaking in the name of all the bishops of England and Wales.

He said that "a practical means of translating the idea of episcopal collegiality into action would be the setting up of an organ composed of bishops throughout the world to assist the pope in the government of the universal Church. Thus the Church would really be governed by the bishops under Peter, since it would be governed by the Roman pontiff and the bishops collaborating with him. . . . As the saying goes in legal circles, it is not sufficient that justice be done but it is necessary to show that justice has been done."

A complaint from an Oriental prelate, similar to others made earlier in the council hall, was heard. Archbishop Elie Zoghby, vicar of the Greek Melchite patriarch for Egypt, said that the text of the schema is entirely too unilateral inasmuch as it does not pay sufficient attention to the long-standing tradition of the Oriental Churches regarding the collegiality of the bishops.

He said, "no one denies the authority of the Roman pontiff over the entire Church but this authority is not intended to destroy the power of individual bishops but to protect and safeguard it. An apparent obsession with the primacy has beclouded the doctrine on Christ the High Priest."

Auxiliary Bishop Gaston Jacquier of Algiers, speaking in the name of the Bishops of North Africa, observed that not enough stress is given in the text to the spiritual aspects of the collegiality of bishops and cor-

respondingly there is undue emphasis on juridical considerations. A similar observation had been made by Archbishop Henriquez speaking earlier in the same assembly.

Bishop Bernardino Ruiz of Ambato, speaking in the name of the Bishops of Ecuador, translated "collegiality" into terms of rich bishops helping poor bishops. "Collegiality should not obscure the equally important fact of the burdens it imposes," he said. "This means that the more fortunate among the bishops must share men and means with others."

Auxiliary Bishop Josef Drzazga of Gniezno, Poland, speaking in the name of the bishops of Poland, opposed restoration of the permanent diaconate, saying that "the spiritual needs of the faithful are such that they can be met only through the priestly ministry strictly so-called."

It was noted by Father Robert F. Trisco of Chicago, in a press briefing after this assembly, that Bishop Drzazga was speaking only of Poland and may have had in mind certain hidden dangers that the diaconate would have for a country like Poland. He did not rule out the diaconate for other countries where national conferences of bishops would judge them useful, Father Trisco remarked.

Bishop Drzazga observed that "the activities proposed for deacons can be taken care of by secular institutes."

Two bishops of mission territories favored a permanent diaconate. Bishop Peter Carretto, vicar apostolic of Rayaburi, speaking in the name of the bishops of Thailand and Laos, said that in mission countries the scarcity of priests is such that they are not able even to preserve what the Church has already accomplished, let alone engage in any activity at spreading the faith. "This is the main reason why permanent deacons should be instituted in the Church."

He suggested that the diaconate be limited to men 40 years old, who are outstanding for sincerity of their Christian life and apostolic zeal and who are financially independent.

Archbishop Antonio Mosquera Corral of Guayaquil, speaking in the name of the Bishops of Ecuador, repeated similar arguments, saying that "areas suffering from a scarcity of priests will be best served by restoration of the permanent diaconate."

Discussion of the second chapter of *De Ecclesia* was now terminated once and for all. Discussion now began on chapter three of the same schema with Ernesto Cardinal Ruffini of Palermo rising to speak first.

He said that no one denies the exalted function and duties of the laity in the Church. More than ever the

hierarchy and the clergy are sorely in need of the assistance of the laity. Nevertheless, this does not authorize us to speak of a "mission" of the laity. They do not share in the mission conferred by Christ on the Apostles. He urged precise terminology here lest the laity, feeling it has a juridical right to share in the mission of the Church, could lead to a weakening of the position of the hierarchy.

Observations made by Antonio Cardinal Bacci of the Roman curia were in much the same vein. He opposed the use of the phrase "universal priesthood," saying that "priesthood" of the laity is not all embracing.

Jose Cardinal Bueno y Monreal of Seville expressed pleasure that for the first time a council document makes special mention of the laity, thus representing an official appreciation by the Church of the importance of the laity.

He said "perhaps in the past there was too much insistence on the Oriental figure of 'the flock.' The concept of the people of God represents the external manifestation of the Mystical Body which really constitutes the internal spiritual reality of the Church."

Fernando Cardinal Cento, Major Penitentiary, who is also president of the council Commission on the Lay Apostolate, rose to thank the Theological Commission for inserting a chapter on the laity in their schema on the Church.

He said "the text of this chapter is of the utmost importance for the coming schema on the apostolate of the laity. Its provisions constitute the principle and foundation of that schema."

After this morning's assembly, several bishops remarked that, judging from the content of the schema and the speeches made in the council, they anticipate that there will be a short debate on this third chapter. They said that they believe work of the council will move swiftly for the next few weeks.

As discussion of the second and third chapters on the schema *De Ecclesia* was carried on in the council hall, voting continued on amendments to chapter three of the liturgy schema. Amendments five to eight were passed, leaving two more to be voted on in the next assembly. The largest negative vote (247) was cast on the sixth amendment which omits an article of the original text, allowing repetition of the anointing of the sick during a protracted illness.

Before beginning the day's work, Archbishop Pericle Felici, the secretary general, announced the death of the former Bishop of Lucera, Italy, Domenico Vendola. Eugene Cardinal Tisserant, dean of the College of Cardinals, led the assembly in prayers for the repose of his soul.

50th General Congregation

October 17, 1963

For the first time in any ecumenical council the topic of the laity has become a major subject of debate by the bishops of the world.

With the 50th general congregation, the third chapter of the schema "De Ecclesia" entered full debate.

The chapter as it now stands treats of "The People of God" and of "The Laity." It was decided to split these two topics, once debate on the chapter finished, placing "The People of God" as Chapter II after the first and introductory chapter, which treats of the mystery of the Church. The treatment of the office of bishop will then become Chapter III, and the treatment of the laity will be Chapter IV.

The schema section on the laity emphasized the positive content of the concept of "layman": Without belonging to the hierarchy, he shares, as do all Christians, in the mission of the Church in the world in order to sanctify the world from within.

The schema proclaims the layman's participation in the priesthood of Christ. It states that he too is sanctified through Baptism and Confirmation. Hence, in his own way, the layman shares in the threefold office of Christ: priestly, by participation in the sacramental life of the Church; prophetic, in his witness to Christ and the preaching of Christ in his milieu, particularly in his family; kingly, in his bond with the victory of Christ over sin through the sanctification of his life and his surroundings.

The charisms—special graces—of the laity are then treated in the chapter. The lay person is presented not as merely one who listens passively to the word of God. He too possesses a sense of the Faith, that gift which opens up to the faithful living under the guidance of ecclesiastical authority an ever keener insight into the Faith and its applications to the concrete problems of life.

The duties of the layman as deriving from his special place in the Mystical Body are enumerated. He is obliged, the schema declares, to make his contribution to the sanctification and growth of the Body of Christ, for he has his own proper share in the Church's mission for the salvation of the world.

Part of the mission of the layman, according to the schema, is his coresponsibility in the preaching of the Christian message and the presentation to the world of

Christian Revelation. The Christian cannot devote himself exclusively to his own profession in the world. He has clear-cut religious duties as well. He is bound first of all to give to the world the example of a life based on ethical values and actions. Most of all, he must be outstanding in the environment where he lives and exercises his profession. He must be on his guard against two extremes: First, an improper confusion of religious and profane interests; and secondly, a complete secularization of earthly professions, as if morality and religion have nothing to do with everyday life.

Finally, the schema treats of the layman's relationship with the hierarchy. The layman, it states, has a right to expect all due care and assistance from the pastors of the Church. He must make his needs known frankly and courageously.

Nevertheless, insofar as possible, he must do so through regular ecclesiastical channels, with prudence, love, respect, humility and courage. On the other hand, he is also bound to respectful obedience toward ecclesiastical authority. He must refrain from unjust criticism and he must pray for his ecclesiastical superiors.

The people of God and the hierarchy, the schema declares, constitute one body, engaged in the common mission of Christ and sharing undivided responsibility before the world.

It was against this background that the 17 speakers of this day's assembly were heard.

The first to speak was Bishop Louis Rastouil of Limoges, France, who said that the priesthood is the key explanation of the nature and activity of the Church. This is so because the Church is a continuation of the active presence of Christ in the world. He therefore called for a fuller treatment of the priesthood as realized in bishops, priests and laymen.

Bishop Stanislaus Lokuang of Tainan, Formosa, urged that emphasis be given to the universal vocation of the apostolate because of the essential missionary character of the Church.

The whole structure of the schema was criticized by Bishop Franz Hengsbach of Essen, Germany. He suggested that it would be better to set the schema in a new division based on differences between the spiritual and temporal orders. Under "spiritual" would come

everything pertaining to the immediate share of the laity in the threefold function of the Church to teach, rule and sanctify. Under "temporal" would be everything pertaining to the proper use of temporal things lest they become an obstacle to salvation.

Bishop John J. Wright of Pittsburgh was next to speak. Since he is one of three Americans who are members of the theological commission of the council, he presumably had an active part in composing the schema.

"After the discussion has ended and all necessary amendments have been introduced into the text," he said, "it is to be hoped that the schema will retain the basic principles here set forth and also the very words of the text, unless even stronger words can be found to express these same truths. . . .

"It will thus lay a solid foundation for authentic Catholic Action and will dissipate the prevailing erroneous impression that the Church is exclusively 'clerical.' This will be taken care of by formulating a genuinely adequate definition of the laity."

Bishop Pietro Fiordelli of Prato, Italy, who has pioneered in the Christian family movement in Italy, said that the schema's "silence on the Christian family is regrettable. The family is really the Church in miniature, verifying in itself a share in the mystery of the union of Christ and the Church."

The chapter should explain the different meanings of the "people of God," according to Archbishop Marcel Dubois of Besancon, France. "People of God" is not a poetic figure, but represents an actual reality, he said.

Auxiliary Bishop Candido Padin of Rio de Janeiro noted that the sense of the text would be clearer if it were stated that the hierarchy is part of the people of God.

Archbishop Joseph M. Gopu of Hyderabad, India, gave the schema a missionary interpretation. The text, he said, should add that the most fundamental form of the lay apostolate in the missions is collaboration with the hierarchy and the clergy in spreading the Gospel.

The charge of the "heresy of individualism" was brought up by Coadjutor Bishop Arthur Elchinger of Strasbourg, France. The text has this tendency, he said, and should be corrected to show forth the Church not only as a juridical society but as a community of believers.

"Too many Christians seek spiritual security and personal satisfaction in their reception of the sacraments without ever experiencing the practical consequences of incorporation into the Mystical Body," he said. "The danger of the heresy of individualism is besetting the laity, and also the clergy and the hierarchy. It is the task of this council to find a remedy for this pastoral heresy."

Auxiliary Bishop Philip M. Hannan of Washing-

ton rose to observe that the council Fathers' exhortations to the laity would be more effective if lay people were urged to be genuine witnesses to the Faith in their domestic, business, social and civic organizations.

He continued: "The laity should be urged to join organizations which can influence daily life—associations of parents interested in educational activities, and organizations with professional, charitable and civic aims, not excluding participation in politics. Men cannot be led to Christ unless associations of this kind are marked with the spirit of Christ.

"The bishops should set up special organizations to elicit the opinions of the laity. What Canon 1520 of the Code of Canon Law prescribes for the administration of temporalities should be implemented also in strictly spiritual and mixed fields.

"The laity are often hesitant to come forward as individuals with their suggestions but would gladly offer them if a specially organized unit served as a channel of approach to authority."

Bishop Luigi Civardi of the Roman curia followed to say that the theological basis of the apostolate of the laity is found in the duties imposed by Baptism and Confirmation and in the obligation to love God and one's fellow man.

The council should take care that the expectations of the laity be not deluded, said Archbishop Ismaele Castellano, O.P., of Siena, Italy.

French-born Archbishop Louis Mathias, S.D.B., of Madras and Mylapore, India, declared that, despite the shortage of priests in the world, Christ's mandate to His followers to teach all nations must not be frustrated.

"Our hope is in dedicated members of the laity," he said, "who will be as totally consecrated to spreading the Kingdom of Christ as the clergy strictly so-called. . . . The council should decree the organization of a training school under pontifical auspices for catechists."

Coadjutor Bishop Herbert Bednorz of Katowice, Poland, made the point that one of the most basic forms of the lay apostolate is in the work done by Catholic parents in the training of their children. These parents must be the first heralds of the Faith, he said.

Bishop Enrico Compagnone of Anagni, Italy, suggested that the text show a more direct link with the Old Testament, stressing the supernatural life of the people of God. More emphasis on the obedience due to ecclesiastical superiors was urged by exiled Bishop Frederick Melendro, S.J., of Anking, China, who now resides in his native Spain.

A practical note was sounded by Bishop William Philbin of Down and Connor, Northern Ireland.

He said: "We should take care to forestall the accusation that the Church has no interest in the life of this world. The text should positively commend the activities whereby the faithful earn their livelihood. . . . We

should emphasize the basic goodness of life in the world and avoid giving the fatal impression that the vocation to sanctity can be realized only in religious life."

While the debate on the third chapter of "De Ecclesia" was in progress, votes were cast on the final two amendments to the liturgy schema. Both passed. Amendment nine, which provides that some sacramentals be administered by laymen in certain circumstances, drew a strong negative vote of 607 but passed nevertheless.

MSGR. JAMES I. TUCEK

* * * *

The doctrine of the sacramentality of the episcopate could be the starting point of a doctrinal and theological exploration whose repercussions would be far reaching, according to Archbishop Emile Guery of Cambrai, secretary of the French Episcopal Conference.

The Archbishop said in a documentation center press conference that the repercussions could include three major ones.

The enunciation of the real role of the bishop in its sacramental nature would rediscover "the place and mission of the episcopate as the sacrament of the fulness

of the priesthood of Christ, who is the High Priest and mediator."

Archbishop Guery said that the episcopate must be "relinked to the supreme priesthood of Jesus Christ." He said the "mission of the episcopate is linked with the central mystery of the priesthood of Christ, Mediator and Savior. The episcopate is the sacrament of the fulness of the high priesthood of Jesus Christ: it renders Him present, visible and acting" in the world.

Secondly, he said, the clarification of this doctrine would provide "a sacramental frame for the notion of episcopal collegiality." He continued: "The episcopal body, with the Pope as its head, rests on a sacramental and not merely juridical frame. The sacrament of the episcopate supports the apostolic succession."

Lastly, the Archbishop stated, the triple mission of a bishop—to sanctify, teach and govern spiritually—would by the clarification of this point be related to the act of episcopal consecration.

The Archbishop said that the doctrine of the sacramental nature of the episcopal consecration is supported by the unanimous and constant tradition of Eastern Christianity, by the agreement of the Eastern and Western liturgies and by all contemporary theologians.



Buses bring Bishops from their various hotels to the meetings of the Second Vatican Council.

51st General Congregation

October 18, 1963

The separation of Church and State was called "sometimes the best thing" as council Fathers continued to debate the part of the schema or draft proposal "On the Nature of the Church" which deals with the laity.

That statement was made by Bishop Michal Klepacz of Lodz, Poland, at the 51st general meeting of the council.

In the now almost daily double flow of council activity—discussion of one schema while voting on another—the third chapter of the liturgy schema was passed as a whole.

Ten amendments to this chapter had been passed individually during the three previous days.

The amendments to Chapter IV of the liturgy schema, which deals with the reform of the breviary, were distributed at the Oct. 18 meeting. Voting on this was to begin Monday, Oct. 21.

Before beginning this day's work, the presiding moderator, Julius Cardinal Doepfner of Munich, Germany, announced that the 10-minute limit on addresses would be enforced on all council Fathers without distinction, and also reminded the speakers of their obligation to treat of nothing aside from the point under discussion.

Later on Cardinal Doepfner politely called Valerian Cardinal Gracias of Bombay to order when he exceeded the limit.

First of the day's speakers was Jaime Cardinal de Barros Camara of Rio de Janeiro, speaking in the name of all Brazilian bishops. He said that the text of the chapter was substantially acceptable, but asked for a clearer explanation in the text of how the laity share in the priesthood of Christ through Baptism and Confirmation.

"We should not forget that we are dealing with laymen in the concrete," said Cardinal Gracias, who spoke next, "laymen living in the world and subject to all the laws and weaknesses of human nature. Consequently our approach to the apostolate of the laity must be practical and realistic, not theological and mystical."

Cardinal Gracias added: "Some members of the hierarchy neither seek nor want the collaboration of the laity. . . . We must remember that the laity not only have a call and an invitation, but also a right to share in the mission of the Church. This does not mean a share in

the mission of the hierarchy, which must always be distinguished from the work of the laity."

Laurean Cardinal Rugambwa of Bukoba, Tanganyika, said that "it is good to insist on the role of the sacraments, but this should not hide the fact that our laity should also be nourished by Sacred Scripture."

A similar point was made by Bishop Joseph Schroef of Eichstaett, Germany, who complained that "the chapter does not seem to attribute sufficient importance to the role played by Sacred Scripture in the spiritual life of the laity."

Bishop Paul Sani, S.V.D., of Den Pasar, Indonesia, and Bishop Gilles Barthe of Frejus-Toulon, France, underlined a consideration which had been brought to the council floor by Auxiliary Bishop Philip M. Hannan of Washington the day before.

"The text should emphasize the importance of making Christian principles penetrate into daily conduct," said Bishop Sani.

To this Bishop Barthe added: "The laity must be the heralds of Christian hope in the world. . . . More stress should be placed on the obligation of the Catholic laity to interest themselves in political life and in mutual relationships with their fellowmen."

Bishop Lawrence T. Picachy, S.J., of Jamshedpur, India, objected to that part of the chapter which deals with relationships between the laity and the hierarchy. "We must make the laity understand that we want their collaboration," he said. "The text puts undue emphasis on the sole obligation of obedience."

Not every form of religious life is necessarily clerical, said Abbot Godefroy Dayez, O.S.B., president of the Belgian Benedictine Federation. "That part of the definition of the layman which states that he is a member of the Church who does not belong to an approved religious institute should be modified. It should be borne in mind that religious institutes have among their members some who are lay people in the full sense of the word."

Bishop Pablo Barrachina of Orihuela-Alicante, Spain, remarked in a similar vein that "the question of secular institutes could profitably be treated at this point in the schema."

He added: "We should distinguish between the

consecration of the world, which is the proper and exclusive function of the laity; the general apostolate carried on in virtue of Baptism, which is their proper but not exclusive function; and the hierarchical apostolate, in which they can have only a delegated function."

Bishop Arturo Tabera of Albacete, Spain, warned against one extreme, saying that "the schema should not make the mistake of seeming to put Christian life in the world and the religious life on exactly the same level."

Bishop Paternus Geise, O.F.M., of Bogor, Indonesia, warned against the other extreme: "We should take care, in speaking of the world, not to give the impression that 'the world' is the sum total of everything which is an enemy of God. We should show our esteem for the work of daily life and be realistic in our positive evaluation of the activities carried on by the lay people in the world in which they live."

It would be well to point out, in treating of the priestly character of the laity, that they both receive and administer the sacrament of Matrimony, noted Bishop Giuseppa Vairo of Gravina, Italy.

The unity of the people of God was the point Archbishop Lorenz Jaeger of Paderborn, Germany, wanted emphasized. "We would do well," he said, "to give greater importance to the Eucharist as the principle of unity within the people of God."

Archbishop Leon Duval of Algiers submitted that "it would be advisable to stress the connection between the people of God in the New Testament and the people in the Old Testament."

He observed furthermore: "It should be pointed out that in carrying out their apostolate, the laity do not need to leave their ordinary milieu. Each one in his own place and according to his own possibilities is an apostle."

Bishop Emile De Smedt of Bruges, Belgium, developed this same idea further:

"The consecration of the laity is not mere external legalism. It demands that the whole life be directed to God and that the mind, the body, and all the tools of one's labor become sacred in their efforts to show how a true Christian lives in practice."

Bishop Klepacz of Lodz, although he was the only one to speak that morning on separation of Church and State, stimulated great discussion among the council Fathers privately outside the council hall.

"More attention should be devoted to the relationship between Church and State," the Polish prelate had declared. "This is particularly important because of the encroachments of totalitarian states on human rights. It is important also because the Church cannot remain silent when moral values are ignored or even rejected. Finally, it is important because the interests of the Church are often best served by actual separation of Church and State. Therefore the text should omit its reference to the 'unfortunate' separation which sometimes exists between

Church and State." The text states that this separation is unfortunate only in some cases, and Bishop Klepacz wanted this mention removed.

The tally of the votes on approval of the whole of Chapter III of the liturgy schema was: 2,214 voting; 1,130 for, 30 against, 1,054 for with reservations.

According to Father Frederick McManus—a member of the canon law faculty of the Catholic University of America, Washington, and former president of the North American Liturgical Conference—one reservation that may have prompted those 1,054 votes might have been the desire on the part of many council Fathers for greater use of the language of the people in administration of the sacraments. Father McManus told the N.C.W.C. News Service that when the essence of the sacrament is preserved in Latin, it remains hidden from the majority of the people.

The Boston priest, who is an official council expert, said that amendments proposed for Chapter IV of the liturgy project, dealing with the Divine Office, includes one seeking to reorient the Office toward morning and evening prayer. Others, he said, deal with dispensations from priests' obligation to recite the breviary daily; some abbreviation; and revision of the Office with a view toward making it easier for lay people to recite at least parts of it. An important revision, he said, would allow priests to recite it in their own tongue, with proper permission.

Bishop John J. Wright of Pittsburgh observed at the U.S. bishops' press panel after the council meeting that the schema does not attempt to define a layman, but instead offers elements for a definition: his membership in the people of God and his functions in the Church. He noted that most previous definitions were simply negative: a layman is not a cleric.

Archbishop Joseph T. McGucken of San Francisco said the role of the layman in the Church is being clarified. Laymen used to regard their apostolate as simply helping the priest in his work. But his proper job is to sanctify the world, he said. **MSGR. JAMES I. TUCKER**

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Latin American bishops generally favor restoration of the permanent diaconate, Auxiliary Bishop Mark McGrath, C.S.C., of Panama told a press conference at the council press office.

Reviewing the past week's council activities, Bishop McGrath said that "toward the end of the discussion on the diaconate, the position of those who were speaking for Latin America was made increasingly clear, in the sense of favoring the restoration of the diaconate as a function by itself and without the obligation of celibacy."

Bishop McGrath said that "several of the speakers, whether from Latin America or elsewhere, stressed practical considerations in declaring themselves favorable to this form of the diaconate, indicating that the order would

be conferred only on mature men, married or not, men characterized by a mature and experienced approach to the living of the Christian life. This obviated further discussion on the organization of minor seminaries for the formation of deacons, as also on certain fears that the presence and activity of married deacons might be a source of danger for the tradition of celibacy in the priesthood."

Another bishop at the press conference, Bishop Manuel Larraín Errazuriz of Talca, Chile, said that Catholics dealing with the Church's life in Latin America must avoid two extremes—that of "blindness which will not see the evils which exist and that of a type of black legend about Latin America which does not correspond to the truth."

The Bishop warned against excessive pessimism in treating of the Church in Latin America, saying that in the past 40 years much has been done. Though there is a priest shortage, he said, "we also have an exemplary clergy in Latin America. I have been a bishop for 25 years and I cannot say enough for my clergy, who are zealous."

Major problems of the Church in Latin America are

the tremendous population increase which has not been caught up with and the change from a rural to an industrial civilization. The Bishop said that the solution of the continent's social problems is intimately linked with the solution of the problems confronting the Church.

He paid tribute to the brotherly help in terms of money and personnel which has come from the U.S., Canada, France, Germany, Belgium and Italy. But he stressed that one should concentrate on the hopeful aspect of the Church's life in Latin America. He said:

"The civilization of Latin America was born in the bosom of the Church."

He said that "the Second Vatican Council, which seeks to establish a dialogue between the Church and the modern world, opens for Latin America the horizons suited for a just and Christian solution of its problems."

What is needed at present, he said, is a parallel concept to the introduction of the vernacular into the liturgy. The use of the vernacular is being adapted to specific places.

So too, he said, there is need for a "pastoral vernacular" which would permit a specific pastoral solution of problems on regional or local levels.

Cardinal Bea

Following is a translation of a French-language speech of Augustin Cardinal Bea, S. J., president of the Secretariat for Promoting Christian Unity, at a reception (Oct. 17) for observers and guests of the secretariat.

My very dear Brothers in Christ,

Allow me to begin with more than a greeting. I wish to express the deep joy which I have—perhaps better, which we all have—that once more we find ourselves together.

Last year, during the first session of the council, we had collaborated sincerely, loyally and in a spirit of concord. It was not an easy experience for us. But, in all modesty and grateful to Him who bestows every good thing, we can acknowledge that, with the help of the Lord and under the power-filled inspiration of His spirit, our work has had satisfactory results.

This year we are together for the same task. Our number has increased. More churches and communities are represented, and some of the others have delegated more observers. This fact is an added motive for joy. Finally, we already stand before a work well-advanced, for we now have behind us three weeks of intense labor on difficult problems.

Secondly, I wish to thank you; above all, to thank you for having come and to thank your churches and communities for having delegated you. But in looking back a little further, I wish to thank you also for what

you have done between the two sessions of the council. You have informed those authorities who have sent you. You have also informed, with exemplary discretion, the public opinion of your churches and your countries.

I would like to thank you also—although it was some months ago—for everything which you and the churches and communities which you represent have done, when the Church of Rome was plunged into deep mourning by the death of the august artisan and Father of the council, Pope John XXIII; and when Divine Providence granted us a new Holy Father. Thank you for every comfort of solidarity and prayer in sorrow, and also in joy and happiness.

Nothing unites more than the union of hearts in sorrow and in joy; the more profound the sorrow and the more living the joy, the closer the union. That is why I dare to say that the vivid manifestation of solidarity in the shared sorrow for the decease of Pope John XXIII and in the shared joy for the election of his successor Pope Paul VI, had in fact a great significance and ecumenical influence. For these events have brought together—to a great extent, I believe—so many brothers in Christ, separated among themselves for so many reasons.

After these expressions of gratitude, I wish to voice my most sincere desire that everything goes well with you in every respect. I hope that you find every possible help in your not too easy task, and that your work may bear abundant fruit. The whole Mystical Body will benefit from this, in accordance with the words of St. Paul: "If one member is suffering, all the rest of the members suffer with it; if one member is treated with honor, all the rest rejoice with it" (I Cor. 12, 26).

At the same time, I hope we will profit from your presence and work. The Holy Father, Pope Paul VI, recently said in an address to the Roman curia: "We must welcome the criticisms that surround us with humility, with reflection, and even with gratitude. Rome has no need to defend itself by being deaf to suggestions that come from honest voices, especially if the voices are those of friends and brothers" (Oss. Rom., Sept. 22, 1963, p.1). Thus, I sincerely ask you, as I did one year ago, "to grant us complete confidence and consequently to tell us very frankly—above all, during the sessions specially organized for you by the secretariat, everything you dislike, to share with us your positive criticisms, your suggestions, your desires.

Archpriest Vitaly Borovoy

Following is a translation of the reply to Cardinal Bea's speech by Archpriest Vitaly Borovoy, observer-delegate at the ecumenical council for the Russian Orthodox Patriarchate of Moscow and for the Orthodox Church of Georgia.

There is something deeply symbolic and providential in the fact, which might at first sight seem fortuitous and insignificant, that the reply to the subtle French speech, brilliant in content and distinguished in style, by a high representative, Augustin Cardinal Bea, S.J., of the Catholic Church, German in origin and president of the Secretariat for Promoting Christian Unity, should be given by a Russian in the name of the observer-delegates and guests of the secretariat, who represent here, at this second session of the Second Vatican Council, the various Christian Churches, the denominational unions and the associations of Churches, a representative of the Russian Orthodox Church, Belorussian by birth, occupying a modest place in the Church and very limited in his oratorical powers, owing to the simplicity and spontaneity of his Slavic soul and to the frank expansiveness of his Russian character.

There is, however, in this exterior pattern of fortuitous coincidences, if one looks more closely, a special interior significance, a historical logic and a spiritual harmony.

There is an admirable hymn, in the treasure which

"Of course, I cannot promise you to find a solution for every problem. But I do assure you that we shall be grateful for your confidence, that we shall try to consider everything sincerely in Christ, in order to do, as far as we are permitted, everything that can be done now and in the future" (Oss. Rom., Oct. 18, 1962, p.1).

To be sure, we face a work very serious, laborious and, I could say, even hard. If we face this work united—as in fact we are—in prayer, in love for the truth, in sincere Christian charity, which means kindness, understanding and patience, we will experience that it is truly possible—over and above and despite all our present differences—to be united even now in Christ, and so to prepare little by little a more perfect union.

Furthermore, if we transmit and communicate the experience of this union to all those who live about us, we will, with the grace of the Lord, undoubtedly contribute toward the preparation of that perfect union which was the object of Our Lord's prayer at the Last Supper, and which is certainly our prayer in union with Him: "that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John 17, 21).

belongs to us all, Christians of the ancient Church, for Pentecost, which says: "When the Most High descended, the people were divided, but when the Most High descended with tongues of fire, He called them to unity. United we glorify the Most Holy Spirit."

Two great phenomena in the history of mankind are here recalled, contraposed and contrasted.

One is the building of the Tower of Babel, that is to say the process of dispersal, of the individualization and division of mankind, when God, because of the pride which fought Him, descended and confused the people's tongues and divided them.

And on the day of Pentecost, when God, having distributed the tongues of flame—the individual gifts of the Holy Ghost—to each of those present in the Upper Room in Jerusalem, by this profoundly individualizing act called them all back to unity, so that, as it is said in another liturgical prayer of antiquity: "From a single mouth and a single heart, in communion each with the others, together they glorify the Holy Ghost."

Most Reverend Eminence, together we bear witness to this great fact: the whole history of Christianity in

our era is the history of the action and of the working of the Holy Ghost on us and on our Churches, calling us to unity, helping us to understand the necessity and the urgency of this task and compelling us, at times even against our good intentions, to continue our march along this divine road, which is salutary for all of us.

All Christian Churches, all denominations of Christianity throughout the world are at present engaged in this great movement which has already passed into history under the conventional and not very precise name of ecumenism. This name does not completely render the whole depth of this process and does not encompass it completely, nevertheless this name has become a historic symbol of our contemporary pan-Christian reality.

Most Reverend Eminence, we are happy to be able to communicate to the Church which sent us, to the denominational unions and to the associations of Churches that, here in Rome, we are witnessing the way with which our Roman Catholic brothers, at the Second Vatican Council, are seeking, through prayers and great pas-

toral zeal, the best means for renewing their Church and for starting a brotherly dialogue on a footing of equality with the other Christians to "praise together the Most Holy Spirit."

We fully realize and we gratefully appreciate the important role and the great responsibility, which, within the Catholic Church, falls on the Secretariat for Promoting Christian Unity, on you personally, Eminence, and on your immediate collaborators in the fulfillment of this task which is dear to all of us.

In expressing our gratitude to you and your collaborators for the hospitality and for the constant solicitude in working with us in all matters which concern us or which are of interest to us, we would like to say to you, Your Eminence, and through you to the whole of your secretariat, that we are always ready to help our Roman Catholic brothers in anything which may contribute to rapprochement and union among all Christians, so that we may "with a single mouth and a single heart" glorify together the Most Holy Spirit.

Dr. Kristen E. Skydsgaard

Following is the text of the response made in the name of the delegate observers at the ecumenical council to the welcome given them by Pope Paul at a reception on Oct. 17. It is a translation of the address delivered in French by Dr. Kristen E. Skydsgaard, delegate observer of the Lutheran World Federation.

In receiving us here, Your Holiness will certainly understand that we who are guests and observers at this council would like, above all, to recall with affection and respect the memory of your predecessor, Pope John XXIII, who greeted us in this very place last year.

The news of the death of this great Pope filled us with sadness. We shall never be able to forget him, so full was he of spontaneity and of love, of wisdom and of courage.

It is my privilege today to express to Your Holiness, in the name of the guest and delegate observers, our deep gratitude for the renewal of the invitation to this second session of the council, and for the friendliness with which we have been received both at the opening ceremony in St. Peter's and also now in this audience.

We are aware that we are witnesses of an event which is so decisively significant for the Roman Catholic Church of our day, and we would like to tell you with what interest and attention we follow the deliberations of the council where diverse opinions are sometimes expressed by the council Fathers, but always in an atmosphere of objectivity and loyalty.

Each day we experience the good will of the council Fathers toward us, and the unfailing readiness of the

Secretariat for Promoting Christian Unity to help us.

The cordiality and frankness which surrounds us makes it easier for us to fulfill sincerely and in good faith our tasks as observers. We are especially grateful to His Eminence, Cardinal Bea, who has generously invited us to express both our positive and negative reactions to the work of the council.

The schema "De Ecclesia," which is at present under consideration, is certainly—today as in the past—one of the most difficult and debated of subjects.

One could say, in fact, that the doctrine of the Church is the point at which all our divisions culminate so that it is precisely here that they seem insurmountable, despite our sincere efforts to understand each other.

Yet in this sad and discouraging situation, we have made some progress simply by reason of the fact that we jointly experience this difficulty and together bear its burden.

In these times, one sometimes meets a naively optimistic or superficial ecumenicism which appears to think that the visible union of Christians can be quickly achieved. This is certainly not our view, and it is for us a real relief to know that Your Holiness does not share

this opinion. Your sober and realistic words on Sunday, Sept. 29, clearly testify to this. As Your Holiness said, there are grave and complicated problems to be studied and resolved, and their solution presupposes conditions which at present do not yet exist.

Permit me in this connection to refer to a development which seems to me extremely important. I am thinking of the role of a Biblical theology which concentrates on the study of the history of salvation in the Old as well as in the New Testament. The more we progress in understanding the hidden and paradoxical history of the people of God, the more we shall begin truly to understand the Church of Jesus Christ in its mystery, in its historical existence and in its unity.

Once again allow me, Your Holiness, to express our living hope that the light of such a concrete and historical theology, that is, a theology nourished by the Bible and the teaching of the Fathers, will shine more and more in the work of this council.

We also rejoice wholeheartedly at the new ecumenical spirit which is becoming manifest in this council. We find ourselves meeting together at the beginning of a road whose end God alone knows. It is for us to walk together in hope because we believe that the crucified and risen Christ is with us on the way.

This beginning is at one and the same time God's gift and a responsibility, because much will be required

of all of us along this road: a clear witness must be given to the Gospel, there must be humility and patience, all "triumphalism" must be excluded. Above all, no divisions can prevent us from loving each other because Christ's love knows no limits. In this love of Christ, we must seek and find the truth: seek in order to find, and find in order to seek again, as St. Augustine says.

In concluding, I find myself moved to say: Yes, we are walking together, but our path leads us also "out of ourselves" toward our fellow men. It is said that Pope John XXIII wished this council to bring about a change from introverted self-concern to concern for men, from "in itself" to "for mankind." Is there any better way for us to meet each other than by going out from ourselves in the assurance of the forgiveness of sins, without concern for our preferences or our merits, in order to live in the world and with men in the world? It is thus that we shall be truly disciples of the Christ who did not desire to exist for Himself but solely for the world.

We are grateful to Your Holiness, as to your predecessor, for having pointed to this twofold openness: openness to the ecumenical dialogue in truth and love, and openness to the world in humility and service.

May God bless Your Holiness in the heavy burden and responsibility of your ministry, and may He spread His Spirit of repentance and truth upon all the churches of the world.

Pope Paul

Following is a translation of an address in French made by Pope Paul VI Oct. 17 upon receiving in his private library non-Catholic observers to the Second Vatican Council.

We are profoundly moved by the noble words we have just heard, those of the most revered Cardinal President [Augustin Cardinal Bea, S. J.] of the Secretariat for Promoting Christian Unity, who presented you, and also those of the most worthy interpreter [Prof. Kristen E. Skydsgaard] of the sentiments of all of you, gentlemen, which find such a deep echo in our heart.

Our meeting tonight renews, in a more intimate atmosphere, what the more official and majestic framework of the council offered us the other day. But is not the fact, the great fact, the same? That is, that you are here, gentlemen, beloved brothers in Jesus Christ, invited by us to attend this important event—the ecumenical council.

To draw closer, to meet, to greet and to speak to one another and to get to know one another: what could be simpler, more natural or more human? Of course it is. But here there is more still: to listen to each other, to

pray for each other and, after such long years of separation and after such painful polemics, to begin again to love each other. This is what renders this meeting memorable and full of promise.

Undoubtedly, we would only have to repeat today what we already said in St. Peter's basilica on the day of the opening of the second session of the council. But here in our library where we receive private audiences, we shall do it in a familiar and friendly manner. A symbolic significance might be attached to the circumstance: that of our desire to receive you not only on the threshold of our house, but in the very heart of our intimacy.

The sincerity of our words and of our sentiments enables us, nay, imposes on us, this new opening up of our heart in the simplest language which, better than the solemnity of Latin, can express to you from the depth of our soul something of what we feel for you.

Therefore, we say to you once more: thank you for

accepting our invitation, thank you for coming, and thank you for your presence at the sessions of the council.

Be assured of our respect, of our esteem and of our desire to have with you, in our Lord, the best possible relations. Our attitude does not hide any snare, nor does it intend to dissimulate the difficulties for the achievement of a complete and final understanding; it does not fear the delicate nature of the discussion nor the pain of waiting.

Good faith and charity are the bases which we offer to your presence here. The esteem we feel for your persons and for the institutions and Christian values which you represent makes it easy for us to take up with you the great dialogue, the duration of which nobody today is in a position to determine in view of the yet unsolved doctrinal differences. And faith in Jesus Christ, to whom we are all linked through faith and Baptism, fills our heart with a sweet and powerful hope.

But this is not all. It may be necessary to add a remark, which might better clarify the state of our mind at the joy afforded to us by your visit, full of the remembrance you have just evoked of our regretted and venerated predecessor, John XXIII. This remark is the following: What comes instinctively to our mind, when we have to give a precise significance to the encounter—at the highest level of the greatest responsibility, as you can see—of the Catholic Church with the other Christian denominations? The mind would be tempted to turn toward the past. This would mean getting lost in the maze of history and undoubtedly reopening old wounds which have never completely healed.

In our speech of Sept. 29 we dared to have recourse first of all to Christian forgiveness, mutual if possible—*"veniam damus petimusque vicissim"* (let us forgive and ask for forgiveness mutually) [Horace].

Our minds need this tranquillity if they are to have friendly contacts and serene conversations. First of all, because it is Christian: "If then, in making your offering at the altar, you remember that your brother has something against you, leave there your offering in front of the altar and go first to reconcile yourself with your brother; then return and make the offering" (Matt. 5, 23-24).

And then it is for us the best method, not to look to the past but toward the present, and above all toward the future.

Others can and will deepen the study of ancient history; we now prefer to focus our attention not on what has been but on what must be. We are turning toward a new thing to be born, a dream to be realized. May we be allowed to quote the words of St. Paul, "forgetting what is behind, I strain forward to what is before, I press on

toward the goal, to the prize of God's heavenly call in Jesus Christ" (Phil. 3, 13-14). Hope is our guide, prayer our strength, charity our method in the service of divine truth which is our hope and our salvation.

It is necessary that we should unceasingly endeavor to deepen and to process divine truth better and to live of it more fully. "Seek to find and find to seek again." This phrase of St. Augustine, which we had the pleasure, Professor, to hear you quote, concerns us all. A true Christian is not passive. In this respect, you have opened up prospects which we should take care not to neglect.

The developments you wish for in "a concrete and historical theology centered on the history of salvation" we would willingly subscribe to as far as we are concerned, and the suggestion seems to us wholly worthy of being studied and worked out in detail. The Catholic Church has institutions which would in no way be prevented from specializing in this kind of research, while, should circumstances demand it, the establishment of a new institution for this purpose would not be excluded.

Allow me, gentlemen, before I leave you, to underline the words of your speaker: "We are walking together along a road." That is to say: we have not arrived.

Like you, dear sirs, as we have told you, we do not expect immediate and miraculous solutions. The fruits we hope for must take a long time to ripen through study and prayer; merely apparent and improvised reconciliations which would disguise difficulties instead of solving them, would hinder rather than help our progress.

As for us, like the sentinel of whom Isaia speaks: "Custos, quid de nocte? Custos, quid de nocte? (Guardian, what happens at night?) (Is. 21, 11) we are on the alert, trying to discern, and happy to register, whenever they appear in the depth of the night, the signs foreshadowing a luminous dawn.

We mean the signs of real progress in the dialogue which has begun, of a step forward toward the rapprochement of those who feed on the same Gospel, and feel echoing in the depths of their souls the same joyous appeal of St. Paul to the Ephesians: "One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and throughout all and in us all" (Eph. 4, 4-6).

It is the God of mercy, the Father of our Lord Jesus Christ in whom we believe, that we invoke, gentlemen, in taking leave of you. To Him we entrust our wishes, our expectations, our hopes, from Him we implore for you all peace and joy, grace and blessings. And let us greet you with the same words of the great Apostle whose name we have made our own: "The grace of Our Lord Jesus be with you. My love is with you all in Jesus Christ" (I Cor. 16, 23-24).



Bishop Cassien, director of the Orthodox Theological Institute of St. Serge, Paris, chats with Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, at a reception in Rome for non-Catholic delegates and observers present at the Council.

52nd General Congregation

October 21, 1963

Reform of the breviary entered its final phase in the council as the Fathers voted and passed the first two of 13 amendments to the fourth chapter of the liturgical schema.

Discussion on the council floor, however, continued on another matter—the third chapter of the schema on the nature of the Church, which deals with the laity.

In the discussion part of the council's twofold activity—that is, of voting on one schema and debating another—a new element was raised. Both inside and outside the council there was growing insistence upon inserting (or as some said, “replacing”) a consideration of relations between Church and State.

At the same time—now outside the council hall but seemingly ready to be introduced also into the council debates—a proposal was in preparation to include a statement on the right of the human person to the free exercise of religion according to the dictates of his personal conscience.

As one bishop stated the case: “It would be a cause of wonderment, not to say scandal, if the council were to fail to speak of the question or to speak of it in obscure and ambiguous terms.”

The vote in the council was on these two amendments to Chapter IV of the schema on liturgy:

1. An emphasis on the fact that Christ continues His priestly activities through the Church, not only in the Eucharistic Sacrifice, but also in other ways, especially in the Divine Office, which is both praise of the Father and prayer for divine help for the salvation of the world.

2. An addition to the text of an exhortation to all who recite the Divine Office to fulfill this duty with great fervor and devotion, whether this recitation be by clerics, Religious, or lay people saying it with them.

Both amendments passed almost unanimously. A lesser unanimity of vote was anticipated on the amendments which were immediately to follow with their proposal for radical change in the breviary.

The 52nd general congregation opened, as the council does daily, with celebration of the Mass. This day's Eucharist was offered in the Byzantine-Rumanian Rite by Bishop Vasile Cristea, Apostolic Visitor for Rumanians abroad and marked the 265th anniversary of

the reunion of Rumanian Christians with the Holy See as well as the 15th anniversary of the destruction of the Catholic Rumanian Rite by civil authorities of communist Rumania.

The day's work began with Bishop Joseph Martin of Nicolet, Que., reporting in behalf of the council's Liturgical Commission on reasons for the amendments on which the Fathers were being asked to vote. He stressed that the commission had been confronted with radically different proposals, sometimes even contradictory suggestions, and that its decision was to attempt to steer a middle course, since no extreme position could ever hope to receive the necessary two-thirds majority.

Because Bishop Martin's report was unusually long, there remained time in this assembly to hear only eight of the scheduled speakers. The first speaker of the day was Albert Cardinal Meyer of Chicago, who said that the presentation of the matter in the chapter on the people of God was neither adequate nor realistic. “It loses sight of the important fact,” he said, “that first of all, we are all sinners, and that, secondly, even after Baptism we suffer from moral weakness and sometimes even fall.

“The schema should not speak only of the privileges of the people of God, but should emphasize very strongly the difficulties of leading a genuinely Christian life. This difficulty is first of all an internal one: the consequences of original sin with the tendencies to evil. There is also an external cause, which is the Devil. . .

“This is why we have two different and somewhat contradictory aspects of the earthly human life of the people of God: it is heavenly, leading to glory in the Kingdom of God, and it is a life of struggle and battle in an effort to achieve this eternal goal.

“This basic truth was stressed by Christ Himself. It is a theme recurring frequently in our liturgical texts, and mindfulness of our weakness and ignorance inspires a passage in the very prayer we recite before our daily council sessions.

“We must work with a sense of sin and personal weakness; there should be a paragraph proclaiming that the Church is a home for the weak and struggling before we describe the Church as being without stain or wrinkle.”

At the American bishops' press panel session following the council assembly, Father Gustave Wiegel, S.J., of Woodstock (Md.) College discussed Cardinal Meyer's note on the "Church of sinners." Father Weigel said that while he thought Protestants would welcome such an emphasis in the schema, he did not think the Chicago Cardinal had the ecumenical aspect particularly in mind. He supposed, rather, that the Archbishop of Chicago wanted to stress the Church's role as a refuge of sinful man.

The question of restoring the permanent diaconate was raised again by Alfredo Cardinal Ottaviani, Secretary of the Congregation of the Holy Office, who was next to speak. He returned to the problem of deacons even though discussion on this subject was terminated Oct. 16.

He opposed the permanent diaconate and proposed in its place the minor order of acolyte. Acolytes, he said, could be deputized for the performance of certain ecclesiastical functions in areas where there is a shortage of priests. There would be no problem of acolytes' celibacy as there is in the case of deacons, he said.

In his remarks Cardinal Ottaviani also complained about three experts in the council hall whom he accused, without naming them, of circulating a petition in support of the permanent diaconate. He complained that this was contrary to council regulations. A serious accusation was leveled by the next speaker, Archbishop Raymond Tchidimbo, C.S.Sp., of Conakry, Guinea. He did not specify the accused—or at least it was not reported in the council press office communique.

"It would be well for international Catholic organizations," said Archbishop Tchidimbo, "to be on their guard against a tendency to dominate those units of the Church for which they provide essential financial and other assistance. Such a dominating mentality would simply be a new form of colonialism. As the price of their assistance they should not try to control the apostolate in the countries they aid. After all, the first specialist in the apostolate in a diocese is always the bishop."

Father Weigel noted that Guinea's Archbishop Tchidimbo, in following Cardinal Ottaviani, went to the microphone and elaborated on the usual salutation. After greeting the "Most Eminent Cardinals," etc., he added: "and very beloved experts." At this, said Father Weigel, Cardinal Ottaviani threw back his head and laughed.

Father Godfrey Diekmann, O.S.B., council expert from St. John's Abbey, Collegeville, Minn., and editor of the monthly review, *Worship*, commented on the suggestion about restoring the order of acolyte.

"In the early Church," said the Benedictine, "acolytes could carry and administer the Eucharist to those in prison, as did St. Pancratius. The history of the minor orders in the early Church, however, is a 'jungle,' and

not enough theological research has yet been carried out on them."

The council speaker who followed Archbishop Tchidimbo, Archbishop Thomas B. Cooray, O.M.I., of Colombo, Ceylon, talked more on the point under discussion. He urged that the schema text make a clearer distinction between the priesthood of the laity and the priesthood of the hierarchy.

"It would be better," Archbishop Cooray said, "not to speak of the universal priesthood of the laity and of the ministerial priesthood of the hierarchy, but rather of the spiritual priesthood of the laity and the sacramental priesthood of the church's official ministers. . .

"The priesthood of the laity and the priesthood of the hierarchy both aim at the same goal, namely the sanctification of the Church. But, whereas the hierarchical priesthood operates through sacramental means, the priesthood of the laity works through such spiritual means as prayer, apostolic activity and the radiation of sanctity in personal and social life."

Bishop Karol Wojtyla, administrator of Poland's Archdiocese of Cracow, made the point that "it is essential to stress the fact that laity do not fulfill their duties as members of the people of God by being satisfied with mere passive possession of the Faith."

The issue of Church and State was raised by Archbishop Denis E. Hurley, O.M.I., of Durban, South Africa. He urged that the "treatment of the relationships between the earthly city and the heavenly city needs to be clarified."

He continued: "We should not speak so much of 'Church and State' as of 'the Church and human society.' The term 'state' indicates a political unit. 'Human society' takes in all men wherever they may be and whatever be their form of government.

"Our text should try to show our people how they are to combine in Christian fashion the activities which bring them into contact with the two aspects of their life—that is to say, Christian and civil. All, even apparently purely civil activities, must bear the stamp of the influence of a Christian conscience. No actions are exclusively of the temporal order."

Archbishop Adam Kozlowiecki, S.J., of Lusaka, Northern Rhodesia, complained that "the expression indicating complete equality among all members of the Church could easily give rise to confusion and misunderstanding. The definition of the layman is defective and negative." He urged "bishops be admonished in still stronger terms not to 'extinguish the spirit' by ignoring or belittling the suggestions of the faithful."

The observation was made by Bishop Juan Hervás y Benet of Ciudad Real, Spain, that the text is basically weak for its failure to stress the importance of a deeply Christian life as the foundation for all apostolic activities."

MSGR. JAMES I. TUCEK

53rd General Congregation

October 22, 1963

A radical reform of the breviary was voted at the Oct. 22 meeting of the ecumenical council.

Amendments three to eight of a set of 13 amendments to the fourth chapter of the liturgy schema were passed. Among these were provisions for the modification of the hour of Matins with fewer psalms and longer lessons; suppression of Prime; recitation of a "little hour" corresponding to the time of day, and completion of the revision of the psalter.

Thus one of the great reforms of the official prayer of the Church was accomplished without a word being uttered, but only with the marking of a perforated ballot to be counted by the electronic tabulating machine.

At the U.S. bishops' press panel after the morning's assembly, Father Godfrey Diekmann, O.S.B., a council expert, said the amendments voted aimed chiefly at "restoring sincerity to the prayers of the priest," by eliminating antiquated forms. It is not the considerable lessening of the time required for the recitation of the breviary which was the primary purpose, he said, but rather the restoration of morning and evening prayers and other prayers during the day to their original meaning.

The theme of the spoken word in the council hall continued to be the laity.

Among the opinions expressed was a strong recommendation made by Leo Cardinal Suenens of Malines-Brussels that the number of lay auditors be increased to include women and members of congregations of Brothers and Sisters.

Before beginning the work of the day, the secretary general of the council, Archbishop Pericle Felici, announced the distribution of a book containing amendments to the fifth chapter of the liturgy schema. He announced also that voting on these was to begin Thursday, Oct. 24.

The 10 amendments proposed for the fifth chapter concern the liturgical year, with a provision for establishing an immovable day for Easter Sunday.

Antonio Cardinal Caggiano of Buenos Aires led off the day's speeches with the recommendation, repeated many times previously, that there be a clear differentiation between the priesthood of the faithful and that of the hierarchy. "It is our duty," he said, "to keep reminding our people that the responsibility for the sanctifica-

tion of the world does not rest exclusively on the shoulders of the hierarchy."

The fact of charisms—special graces—in the Church was raised for the first time in the speech by Cardinal Suenens which followed.

"We too easily lose sight of the fact that charisms still exist in the Church," he declared. "Recognition of this fact is important for any well balanced view of the Church. Such charisms are not mere peripheral phenomena or accidental appendages to the Church, but part of its nature. We must avoid giving the impression that the Church is no more than an administrative machine completely cut off from the influence of the Spirit of God.

"This is the age of the Holy Spirit, who is given not only to pastors but to all members of the Church. The charisms which were so common in the time of St. Paul are not limited to unusual aspects of the life of the Church. Any treatment of the Church which takes up bishops and the hierarchy, while saying nothing of the gifts of the Holy Spirit, would be defective.

"It is a fact of history that some members of the laity have at times awakened a sleeping Church, lest the teachings of the Gospel be lost sight of. Charisms without hierarchical direction would be a source of disorder, but any government of the Church which would ignore charisms would be poor and sterile. The chapter should be revised with more emphasis on the freedom of the children of God in the Church."

It was at this point that Cardinal Suenens made a bid for more lay auditors, saying:

"To show the world that we practice what we preach, we should provide for an increase in the number of lay auditors, with representation on a broader international basis, the admission of women among them, since women constitute one-half of the population of the world, and representation likewise from the great congregations of Brothers and Sisters who contribute so significantly to the apostolic work of the Church."

At the American bishops' press panel, Father Gustave Weigel, S.J., a council expert, made the observation that women Religious do not have jurisdiction in the Church, while male Religious superiors do.

Still referring to Cardinal Suenens' speech, Father

Eugene Maly, Scripture professor of the Cincinnati archdiocesan seminary, defined charism as any special manifestation of the Spirit, which can take place in any of the people of God. He distinguished two forms, ordinary and extraordinary. He gave the gift of tongues as an example of the extraordinary, and the gift of interpretation and the prophetic spirit as examples of the ordinary.

Next speaker was Archbishop Henrique Golland Trindade, O.F.M., of Botucatu, Brazil, who said that the collaboration of the laity could not be called on in the bishop's discharge of his role as a legislator. He added that the greatest obstacle to the expansion of the Church and to the increase of vocations is "certain prelates and priests who are not true witnesses of the Gospel which they preach."

Bishop Giuseppe Ruotolo of Ugento-S. Maria di Leuca, Italy, urged that, at least in large nations, there should be training centers for lay apostles. He urged also the creation of a new organ of the Holy See, composed of both clergy and laity, as a clearing house for lay activities and problems.

A new definition of the layman to replace the one in the schema was offered by Archbishop Casimiro Morcillo Gonzalez, of Saragossa, Spain: "The layman is one who is incorporated into Christ through Baptism and enrolled among the people of God and who, not ascending to the hierarchy, lives his everyday life in a spirit of consecration to God in order to dedicate to God Himself the actions and works of his fellow men."

Bishop Jules Daem of Antwerp, Belgium, bid council Fathers to give "new dimensions to the place of the laity in the Church."

A dissenting voice was raised by Bishop Sebastiao Soares de Resende of Beira, Mozambique. The bishop declared:

"There is really no need for a special chapter in the schema on the laity because the Church is not composed of the people of God plus the laity."

A special chapter "On the Place of Public Opinion in the Church" was urged by Bishop Vicente Enrique y Tarancon of Solsona, Spain, because "public opinion is the patrimony of every natural society."

Father Johann Schuette, superior general of the Divine Word Fathers, asked for a special paragraph on the missionary obligations of the people of God, "since it is one which binds the hierarchy, Religious and laity."

Auxiliary Bishop Marius Maziers, of Lyons, France, restating what had been heard before in the council, said that the present text of the schema does not place sufficient stress on how the laity can contribute to the work and purpose of Creation or how in practice they are to fulfill their special functions in the world.

The complaint was voiced by Archbishop Franjo Seper of Zagreb, Yugoslavia, that "there is too much of a distinction between the activities of clerics and the laity.

By receiving orders clerics did not renounce their rights and obligations as members of the people of God. . . . The schema should avoid seeming to set up an antagonism between the clergy and the laity."

Another criticism of the text was made by Auxiliary Bishop Mark McGrath of Panama, who said that the schema's description of laymen makes them appear in relation to the hierarchy "like little acolytes, with the laity at the base of a clerical pyramid subject to everyone."

Bishop Jacques Menager of Meaux, France, said that "the lay auditors have found the text disappointing because it struck them as being negative, clerical and juridical."

An Eastern Rite council Father was heard for the first time on this topic when Maronite Rite Archbishop Ignace Ziade of Beirut, Lebanon, said that "the chapter suffers from an omission which is very important from the Oriental viewpoint, namely, the absence of a reference to the Holy Spirit. According to Sacred Scripture and the theological tradition of the Oriental Church, there can be no Church without the influence of the Holy Spirit."

Auxiliary Bishop Alfonso Uribe Jaramillo of Cartagena, Colombia, observed that the character of Baptism gives a sharing in the priesthood of Christ which "enlightens the Christian life of all the faithful and the cultural mission of the people of God. . . . This explains the close unity of the people of God."

* * * *

Voting by the Fathers of the Second Vatican Council indicated some substantial changes in the breviary, the book containing the Divine Office, which priests are obliged to recite every day.

Of 13 proposed amendments to the breviary section of the council's document on public worship, the first two were passed Oct. 21 and the next six on Oct. 22. The amendments proposed for the text—Chapter IV of the liturgy schema—were:

1. Emphasis on the fact that Christ continues His priestly activities through the Church not only in the celebration of the Holy Eucharist, but in other ways as well, especially in the Divine Office, which offers to the Father both praise and intercession for the salvation of the world.

2. Addition of exhortation to those who recite the Divine Office to do so with great fervor and devotion.

3. A statement that priests engaged in the pastoral ministry have a special need to recite the Office prayerfully, that the Lord will make their labors effective.

4. Provides that the hour of Matins (originally the night Office—which consists largely of psalms and readings from the Bible and the Fathers of the Church) should have fewer psalms and longer readings.

5. Proposes the suppression of the hour of Prime, which is a second form of morning prayer and somewhat of a duplication of the principal morning prayer, which is Lauds.

6. Provides that an individual who is obliged to pray the Office should be bound to recite only one of the three remaining shorter hours of the day. (The "little hours" traditionally have been Prime, Terce, Sext and None. This amendment and the preceding one would considerably shorten the total length of the Office.)

7. A new article urging priests and all who take part in the Church's public prayer to make it a source of holiness and personal spiritual growth.

8. Decrees that the revision of the Latin translation of the Book of Psalms should take into account the nature of Church Latin, the fact that the psalms are chanted, and the traditions of the Latin Rite Church. (The point here is that a translation, which might be technically and literally satisfactory, might not be the best for public worship.)

9. Proposes that some specific but minor details in the original schema relative to the revision of the Office be suppressed. (The point here is that specifics be left to a postconciliar commission and that the council concern itself only with general directives and statement of principles.)

10 and 11. According to these amendments, which are really additions to the schema, provision would be made (a) to excuse from the recitation of some parts of the Office those clerics or Religious who participate on a given occasion in some other liturgical function, and (b) to allow bishops and other Ordinaries to dispense from the obligation to recite the Office for good cause.

12. While insisting that the traditional Latin Office be maintained by the clergy of the Latin Rite, the amendment concedes a faculty to bishops and other Ordinaries to permit the clergy in individual cases to recite the Office in an approved text of the vernacular.

13. Recommends that the Office be prayed in common when possible, especially in the case of priests who live together.

Amendment 12, due to be voted on Oct. 23, came in for lengthy discussion at the U.S. bishops' press panel. It was noted that the bishops might be allowed by law to give permission in individual cases to priests to read the breviary in the vernacular. Various reporters interpreted this as being restrictive rather than as being in favor of increased use of the vernacular.

Father Georges Tavard, A.A., a council expert, pointed out that, although some bishops have given such permissions already, there is no basis in Church law for this and they are taking on themselves something that might not be theirs to do. Father Diekmann added that, in

practice, the amendment if approved would be "an opening of the door" for wider use of the vernacular.

* * * *

"Christian celibacy is not to be regarded as a state in rivalry to marriage, much less in opposition to it," a leading American liturgist has said here.

Father Godfrey Diekmann, O.S.B., of St. John's Abbey, Collegeville, Minn., a council expert, spoke at a press conference at the American bishops' press panel on the Christian theological aspects of celibacy.

He noted that Scripture "begins with the story of God's blessing of marriage in the first book of Genesis and ends with the vision of the Spirit and the Bride, inviting all to come to the heavenly wedding feast. And, we might say, all the story in between expresses God's relations to man in terms of marriage."

Father Diekmann's conference paralleled the discussion in the ecumenical council of the establishment of the married diaconate. He said: "Celibacy is not of divine law, but a disciplinary Church law which could be changed. There are different customs in the East and West. Yet despite painful and even egregious failures in practice, especially from the fifth to the tenth centuries, the ideal has been insisted upon."

Father Diekmann said that "strictly speaking, celibacy is misnamed as a 'single state,' if by that is meant anything like taking advantage of freedom from the duties of married life in order to be more or less exclusively concerned with the self. After all, it is axiomatic that charity, love of God, is the highest commandment and that love of the neighbor is identical with it.

"Hence, unless celibacy, a state of striving for Christian perfection, is distinguished by greater love of the neighbor, service of one's fellowman, it is not true Christian celibacy."

He stressed that "celibacy in its ideal form is not repressive or restrictive, but is a freeing of the energies of the priest or bishop or deacon for fuller dedication to his parish."

Applying the positive concept of celibacy to the problems of the married state, Father Diekmann noted that the laws of God "and of the Church relating to marriage often are a hardship. No doubt many married Catholics are resentful of the celibate clergy's insisting on the laws concerning married life and its use. 'You have easy talking,' they say, and undoubtedly there is some element of truth in this.

"Perhaps if some of those in Holy Orders, ordained men [that is, deacons], were to give an example of Christian married life, having themselves experienced the problem in their own lives, it would contribute to establishing a better rapport, a better mutual understanding between the clergy and the laity in this complex and vexed problem."



A group of Eastern Rite Catholic Bishops, with Archbishop Josyf Slipyi of Lvov (second from right), precede Pope Paul VI into St. Peter's for the opening of the second session of Vatican Council II.

54th General Congregation

October 23, 1963

A full and accurate treatment of the question of Church and State was called for by the American hierarchy at the ecumenical council.

Archbishop Lawrence J. Shehan of Baltimore, speaking in the name of the U.S. bishops, said at the 54th general meeting of the council that "the question of Church and State is entirely too important and too delicate to be treated only in passing, almost casually, in a discussion of the apostolate of the laity."

Another American, Bishop Ernest J. Primeau of Manchester, N.H., said that the bishops are obliged to hear lay experts, particularly the intellectuals in the Church, "since it is necessary to acknowledge their right to freedom of investigation and freedom of intellectual initiative."

The U.S. prelates spoke as the council Fathers continued their discussion of the chapter dealing with laymen of the schema "On the Nature of the Church." The Fathers also continued to vote on amendments to the liturgy schema.

In the double flow of council activity, more progress seemed to be made in the silent second part of voting on the liturgy schema. The second set of amendments, those on the breviary, was passed.

At the U.S. bishops' press panel it was noted that, once the entire liturgy schema is approved by the council and Pope Paul VI, the bishops will have powers to grant permissions which up to now were reserved to the congregations of the Roman curia.

The day's work began with celebration of Mass of the Holy Spirit by Archbishop Shehan, the first American council Father to celebrate the opening Mass of a council meeting since the council's opening in October, 1962.

It was remembered, too, in the private celebration of the Masses of the individual council Fathers that this was the feast of St. Anthony Claret, the only bishop of the First Vatican Council (1869-70) who had been canonized.

Joseph Cardinal Lefebvre of Bourges, France, was first to speak. He expressed his pleasure that the dignity of the laity should be made to consist chiefly of its priestly character. He noted, however, that "this priesthood of the laity must be carefully distinguished from

the ministerial priesthood of the hierarchy, without thereby weakening the bonds of union between the priests and bishops of the Church and their flocks.... The two priesthoods cannot be separated. Together they will make the hierarchy and people one heart and one soul."

A suggestion was made by Chaldean Rite Patriarch Paul II Cheikho of Babylon that the non-Catholic observers be given an opportunity to be heard in the council hall at least once a week. He remarked how they "assist reverently at Mass each morning and give evidence of their good will and patience."

Father Georges Tavard, A.A., of Pittsburgh, a council expert, commented on this at the U.S. bishops' press panel, saying that he discussed this matter with several observers after the morning's council meeting. They appreciated the fact, he said, that they were not permitted to speak in the council since they were not given that power by the Church associations they represent.

Father Thomas Stransky, C.S.P., of the Secretariat for Promoting Christian Unity, added that regulations of the council as they now stand do not permit observers either to speak or to vote. However, the secretariat has organized regular meetings for them every Tuesday at which minutes are kept. These are sent to the Secretariat General of the Council and are transmitted to whatever council commission the observers' remarks concern.

Speaking on the council floor, Patriarch Paul II said that the role of the laity as expressed in the schema would be "understood only with difficulty by the Oriental Churches, for which there is only one priesthood, namely, the one shared in by those who have received Holy Orders."

Bishop Manuel Larrain Errazuriz of Talca, Chile, repeating the already much repeated, said that greater emphasis should be placed on the "prophetic function of the faithful, their role as evangelizers through the living testimony of their Christian lives."

The advisability of including in the text something on the value of human suffering was urged by Bishop John Healy of Gibraltar. He said that "such a declaration would be an effective kind of opposition to the growing favor of euthanasia. It would provide much

consolation for sick and suffering members of the Church."

Bishop Joao Przylenk of Januaria, Brazil, questioned whether a non-theological definition of the layman should be part of a dogmatic constitution such as the one under consideration. He declared that "in this dogmatic text doctrinal ideas are intermingled with disciplinary and pastoral considerations. Either the text should be purified of these non-dogmatic elements or the constitution should not be called dogmatic."

A new logical arrangement of the material in the chapter was suggested by Bishop Biagio D'Agostino of Vallo di Lucania, Italy.

An entirely new manner of stating the material was called for by Auxiliary Bishop Rafael Moralejo of Valencia, Spain, who said that "since most men, whether within or outside the Church, know the Church only from its externals, our mode of presenting this schema should be in keeping with present-day thinking. As it stands, it is not. The text should be revised so as to present a document perfectly adapted to the mental habits of the people of today."

Bishop Guillaume van Zuylen of Leige, Belgium, complained that "the language of the schema is too intricate and too complicated for general consumption."

It was at this point that Archbishop Shehan rose to demand that the schema give a fuller treatment to the matter of Church and State. Since his request to speak followed immediately after a meeting of the U.S. bishops and since he was said to be speaking in the name of the American hierarchy, it appeared that the contents of his speech resulted from that meeting.

He said that the question of Church and State "should be placed in a context where it can be treated with the fulness and accuracy which it needs. Likewise the text should clarify the meaning of the term 'the world.' After the example of Christ, we should distinguish the world in its disparaging sense and the men who live in the world. This will give a better idea of the mission of Faith and the scope of Catholic Action. It will also clarify our pastoral preaching on 'the world' and provide a better understanding of the Christian vocation to holiness."

At the U.S. bishops' press panel, Bishop Victor J. Reed of Oklahoma City and Tulsa said that the American bishops do not want to speak of Church and State in the present schema, but prefer that it be developed in schema No. 17, which is on the Church in the modern world.

Archbishop Shehan presented the matter at the council, he said, because the suggestion already had been made that the subject be treated in the schema under discussion.

Bishop Reed continued by making the point, which Archbishop Shehan himself had covered in his council

speech, that the U.S. bishops object to the phrase "regrettable separation" contained in the text because "our experience in the U.S. in relations between Church and state has been very good. The phrase would not be an expression of the true feeling of the American hierarchy or of American Catholics."

Auxiliary Bishop Jose Da Silva of Lisbon asked in the council for a fuller definition of the apostolate of the laity.

A view of the importance of the laity behind the Iron Curtain was seen in the remarks of Bishop Josip Arneric of Sibenik, Yugoslavia. He said: "The doctrine on the priesthood of the laity is of the utmost importance for areas where the Church cannot function and where its Catholic Action organizations are not permitted to carry on their work of deepening Christian life both within and outside the family circle. In many localities the Church is engaged in a struggle, not merely against atheism but actually against anti-atheism, if the term can be used.

"In protecting the freedom of the Church's spiritual activity, the laity will draw great inspiration and courage from the realization of their dignity in the Church and their consciousness of what they can do to carry on the mission of Christ."

Another definition of layman was suggested by Bishop Manuel Fernandez-Conde of Cordova, Spain: "A baptized Christian living in the world with the mission of sanctifying it without leaving it."

Archbishop Ermenegildo Florit of Florence, Italy, objected to the use of the word "charism," saying that it requires careful distinctions. It can refer to extraordinary gifts or to ordinary functions in the life of the Church, he said, but the text seems to refer only to extraordinary gifts. He suggested the word "gifts" instead.

Bishop Primeau followed and said that the laity should be encouraged to have a greater share in the life of the Church by means of a "genuine dialogue between the hierarchy and the laity."

He continued: "It is a fact of experience that in many fields members of the laity are much more competent than the clergy or the hierarchy. They have a genuine love for the Church and are animated with the spirit of reverence for their superiors in the Church. They want to do their part.

"Unless this council determines the respective roles of liberty in the laity and authority in the hierarchy, there will be great danger that dedicated laymen may lose interest in the mission of the Church, give in to discouragement and even eventually fall away.

"The obligations of the hierarchy in this respect have particular importance when dealing with intellectuals in the Church, since it is necessary to acknowledge their right to freedom of investigation and to intellectual initiative. Our text is too negative and too clerical. It

might be said to sum up the duty of the laity as being: believe, pray, obey and pay."

Coptic Rite Bishop Alexandros Scandar of Assiut, Egypt, ended the day's speeches by saying that "in any discussion of the mission of the Church we must pay special attention to the importance of Catholic schools. Such schools are essential for the proper training of youth in the understanding and practice of their Faith."

Meanwhile, as the second session of the council neared its midway mark, the fatigue of the council Fathers began to take its toll, and rumors regarding the progress and continuation of the council began to flow.

Among many rumors, two were being repeated often and were heard even in usually reliable areas.

The first said that a difference had developed between the council's secretary general and the moderators on the matter of controlling repetitious speeches. Another said that the Pope is prepared to use his authority to terminate the council as an assembly of physically present bishops and continue it as a kind of "council by correspondence" with only the council commissions preparing all schema for a final session.

Substance was added to the rumors when on the same afternoon that they began to circulate, Vatican Radio announced as one of its news items that a meeting would take place that same night (Oct. 23) in the offices of the Papal Secretary of State, Amleto Cardinal Cicognani, which would be attended by the cardinal members of the Council Presidency and the Coordinating Commission, the four moderators, the secretary general and the five undersecretaries.

Members of the Council Presidency are: Eugene Cardinal Tisserant, Dean of the College of Cardinals; Achille Cardinal Lienart of Lille, France; Ignace Cardinal Tappouni, Syrian Rite Patriarch of Antioch; Norman Cardinal Gilroy of Sydney, Australia; Francis Cardinal Spellman of New York; Enrique Cardinal Pla y Deniel of Toledo, Spain; Joseph Cardinal Frings of Cologne, Germany; Ernesto Cardinal Ruffini of Palermo, Italy; Antonio Cardinal Caggiano of Buenos Aires; Bernard Cardinal Alfrink of Utrecht, the Netherlands; Albert Cardinal Meyer of Chicago; Stefan Cardinal Wyszynski of Warsaw; and Giuseppe Cardinal Siri of Genoa, Italy.

Members of the Coordinating Commission are: Cardinal Cicognani; Cardinal Lienart; Cardinal Spellman; Giovanni Cardinal Urbani of Venice; Carlo Cardinal Confalonieri, secretary of the Sacred Consistorial Congregation; Julius Cardinal Doepfner of Munich and Freising, Germany; and Leo Cardinal Suenens of Malines-Brussels.

The four council moderators are Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith; Giacomo Cardinal Lercaro of Bologna, Italy; Cardinal Doepfner and Cardinal Suenens.

Archbishop Pericle Felici is the council secretary general.

Undersecretaries of the council are: Melkite Rite Archbishop Philippe Nabaa of Beirut, Lebanon; Archbishop Casimiro Morcillo Gonzalez of Saragossa, Spain; Coadjutor Archbishop Jean Villot of Lyons, France; Archbishop John J. Krol of Philadelphia, and Bishop Wilhelm Kempf of Limburg, Germany.

MSGR. JAMES I. TUCEK

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Archbishop Lawrence J. Shehan of Baltimore told a press conference here that the phrase "separation of Church and State" has such political and emotional overtones that he has asked the ecumenical council to drop it from the schema "On the Nature of the Church," now being debated.

Archbishop Shehan was the first American prelate to initiate a special Wednesday press conference sponsored by the American hierarchy, at which U.S. bishops or experts will speak to the press on various phases of the council or allied matters.

At his conference Archbishop Shehan stated that he has introduced two other changes to the schema, one of which would clarify the nature and extent of papal infallibility and a second which would make more precise a section dealing with Scripture and Tradition. He said all three of his steps have ecumenical overtones.

His speech in the council, which he gave in the name of all American bishops, dealt with a passage in the schema's fourth chapter in which laymen are cautioned against the "regrettable separation" of Church and State.

Unfortunately, Archbishop Shehan noted, there is an ambiguity in the phrase.

He said the problem is this: Do the 10 lines dealing with this passage mean that it is regrettable that any separation of Church and State exists, or does it mean that it is regrettable that the things of the City of God are in conflict with the things of the City of the World?

Archbishop Shehan said that most bishops believe that the second notion was the original intention. But rather than run the risk of having the world misinterpret this phrase, he said that some changes must be made. He stated:

"The word 'separation' has become a fighting word for all of us. We want to get rid of the word 'regrettable' and, if the section cannot be suitably revised, to eliminate it entirely at this time."

The Archbishop said that he favors eliminating it entirely because the whole question of the relations of Church and State are "too important to be introduced into the schema obliquely. If it is to be treated, it should be treated thoroughly."

Regarding his earlier recommendation to revise the schema's section dealing with papal infallibility, Arch-

bishop Shehan said he was motivated to make it because infallibility is "one of the main sources of difficulties which non-Catholics find in Catholic teaching." He said that this difficulty is due in great part to the "misconceptions they have of the nature and extent of papal infallibility."

To clarify this point Archbishop Shehan has proposed that "immediately after the citation of the definition of papal infallibility, this amendment be included which contains the words of Gasser [A German bishop at the First Vatican Council who was active in drawing up the statement of infallibility]:

"Such a definition is never to be understood as against the consensus of the Church or without the consensus of the Church, for we cannot separate the pope from the consensus of the Church. For since we believe the pope to be infallible through divine assistance, by that very fact we believe that the assent of the Church will never be lacking to his definition, because it cannot happen that the body of the bishops will be separated from its head and because the Universal Church cannot fail."

Archbishop Shehan said his second amendment dealt with a passage in the schema "which states that

Revelation is transmitted in its entirety in Scripture or Tradition."

He said that the problem with this is the "trouble word 'or'." He said that the Council of Trent rejected the word "or" because it seemed to imply two separate sources of Revelation instead of one. He added:

"I proposed that whenever there is a question of the use of words denoting the relationship between Scripture and Tradition this council adhere to the usage of the Council of Trent."

He said that it "should be noted that one source of difficulty which non-Catholics find in Catholic teaching is that our reverence for tradition may overshadow our reverence for Scripture, which they have always held in such high esteem. Therefore, it is important that we emphasize the necessary connection, which now even non-Catholic scholars recognize, between Scripture and Tradition."

He said that he also recommended distinguishing between the two different ways the Gospels use the word "city." One means the world man lives in and where he works out his salvation—a world to love—and the other aspect is the world in the prey of the devil where evils abound—a world to abhor.

55th General Congregation

October 24, 1963

A declaration against racial discrimination was requested by an American bishop speaking in the name of all members of the U.S. hierarchy at the council meeting of Oct. 24.

The 55th general meeting of the ecumenical council took three other major steps:

It passed as a whole Chapter IV of the liturgy schema, which deals with the breviary.

It closed discussion of Chapter III of the schema "On the Nature of the Church," which deals with the laity, by a unanimous standing vote.

It passed the first five of 10 amendments to Chapter V of the liturgy schema dealing with the liturgical year.

The question of racial inequality was raised by Bishop Robert E. Tracy of Baton Rouge, La. He began by noting that the text of the schema states that there can be no inequality among members of the Church because of national origins, social class or sex. He asked that the text be amended to include race.

He declared: "The inclusion of this point would emphasize that equality which is enjoyed by all the members of the people of God in the Christian economy. No discrimination based on racial considerations can be reconciled with the truth whereby we believe that God creates all men equal in rights and dignity. Such an addition would also make clearer the text in which St. Paul states that among Christians there can be no distinction between Jew and Greek.

"The terms 'Jew' and 'Greek' in this context are to be understood as referring more to distinctions based on religion, culture and race rather than on strict national origin.

"If this change is made it will be easier for bishops to provide their faithful with the proper instruction on the question of race prejudice. It would also reassure those who have been humiliated or have been deprived of natural rights because of racial prejudice. In addition it would serve as a basis for important future declarations of the council."

At the U.S. bishops' press panel, Bishop Tracy said that he was actually speaking in the name of the entire American hierarchy. He said he had been authorized to do so at the American hierarchy's meeting of Oct. 21. He

explained that the "147 bishops of the U.S." mentioned in the council press office communique referred to the actual signatures of bishops affixed to a petition which was attached to his speech when he presented it to the council secretariat.

Bishop Tracy explained to the journalists that his speech concerned the line in the text of the schema which says:

"There is no inequality in Christ and in the Church arising from nationality, social condition or sex." The burden of his speech, he said, was to add "or race."

He said that the insertion involved two problems: first, the idea of race is not easily expressed; and second, Latin has no real word for race, for the Romans did not have a race problem. So, he said, he used the Latin word "stirpe," which is close but not precise. In order to be sure that the council Fathers understood his meaning, he said, he had repeated the word "race" in his speech in French, Italian, English and German.

Council Fathers also prepared to indicate by vote (probably Oct. 28) whether the schema on Our Lady would or would not be included in the schema on the Church.

In presenting the whole of Chapter IV of the liturgy schema for a vote, the council secretary general, Archbishop Pericle Felici, requested council Fathers to be sparing in casting their votes "juxta modum," saying that "such votes are a real cross for the members of the commission."

A vote "juxta modum" is a vote that is in favor of a proposal but with reservations. Such votes have been used successfully as a parliamentary device by voting blocs of council Fathers to force reinsertion of elements into a schema which had been dropped by council commissions.

Technically, a "juxta modum" vote is a favorable vote. When such a vote is cast, the one so voting is required to attach a note explaining his objection. A sufficient number of such votes could prevent a schema from passing and would compel a commission to examine the objections, rewrite the schema accordingly and return it to the council for another vote. Therefore, if a bloc of "juxta modum" votes were strong and steady, it could keep returning the schema to the commission until the

desired elements were inserted in the text of the schema.

Word had gone around that a bloc of "juxta modum" votes was ready to prevent passage of the fourth chapter of the liturgy schema. Apparently the secretary general's appeal was heard, since the number of "juxta modum" votes was not sufficient to return the schema to the commission.

The tally of votes on the fourth chapter of the liturgy schema was: 1,638 for; 43 against; and 552 for with reservations.

After this, the presiding moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, asked for a standing vote on closing debate on Chapter III of the schema on the church. The vote passed.

There were still seven speakers listed to speak on the topic of the laity, which had just been closed. The first of these was Giuseppe Cardinal Siri of Genoa, Italy.

Replying to previous objections on this point, Cardinal Siri said that it is necessary to speak of the subjection of the laity to the hierarchy in this chapter for the sake of right order.

Cardinal Siri then turned to attack exaggerated emphasis on charisms. He said: "Charisms can have a place in the Church, as is evident. If they are extraordinary, the Church must be prudent because of the danger of deception in the persons allegedly favored and those whom they may influence. No one denies the possibility of manifestations of the Holy Spirit, but they must always be subject to judgment by the teaching authority of the Church. There is no room for a church within the Church and the danger of illusions."

A good field for the cooperation of the laity, suggested Father Aniceto Fernandez, O.P., Master General of the Dominican Order, would be in the organization of associations for charitable purposes. He suggested an international center commission for coordination of such activities.

The "sense of faith" spoken of in the schema's text should be understood to include necessarily relationships with the authoritative teaching power of the Church, according to Bishop Pedro Cantero Cuadrado of Huelva, Spain. "It must be remembered," he said, "that the Church is not fully clerical in its organization, nor is it fully democratic."

Auxiliary Bishop Thomas Muldoon of Sydney, Australia, said he wanted to eliminate the whole chapter. "It is becoming increasingly evident," he complained, "that the contents of the chapter are not worthy of an ecumenical council. As it stands, the chapter is a shapeless mass of ideas. . . . It has no basic theological principle which could serve to organize and unify all its component parts. The text mixes up theological and practical ideas. Disciplinary and pastoral and practical considerations have no rights of citizenship in a dogmatic constitution."

On the council floor, Auxiliary Bishop Alfred Ancel of Lyons, France, corrected the impression that Catholic Action is a modern invention. He cited episodes in the Gospels which, he said, were examples of true Catholic Action.

Melkite Rite Bishop George Hakim of Acre, Israel, complained, as many Eastern Rite Fathers before him, that the council is really ignoring the Eastern Rites. He said:

"This is really a council of the 21st century and it should aim to be a genuine 'epiphany' of the Church in the world today. Consequently we should not speak as though we were alone in the world. The schema seems to have been conceived as a confirmation of ecclesiastical power and not as a text which would be acceptable to the greater part of the world. . . .

"Too little attention has been paid to those outside the Church and to members of the Oriental Churches. Even in this council hall certain observations on the possibility of married deacons in the Latin Church were made, apparently with no thought that what was being said could easily be interpreted as a reflection on the Oriental Churches and as almost contempt for the many holy and zealous married clergymen in other churches."

The debate on Chapter III of the schema on the Church was now closed. Cardinal Doepfner next announced that several council members had requested that the doctrine on Our Lady should be made a chapter of the schema on the Church rather than stand alone as a separate chapter. By agreement of the moderators and the president of the Theological Commission, Alfredo Cardinal Ottaviani, he said, it had been decided to hear two members of the commission present the pros and cons concerning this proposal.

Rufino Cardinal Santos of Manila addressed the assembly urging a separate schema for Our Lady. Franziskus Cardinal Koenig of Vienna followed with a review of the reasons favoring incorporating it into the present schema on the Church as a special chapter. A vote was to be taken on the proposal on Oct. 28.

Bishop John J. Wright of Pittsburgh, who is a member of the Theological Commission, explained the origin of the proposed vote at the press panel. He said that prior to the council many bishops had written in and asked that a schema on Our Lady be incorporated in the schema on the Church. After an exchange of views in the council hall, the commission took the question under advisement and again there was disagreement within the commission. It was then decided to resolve the debate by an appeal directly to council Fathers, asking for their opinion by a vote.

Bishop Wright described the current activity of the Theological Commission by showing how it is attempting to incorporate the wishes of the council Fathers into a revised schema. Since the beginning of the council, he

said, the Theological Commission has considered 1,200 suggested changes in the schema.

MSGR. JAMES I. TUCEK

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A Protestant delegate observer asserted here that the ecumenical council's document on the nature of the Church is defective, as it gives no recognition to churches not in communion with the Holy See.

Dr. Edmund Schlink, professor of dogmatic theology at the University of Heidelberg and delegate observer at the council for the Evangelical Church of Germany, spoke at a press conference under auspices of the Catholic bishops of Germany. In his statement he reflected views shared not only by most of his fellow Protestants but also by many members of Orthodox Churches.

The Catholic bishop who served as chairman of the meeting later agreed that the schema of the Church is defective for referring to separated Christians but not to separated churches.

"Under both Protestant and Orthodox perspectives," said Dr. Schlink, "the proposal appears more Roman than catholic. Beyond doubt it would be a disappointment for other Christians were it adopted in its present form as a dogmatic constitution."

Dr. Schlink considers the present proposal unacceptable mainly because it "obviously has an exclusive meaning, inasmuch as it carries no reference to churches outside the Roman Catholic Church. It only mentions individual non-Catholic Christians, which amounts to a misconception of non-Roman Christianity, which consists not only of individual Christians but of churches, whose members are certain to share in divine grace and salvation by virtue of Baptism and the Faith that comes to them through the Gospel."

The theologian said that the proposal starts from the premises that non-Catholics can become true members of the one Holy Catholic Apostolic Church only as individuals. According to the schema, he said, other Christians though baptized now share but imperfectly in sacramental graces.

"What other meaning then," Dr. Schlink went on to say, "has Roman Catholic ecumenism but to absorb other Christians? It would be an illusion to assume that church unity is achievable in such a manner."

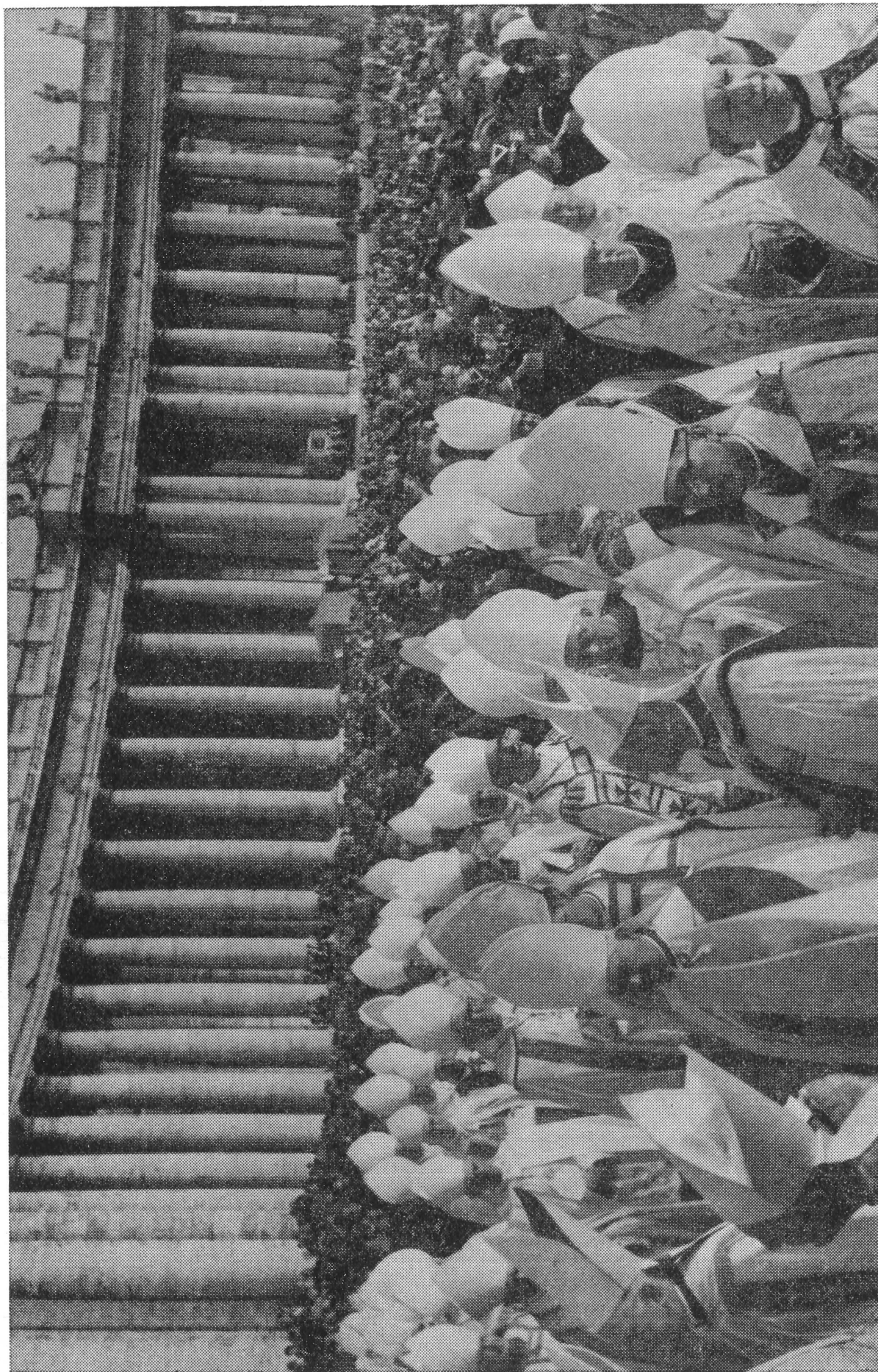
"On the contrary, each conversion of individuals, severing ties with existing churches, deepens the gaps between the churches and causes distrust and resistance."

Dr. Schlink then explained that the ecumenical movement sees its goal not in absorption of separated Christians in one of the existing churches but in a union of all churches claiming the same apostolic origin. Thus they might jointly share the gifts given each of them by God, he said.

To this end, everything tending further to stress division, such as proselytism, restriction of religious liberties, mission rivalries, mixed marriage impediments and the like, ought to be avoided. In Dr. Schlink's view, there should eventually be a common worship of Christ, unity of sacramental Communion, and reciprocal recognition of offices such as envisaged by the World Council of Churches. In conclusion, Dr. Schlink expressed regret that the schema does not reflect more recent ecclesiological trends in Catholic theology.

Auxiliary Bishop Walter Kampe of Limburg, head of the German bishops' press briefing panel, conceded after the lecture that it "certainly is a defect of the schema" to refer to separated Christians but not also to the separated churches. He added that these problems perhaps have not matured sufficiently to allow for relevant dogmatic pronouncements.

Bishop Kampe noted in this connection that Archbishop Maurice Baudoux of St. Boniface, Canada, had stated in the course of his council remarks the previous week that while the Catholic Church makes the claim of being the only true Church, at the same time it should be realized that there are other Christian communities dispensing sacraments and preaching God's word. Therefore the Catholic Church should recognize that God can well make use of the separated churches to dispense the blessings of salvation, Bishop Kampe said.



Bishops from all over the world join the procession at the opening of the 21st Ecumenical Council at Vatican City. Framed by the famed Bernini columns rimming St. Peter's square, the bishops prepare to enter the Vatican basilica for the initial session.

56th General Congregation

October 25, 1963

Council Fathers began debate on Chapter IV of the schema "On the Nature of the Church," entitled "Call to Holiness in the Church," at their Oct. 25 meeting.

Discussion began following the last speeches on Chapter III, "The People of God and Especially the Laity."

At the same time the Fathers continued voting on amendments to the liturgy schema, passing the final five of 10 amendments to Chapter V, which deals with the liturgical year.

The amendments passed Oct. 25 said Lenten instructions should stress the social character and consequences of sin, urged penitential practices in accordance with the changed conditions of the times, and called for studies of a new calendar providing for a fixed Sunday for Easter.

Before beginning the work of the day, it was announced that on Monday, Oct. 28, Pope Paul VI would celebrate a Mass to commemorate the anniversary of the election of Pope John. After Mass Leo Cardinal Suenens of Malines-Brussels was scheduled to address the assembly on the work of the late Pope. This service was to take the place of the regular working meeting of that day.

While announcements were being made, texts were distributed of the speeches made (Oct. 24) by Rufino Cardinal Santos of Manila and Franziskus Cardinal Koenig of Vienna on the pros and cons of including the schema on Our Lady as a chapter of the schema on the Church.

A vote on this question was scheduled for Tuesday, Oct. 29.

Eight bishops spoke on Chapter III of the schema on the Church, availing themselves of the provision which permits such speeches even after the close of a debate, provided it is in the name of five other council Fathers.

The first to speak was Bishop Pierre Boillon of Verdun, France, who said that the text should devote particular attention to those who suffer and are persecuted. He added:

"We should take special care to insure that the poor do not come to regard us as rich men clothed in purple and living lavishly. Otherwise we shall run the risk of having the 'people of God' as our judges."

A similar observation was made by Archbishop An-

toni Baraniak, S.D.B., of Pozan in Red-ruled Poland, who said:

"Nothing is said in the text about the services rendered to the Church by the laity living in very difficult circumstances. There are, at least, only passing references to situations in which oppression of the Church is the order of the day and where it is a crime to go to church, have children Baptized, send them to religious schools or prepare them for solemn Communion."

Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, supported the suggestion that the matter of Church and State be treated thoroughly. However, he said, "we should wait for the declaration on religious liberty to be presented by the Secretariat for Promoting Christian Unity."

Former Auxiliary Bishop Frantisek Tomasek of Olomouc, Czechoslovakia, said the "schema should insist more strongly on the apostolate of the laity within the family circle, because family influence is of such essential importance in the early years of a child's life."

A protest against all intolerance was raised by Bishop Michel Darmancier, S.M., Apostolic Vicar of the Wallis and Futuna Islands. He said: "The intolerant man offends Christ, is untrue to the teaching of the popes and is a real obstacle to the apostolate."

The "sense of faith," said Archbishop Raffaele Calabria of Benevento, Italy, "is given to the faithful that they may believe and obey."

Coadjutor Bishop Fortunato Da Veiga Countinho of Belgaum, India, observed that "although the restoration of a permanent diaconate would provide some remedy for the lack of priests, another remedy would be to allow the laity broader powers in the apostolate, but without entering the clerical state."

"We should be careful in using the term 'people of God,'" noted Bishop Joseph Evangelisti, O.F.M. Cap., of Meerut, India, "because it can easily give offense to non-Christians, as if we were insinuating that they are the people of the devil . . . We might entitle this chapter 'The Christian People and Especially the Laity'."

Chapter IV of the schema on the Church, which was now to follow, contained these general principles:

In the mystery of the Church all are called to holiness. Christian holiness is one for all, whatever their

state or way of life. Beginning in faith and Baptism, it grows by grace into abundant fruits.

The one holiness is developed in many ways of life and in many functions. The council exhorts all priests, secular and religious, to fulfill their ministry with holiness, eagerness and strength, on the model of the order of Bishops, who are established in the vocation to the perfect exercise of pastoral charity, and with whom all priests are united in the one Eucharistic Sacrifice.

The council also addresses itself to married persons and parents so that they may help each other in a life of grace with faithful love, and may give a Christian mind and the evangelical virtues to their children.

The evangelical counsels do not constitute perfection; yet they greatly contribute to the fervor of charity. There are many in the Gospel, although three are particularly praised in the doctrine and practice of the Church: poverty, chastity and obedience.

All the faithful are called to holiness, though not necessarily to the practice of the evangelical counsels. Many Christians practice the counsels as a stable way of life, approved by the Church, called the State of Striving for Perfection.

Since those who follow the counsels are united to the Church in a special way, their spiritual life must serve the good of the whole Church.

Since love for one's neighbor derives from love of God, the function of working for the Kingdom of Christ in souls derives from the profession to seek holiness.

On account of his primacy in the Universal Church, the Roman pontiff can, for the common good, exempt institutes of perfection from the jurisdiction of the Ordinary. The Religious in the performance of their function must show reverence and practice obedience, in keeping with canon law, to the bishops, by reason of their pastoral authority in the particular churches and of necessary unity and concord in apostolic work.

All the faithful should remember that the practice of the counsels, even though it deprives from some goods that are indeed praiseworthy, does not impede, but helps, the development of the human person. The council praises the innumerable men and women, Brothers and Sisters, who adorn the Bride of Christ by their faithful and humble practice of this consecration.

Since the faithful are bound to seek holiness in the spirit of the Gospel, each should strive to persevere and excel in the vocation to which he has been called for the glory of Christ, who is the Origin and the model of all holiness, and for the holiness of the church.

Discussion of Chapter IV of the schema on the Church was begun by Paul Cardinal Richaud of Bordeaux, France, who complained that "the text does not place sufficient stress on the element of penance and mortification."

The next to speak, Raul Cardinal Silva Henriquez

of Santiago, Chile, made two points. First, he suggested that it would be helpful to both Religious and laymen to have a treatment of the general vocation to sanctity and of the profession of the evangelical counsels in the same chapter of the schema. Secondly, he observed that the exemption of Religious from episcopal authority, as expressed in the text, can be regarded as a concrete manifestation of the collegiality of the bishops.

"The text says holiness consists in charity," said Bishop Guillaume Schoemaker of Purwokerto, Indonesia, "but there is no mention of faith and hope which are the proper virtues of man on earth. Instead of speaking of the religious life as 'the state of perfection to be acquired,' we should refer to it rather as 'the state of imitation of Christ according to the counsels.'"

Bishop Marcello Gonzalez Martin of Astorga, Spain, said that the weakness of this chapter, as also of the previous chapter, is its lack of emphasis on the place of the bishops of the Church as the principal agents and promoters of the holiness of both priests and laity.

"The notion of sanctity in the text is too generic and indefinite," said Bishop Luigi Morstabilini of Veroli-Frosinone, Italy. "Before insisting on the obligation of sanctity, we should first explain its nature clearly."

Bishop Andre Charue of Namur, Belgium, suggested a change in the arrangement of the chapters of the schema.

Archbishop Joseph Urtasun of Avignon, France, urged that there be developed "a treatise on the religious state as part of the structure of the Universal Church."

One of the most applauded of the day's speakers was Bishop Stjepan Baeuerlein of Srijem, Yugoslavia, who said that "the council should declare that secular priests, no less than Religious [priests] and bishops, are in a state of perfection."

He said: "Too often the secular priest seems to be suspended in midair between the heaven of the Religious [priests] and the earth of ordinary Christians. Holiness is required by the state of life of the secular priest and he has all the elements required for such a state. Many advantages, especially greater union between the secular and Religious clergy, would be the result."

MSGR. JAMES I. TUCEK

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The 10 amendments to Chapter V of the liturgy schema were passed by the council Fathers (Oct. 24 and 25).

The amendments:

1. Put greater emphasis on the preeminent role of the Blessed Virgin in the Church's liturgical cycle.
2. Stressed the fact that, in close connection with the liturgical year, the Church also makes use of instruction, prayer, works of mercy and penance as elements in the formation of the laity.

3. Provided that, if it becomes necessary to make adaptations in the liturgical year because of special local circumstances, this shall be done with the authority of the episcopal conferences.

4. Stressed the importance of the observance of Sunday in the liturgical year.

5. Pointed up the twofold aspect of Lent as a period of preparation for Baptism and as a season of penance, showing how both lead to a full share in the Paschal mystery.

6. Noted that Lenten instructions should not fail to stress the social character and consequences of sin and to make clear the nature of sin as an offense against God.

7. Stated that penitential practices, in accordance with the changed conditions of the times and adapted to local possibilities and conditions, should be urged and commended by the competent authorities.

8. Declared the saints are to be honored and their images and authentic relics are to be held in veneration.

9. Provided that Articles 85 and 86 of the schema be taken out of the main body of the text and be made an appendix entitled "Declaration of the Second Vatican Council on the Reform of the Calendar."

10. Stated that the council considers the wish expressed by many for a fixed Sunday for Easter and for a permanent calendar is of importance and hence, after paying due heed to the consequences that may follow from such a new calendar, declares that such changes shall be studied.

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The recommendation of Leo Cardinal Suenens of Malines-Brussels that women be admitted to the ecumenical council as auditors is likely to be put into effect soon.

The Belgian Cardinal's recommendation is understood to be the result of a joint initiative taken by laymen now auditing council sessions. The auditors officially approached the Cardinal moderators of the council and suggested that the time had come to give serious consideration to the admission of women.

Pope Paul VI is reliably known to have referred to the matter when the first list of lay auditors was submitted for his approval.

Cardinal Suenens then sounded out the feelings of the council Fathers in a speech on Oct. 22.

Since council reaction was favorable—even including applause for the Cardinal's speech, which is unusual and against council regulations—it is now expected that women prominent in international Catholic organizations will soon be named auditors.

Miss Pilar Bellosino of Madrid, president of the World Union of Catholic Women, was expected in Rome late in October to discuss the matter with council authorities, some of whom believe that admission of

women Religious as council auditors would be a problem.

But competent quarters pointed out that as in the case of heads of international lay organizations, heads of groups of major superiors of sisterhoods could be chosen without difficulty. National conferences of major superiors of women's institutes have been established in three dozen countries in the past decade, and there is now an international union of women superiors general, with headquarters in Rome.

Bishops from Africa and Asia are known to have expressed the desire for representation from their territories among the auditors. The suggestion has also been made that groups such as the medical profession and Catholic labor organizations be invited to designate suitable representatives to serve as auditors later.

Were such suggestions put into effect, the number of auditors presumably would be increased from the present 13 to 30 or 40.

Of the present auditors, six are university professors, two political leaders, two businessmen, one diplomat, one worker and one editor. The editor is Raimondo Manzini of L'Osservatore Romano, Vatican City daily, who is president of the International Catholic Press Union. At 62, Manzini is the oldest of the auditors. The youngest is 37. Eight of the group are married, and seven are fathers of families ranging from two to six children.

There are four Italians, three Frenchmen, one Spaniard, one Belgian, one Pole, one Argentinian, one Greek and one American.

The American is James J. Norris, 56, of Rumson, N.J., assistant to the executive director of the Catholic Relief Services-National Catholic Welfare Conference. He was chosen as an auditor in his capacity as president of the International Catholic Migration Commission.

FATHER PLACID JORDAN, O.S.B.

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"Our Lady should not be a subject of division between Christians, but a symbol of unity," said Abbot Christopher Butler, O.S.B., of Downside Abbey, president of the English Benedictine Congregation.

He spoke at a press conference arranged here by the British hierarchy for a discussion of the council proposal on the Blessed Virgin.

A vote is to be taken by the council (Oct. 29) on whether it should be debated as a separate schema or incorporated as a chapter in the schema "On the Nature of the Church."

A proposal on the matter prepared at the request of the British hierarchy and a similar one sponsored by the bishops of Chile, Abbot Butler said, complement each other and may be combined "to gain massive support."

The English draft differs from the council proposal in giving greater emphasis to Biblical sources than to

dogmatic pronouncements on the Assumption and Immaculate Conception.

Besides the English and Chilean proposals, Italian, Spanish and French Mariological drafts have been submitted to the council.

The great interest in the topic, Abbot Butler said, is reflected in some 600 suggestions received by council preparatory commissions. "We feel," Abbot Butler added, "that in considering them two aspects should be stressed, first the progress of Scriptural research, and secondly, ecumenism.

"We should deal with Mary from a Biblical viewpoint, realizing that the separated brethren insist on Christ being the only source of our redemption, while Mary is the type of all those who by faith have entered into the redeemed fellowship. Since she illustrates in her person the meaning of the Church as the supreme example of faithful discipleship, the Mariological draft logically should be part of the ecclesiological one.

"We feel strongly that we should go back to the Biblical foundations and other sources we have in common with the separated brethren, especially the Eastern Church Fathers whence Catholic devotion to Our Lady originates."

A Protestant reporter in the audience questioned these Biblical foundations of Mary's role as not being conclusive.

Abbot Butler acknowledged that Orthodox theologians dislike formal definitions on Mary because they tend to rationalize a mystery. But, he said, "all Christians could meditate together on what the Bible tells us about the Mother of God, which would help the cause of unity, whereas further elaborations of dogmatic definitions now valid for Catholics only might raise further obstacles to this cause."

At another press conference, Father Aloysius Grillmaier, S.J., of Frankfurt, Germany, stressed the necessity in discussing the Mariological issue not to assume a sharp division between "maximalists" and "minimalists." This, he said, would only cloud the problem and create an unhappy atmosphere for discussion in the council, which is expected to be rather controversial.

The council, he said, is seeking "a well proportioned Mariology based on Scripture, one in keeping with the pertinent statements of the late Pope John when he proclaimed the inclusion of St. Joseph in the Canon of the Mass and with Pope Paul's Christological emphasis in his council inaugural address. The Mariological teaching of the Church, he said, should be made known in terms understandable to this age, especially to the separated Christians. We should see to it that our Christology is not neglected by an overemphasis on Mariology, Father Grillmaier concluded.

FATHER PLACID JORDAN, O.S.B.

Absence of Greek Orthodox Observers Explained

The Greek Orthodox Church is unwilling to be represented at the Second Vatican Council by mere observers because it feels that its presence would be meaningful only if it could fully participate in the council on a basis of equality.

This is the explanation given by Nikos A. Nissiotis, a professor of theology at the University of Athens, Greece. He is here representing the World Council of Churches as a council observer. He is associate director of the WCC's Ecumenical Institute in Bossey, Switzerland.

Nissiotis told this correspondent that the Orthodox Church of Greece sincerely pursues the goal of Christian unity.

"To our mind," he said, "this unity actually is a reality because all Christian churches receive the same spiritual nourishment from the Holy Spirit which perpetuates the event of Pentecost.

"As a matter of fact, 'orthodox' to us is a synonym of both 'catholic' and 'apostolic,' for the true Church in

our view is undivided and indivisible because it attains to one and the same source, which is Christ.

"The unbroken continuity which goes back to the early, apostolic Church applies to all churches, it belongs to all the people of good will who wish to be united in spirit by professing their faith in Christ. To our mind, in all Christian churches there is to be found salvation.

"We think that there should not be any reluctance to accept different forms of worship or different doctrinal expressions. There should be a willingness to accept multiplicity and diversity rather than insisting on uniformity. No church should attempt to impose its own type of life upon other churches whose type of life is different.

"Rather should all churches pursue a charismatic, Eucharistic unity so as to 'restore all things in Christ.' This is what we mean by ecumenical intercourse, and this is why we cooperate with the World Council of Churches which subscribes to this concept of Christian unity."

"You do not, then, accept the primacy of the Bishop of Rome?" I asked.

"We never have denied it," replied Nissiotis. "But we consider it as a sort of 'consensus ecclesiae,' as the tangible link between the various Christian churches which should not exclude the independence of the individual church bodies and their heads. The pope therefore in our view is 'primus inter pares,' the first among equals who deserves to be recognized as such."

"Is it on these terms that your Church now has agreed to engage in a 'dialogue' with the Roman Catholic Church?" I asked.

"Yes," said Nissiotis. "Such a dialogue may be initiated after the Second Vatican Council, but it must be on equal terms."

"Would not observers of your Church perhaps be in a position to pave the way for such a dialogue?" I asked.

"I don't think so because observers have no real standing. They have no right to speak at the council. Their presence here would not be a step toward Christian unity.

"Also there is the difficulty that in all the council documents the other Christian churches still are only called 'communities' which is unacceptable to us."

"Were this point clarified to your satisfaction, would you then see a real prospect toward the reunion of your Church with the Church of Rome?" I queried.

"Once our concept of what might be called 'coexistence' were accepted, no real problem would remain between our two Churches. We have always been willing to engage in a truly ecumenical dialogue with Rome on a basis of equality.

"The primacy is not an issue at all, and the proselytism of the Catholics of Byzantine Rites would no longer be one, once the Christian Church is properly understood, as we think it should be, namely as a unit comprising all the churches professing the same Faith in Christ so as to be guided by a common standard, which, of course, is the Nicene creed.

"Practical matters such as the status of the laity, which we view differently from Roman Catholics, or the married clergy we have in the Greek Orthodox and other Orthodox churches should be no stumbling block," he added.

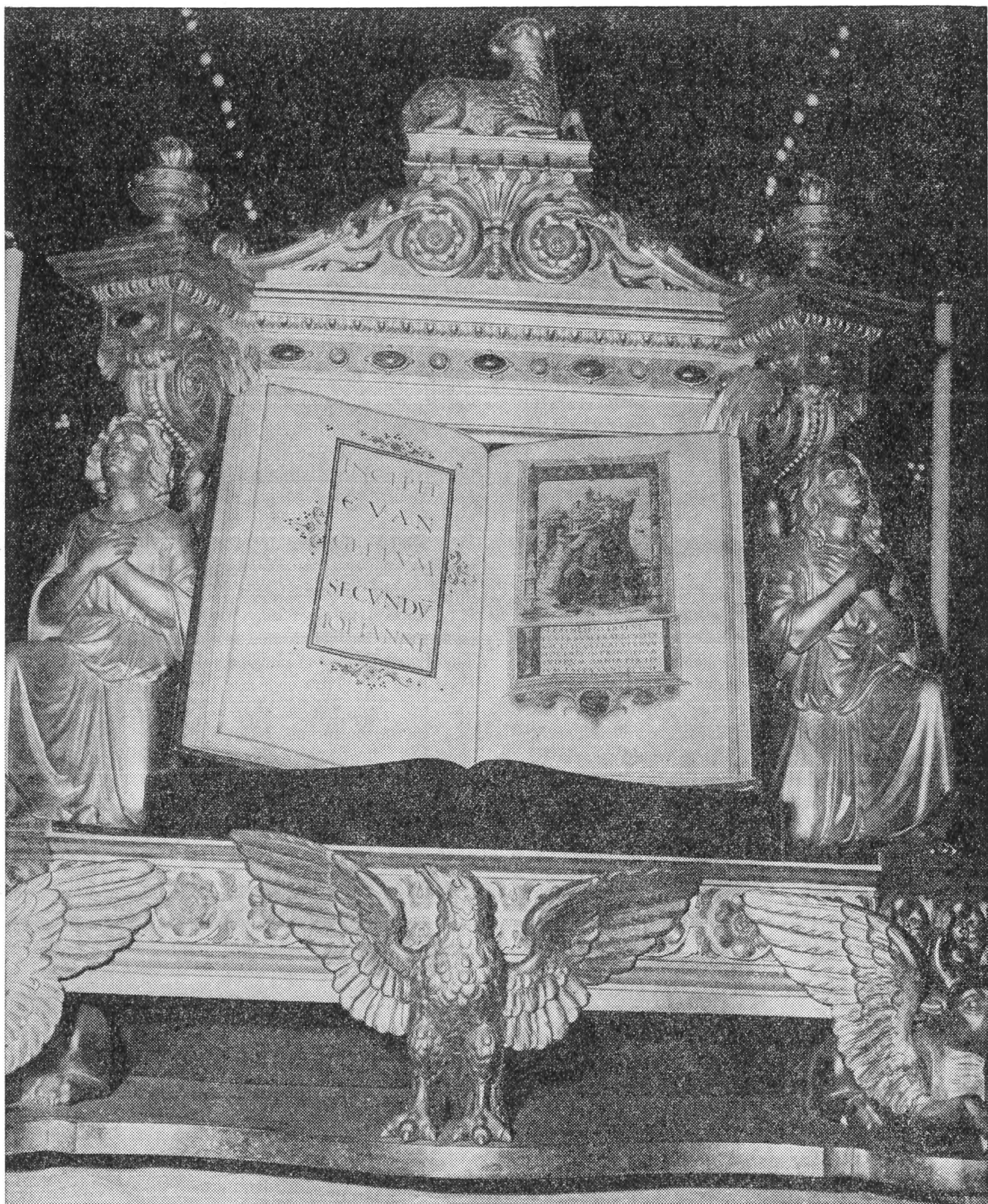
Referring to the Pan-Orthodox conference of Rhodes held Sept. 26 to 28 under the chairmanship of the representative of Patriarch Athenagoras I of Constantinople, Metropolitan Meliton, and to its decision to initiate a dialogue with Rome, I asked what further moves in this direction might be expected.

"Well," said Nissiotis, "we may anticipate a message of Patriarch Athenagoras I addressed to His Holiness Pope Paul VI replying to the one the latter addressed to the Patriarch prior to the opening of the present session of the Second Vatican Council.

"Such a message may suggest that a dialogue on equal terms be inaugurated at a mutually suitable time. The Patriarch may even come to Rome for a visit to Pope Paul VI, if this visit could be reciprocated by Pope Paul.

"In the meantime, I think that the recognition of episcopal collegiality on the part of so many council Fathers here, which is in harmony with our ideas, will help create an atmosphere conducive to better mutual understanding."

FATHER PLACID JORDAN, O.S.B.



This 15th century New Testament, on a special throne, is a silent witness to every session of the Second Vatican Council held in St. Peter's basilica, Rome. At the beginning of every session, it is solemnly enthroned in a place of honor. The book, a precious hand-illuminated work of the Renaissance, was made for the Duke of Urbino and was acquired for the Vatican by Pope Alexander VII, who reigned from 1655 to 1667.

57th General Congregation

October 29, 1963

Council Fathers have voted 1,114 to 1,074 to include their declaration on Our Lady in the schema on the nature of the Church rather than in a separate schema.

Before the vote was taken, the day's moderator, Gregorio Cardinal Agagianian, stated: "No vote on either side can be construed as constituting any lessening of the dignity of the Blessed Virgin or any diminution of her preeminent role in the Church."

Two other major steps taken at the Oct. 29 general meeting were to give overall approval to Chapter V of the liturgy schema, which concerns the liturgical year, and to begin voting on amendments to Chapter VII, which deals with sacred music. The vote on Chapter V was 2,154 in favor; 21 against and 16 in favor but with reservations.

The long-awaited "four points" on the schema on the Church finally made their appearance at the day's meeting. The leaflets which were distributed, however, presented five instead of the often-mentioned four points. The leaflet explained that the vote—to be taken Oct. 30—will not have the effect of approving or rejecting any part of the text, but will only serve as a guide to the Theological Commission in its revision of the text.

The five propositions were stated in the form of questions.

The questions were:

1. Whether it is agreeable that the schema should be so drawn up as to state that episcopal consecration is the highest grade of the Sacrament of Orders?

2. Whether it is agreeable that every legitimately consecrated bishop in communion with the bishops and the Roman pontiff, who is the head and principle of unity, can be said to be a member of the body of bishops?

3. Whether it is agreeable that the body or college of bishops in evangelizing, sanctifying and feeding the flock can be said to succeed the college of Apostles; and that this college, in union with the Roman pontiff and never without him, has full and supreme power over the Universal Church?

4. Whether it is agreeable that the aforesaid power belongs to the college of bishops in union with its Head by divine right?

5. Whether it is agreed that it is considered timely to restore the diaconate as a distinct and permanent

rank of the sacred ministry, according to the needs of the Church in different regions?

A lengthy booklet containing amendments to the schema on Our Lady was also distributed. It seemed likely, however, that in view of the decision to combine the schema on Our Lady with the one on the Church, further revisions might be made in the text.

At the American bishops' press panel after the meeting, Father Bernard Haering, C.S.S.R., said that there were two predominant reasons motivating those who voted against making the schema on Our Lady part of the schema on the Church. Some of the Fathers, he said, did not want the matter of Our Lady to be treated at all, mostly for reasons of ecumenism. Others, and the greater part, felt that if a special place was not given to the Blessed Virgin in a separate schema, her glory would be diminished, he said.

Father Haering revealed that three other schemata besides the present one have been drawn up on Our Lady. The first of these was composed by Abbot Christopher Butler, O.S.B., of Downside Abbey, England. The second was drawn up by the bishops of Chile. A third was done by the French theologian, Father Rene Laurentin. All three, Father Haering said, try to present Our Lady in a more ecumenical manner.

Father Gustave Weigel, S.J., brought out that there are two tendencies in the Marian movement today. The U.S. theologian said there are the "maximalists" who want to say all they can about the Blessed Virgin and consequently stress her importance. There are also the "minimalists" who want to stick to Scripture and Tradition and say no more.

Father Haering said that it must be pointed out that the question here is not a matter of "maximalists" or "minimalists," but a question of good doctrine. It is a matter of expressing the fulness of the doctrine as far as it enters into the balanced perspective of the Church and presents the veneration of Mary in its proper relation to the adoration of Christ.

Apart from the theological significance of the decision to incorporate the schema on Our Lady into that on the Church, it was agreed by many bishops that the schema on the Church, discussion of which had already extended through two sessions of the council, would

now almost certainly be prolonged into a third session.

Due to the length of the Mass which opened the meeting, the time spent distributing the various ballots and the length of the presentation of Chapter VII of the schema on the liturgy, there was little time left for speeches. Only seven Fathers had time to speak.

The opening Mass was concelebrated by three Ukrainian Rite prelates: Archbishop Josyf Slipyi of Lvov, Bishop Isidore Borecky of Toronto and Bishop Jaroslav Gabro of St. Nicholas of Chicago.

The Fathers then continued debate on Chapter IV of the schema on the Church, entitled: "Call to Holiness in the Church."

Manuel Cardinal Goncalves Cerejeira of Lisbon led off with the observation that "the identification of sanctity with the religious state is still far too widespread among our faithful." It would add to the increase of sanctity, he said, "if all Christians were made more keenly aware of the possibility, and even the obligation, of striving for sanctity in the living of their daily lives."

Jaime Cardinal de Barros Camara of Rio de Janeiro, speaking in the name of the 121 Brazilian bishops, criticized the structure of the chapter and added that "in treating of priestly holiness in the world today, we should put special stress on the spirit of poverty."

An objection was made by Norman Cardinal Gilroy of Sydney, Australia, to the use of certain expressions in the schema. "Such expressions as the 'mystery of the Church,' the 'people of God,' and 'charisms' would be completely unintelligible to the general run of the faithful," he said.

Ernesto Cardinal Ruffini of Palermo, Italy, as he has done several times before regarding other schemata, criticized the Scriptural citations for being "out of their real context." He further suggested that "everything in the chapter pertaining to the states of perfection should be made the subject matter of a separate chapter."

Fernando Cardinal Quiroga y Palacios of Santiago de Compostela, Spain, said that the idea of holiness in the chapter "is too moralistic and almost exclusively ethical." He urged that more attention be given to "the ecclesiological, pastoral and ecumenical aspects of the chapter."

A systematic criticism of the chapter was made by Julius Cardinal Doepfner of Munich and Freising in the name of 79 bishops from Germany and Scandinavia. He said the chapter should be revamped along the lines of the following principles:

"A distinction should be made between the general means of sanctification and the special means provided by the counsels [poverty, chastity and obedience], as also between the holiness conferred in Baptism and the personal holiness which is a development of it. The description of holiness should pay more attention to the primacy of grace. There should also be a description of the

theological concept and role of the counsels and of the state in which they are professed. . . Scripture texts should be used with greater caution, and the chapter should be cleared of repetitions and some superfluous elements."

The ecumenical aspects of the chapter were emphasized by former Archbishop Antonio Vuccino, A.A., of Corfu, Zante and Cefalonia, Greece. He recalled how, after the recent papal audience for non-Catholic observers at the council, satisfaction was expressed over the statement "that a precise and clear definition of the Church should be drawn up from Biblical sources." He complained that "the present chapter provides no such definition but gives only a few scattered elements."

The three amendments out of a set of six to Chapter VII of the liturgy schema passed at this meeting make the following provisions:

1. Changes the original text of the schema to emphasize that chant is an integral part of the liturgy.
2. Modifies the original text to indicate that solemn services with ministers and the active participation of the faithful is a more noble expression of the liturgy.
3. Recommends the organization of higher institutes of sacred music.

MSGR. JAMES I. TUCEK

* * * *

Peru's Cardinal declared that a permanent diaconate would answer a "general need" in the Church today, a need especially urgent in Latin America.

Juan Cardinal Landazuri Ricketts, O.F.M., of Lima said in an interview that the proposal for a permanent diaconate — with the possibility of married deacons — involves a "profound" change in the Church. He was explaining what he had said earlier in a speech in the council hall given in the name of 90 Latin American bishops.

"It is to be desired," he said, "that no judgment be passed [on the proposal] . . . without exact information on the reasons . . . for its creation, on its forms of action, and on its relationship with the early Church, particularly if the judgment is negative."

The diaconate exists in today's Church, but as a step to the priesthood. The deacon's functions—which include preaching, baptizing, distributing Communion and assisting the priest at a solemn Mass—are usually performed by priests. In the early Church, deacons also took care of administering material goods, such as distributing alms to the poor.

Explaining the special need in Latin America, the Cardinal said: "It is there that the lack of priests is felt more vividly, to the damage of Christian life in general. . ."

He said that the deacons could administer the Eucharist in mission areas, preach, teach religion . . . , and even witness marriages for the Church.

Asked whether he thought deacons should be al-

lowed to marry, the Cardinal said that this is a "delicate" point and that he believes the "door should be left open so that the Holy See, acting on petitions from bishops' conferences asking for this, could decide on the conditions . . . and issue the proper norms" for married deacons.

FATHER JORGE MEJIA

* * * *

What the world most awaits from the Second Vatican Council is a clear statement safeguarding religious liberty, according to Father John Courtney Murray, S.J., a council expert.

"This is the big issue of the council in the world's eyes," the American theologian declared in an interview with the N.C.W.C. News Service. "If the council side-steps religious liberty, we are done for," he said.

Father Murray noted that a chapter on religious freedom has already been written into the council schema on ecumenism, that is, on interfaith relations. He noted that this question is a source of great friction among religious bodies.

But the council's Commission on Faith and Morals has challenged the competence of the Secretariat for Promoting Christian Unity in the field of religious liberty, he said. The secretariat prepared a schema on ecumenism. "There is no doubt that the Unity Secretariat has the right to deal with religious liberty," Father Murray said.

The least the council will do in the matter of religious freedom, he added, will be to "reaffirm the doctrine of Pope John's encyclical *Pacem in Terris*."

This, he said, would be a twofold statement: that a man has the right to worship God according to the demands of an upright conscience and that this and other human rights limit the powers of the state. The state must respect this right not only in theory but also in practice.

"The Soviet constitution contains a declaration of the right to religious freedom," he said, "but this is purely verbal."

But the Church is no friend of the "outlaw conscience," Father Murray emphasized. This notion of the conscience as an outlaw bound by no norms of right action was condemned by Leo XIII.

"When you say conscience is free," he said, "you are not saying it owes obedience to no moral standards. Quite the contrary.

"The declaration in favor of religious freedom is not an approval of error, nor does it situate error on the same plane as truth.

"It is rather an affirmation of the dignity of the human person, which consists essentially in his freedom."

During the 19th century and for about two decades of the 20th, he said, the Church was highly suspicious

of the word freedom. Father Murray traced this suspicion to the violence and injustice perpetrated by the French Revolution in the name of freedom. He pointed out that most 19th century political movements that waved the banner of freedom stemmed in some way from the French Revolution.

"The context changed radically with the rise of totalitarianism in the 1920s," he said.

"Throughout the 19th century, the Church's well-justified suspicion of freedom mellowed. When totalitarianism posed a threat to human freedom, the Church rallied to freedom's defense.

"This defense reached a peak in Pope John's great embrace of freedom. It will reach another peak, I hope, in the council's reaffirmation of the right of religious liberty."

PATRICK RILEY

* * * *

"A council without opposition and discussion would engender suspicion about the freedom of the council Fathers," according to Archbishop John J. Krol of Philadelphia.

Speaking at a special background press conference arranged by the American bishops, Archbishop Krol explained various problems and circumstances surrounding the council's rules. He is one of the five under-secretaries of the council.

He disclosed that strictly speaking "there will not be any simultaneous translation system operating during the council sessions." Instead, he said there is an experiment to provide translations in six languages of the prepared texts of the council Fathers, to be broadcast while the Father is speaking in the hall.

He explained that a council Father would have to present the text of his intervention four days ahead of his scheduled speech so that it could be translated into the various languages.

He wanted it made clear, however, that the translated text as read over the transistor broadcasting system might not be exactly that which the Father is actually delivering. He explained that a speaker might decide to delete from or add to his prepared text.

Archbishop Krol said that simultaneous translations are not being considered because of personnel problems, not technical ones.

In discussing the rules governing the council, Archbishop Krol pointed out that the right to freedom of expression must be safeguarded. "Truth is reached by a vigorous exchange of opinions—by a real intellectual struggle. A council without opposition and discussions would engender suspicion about the freedom of the council Fathers."

However, he noted that the right of expression does not have to be oral expression, as the Fathers can submit their opinions in writing. "Freedom of expression is not an absolute right. A prior right is the progress of the

council; thus, then, the rule of cloture, which has been invoked several times."

Archbishop Krol said the Council of the Presidency is constantly studying ways of speeding up procedures, but that at the moment no specific plan for changing the present procedure is being considered.

Archbishop Krol said the present rules are about as good as can be expected, although they are not perfect. The only one that he thinks might be altered is the present discrepancy between the type of majority needed to pass a conciliar act and that needed to reject it.

Under the present rules a two-thirds majority is needed to pass a measure while a simple majority against a measure is sufficient to defeat it.

Archbishop Krol noted that the Council of the Presidency has the task of seeing to it that council rules are respected. Moderators actually run the council and can do as they like as long as they follow the rules.

For example, when the moderators originally pre-

sented the four questions they wanted the Fathers to vote on, the presidency overruled them because such an act was not permitted by the council norms. The matter was referred to the Coordinating Commission which met with the Cardinals of the presidency and moderators and worked out a way in which the questions could be presented without violating the rules and that the wording of the questions could not be interpreted as favoring one side or another.

Archbishop Krol asserted that the council has shown a unanimity of spirit somewhat unexpected after the tremendous number of opinions expressed on one question or another.

"Last year's discussions on a part of the liturgy schema—with a total of 630 oral and written interventions—would, according to many, give little hope for accord," he said. "Yet after the 26 major recommendations returned to the floor from the commission, the average favorable note on 26 successive ballots was in excess of 98.4%."

58th General Congregation

October 30, 1963

The ecumenical council Fathers have voted overwhelmingly to give bishops a larger role in governing the Church and to restore the ancient order of deacons.

The Fathers' Oct. 30 general meeting, guaranteeing a declaration of the collegiality of the bishops and restoration of the permanent diaconate, was a council turning point. Future historians may recall it as the day whose decisions began a change in the external character of the Church.

During the day the Fathers also stepped up the council's pace. They closed debate on the fourth chapter of the schema on the nature of the Church, entitled "Call to Holiness in the Church." That left only the schema's new chapter on Our Lady, now being prepared, to be discussed and debate on the council's most important and difficult schema would be completed.

It appeared well within the range of possibility that amendments on the schema on the Church could be presented and passed on before the end of the council's second session on Dec. 4. While the chapter on Our Lady is being drawn up, the council was expected to take up the schema "On Bishops and the Government of Dioceses."

The Fathers' approval of the collegiality of bishops and the diaconate came as they voted on five questions. The vote was taken to guide the council Theological Commission in revising the second chapter on the schema on the Church which deals with the hierarchy.

The five questions, with the voting results, are:

1. Whether episcopal consecration is the highest grade of the Sacrament of Holy Orders: yes, 2,123; no, 34.
2. Whether every bishop, who is in union with all the bishops and the pope, belongs to the body or college of bishops: yes, 2,049; no, 104.
3. Whether the college of bishops succeeds the college of Apostles and, together with the pope, has full and supreme power over the whole Church: yes, 1,808; no, 336.
4. Whether the college of bishops, in union with the pope, has this power by divine right: yes, 1,717; no, 408.
5. Whether the diaconate should be restored as a distinct and permanent rank in the sacred ministry: yes, 1,588; no, 525.

At the American bishops' press panel following the meeting Father Gregory Baum, O.S.A., of Toronto, council expert, noted that the vote in favor of the five points was "an inestimable aid and support of the position of the moderators." He said that the successful use of this procedural device would enable moderators in the future to discover the majority feeling of the council Fathers on a particular subject without the need for hearing an interminable multiplication of speakers.

Father Bernard Haering, C.S.S.R., another council expert, forecast that "the tactical results of this vote" would probably make themselves felt much more in the coming debate of the schema "On Bishops and the Government of Dioceses." He explained this by saying that in the coming debate there is a question of the relations of episcopal conferences with the Universal Church. The determination of a position on the collegiality of all bishops, he said, would reflect on the question.

Bishop John J. Wright of Pittsburgh, a member of the Theological Commission, told the press panel that the vote on the five points would make it "enormously easier" for the subcommission dealing with the collegiality of bishops to revise the chapter. He said that the Theological Commission is now in a position to subdivide itself into subcommissions, as it has already done in order to take points under consideration and reorganize the schema.

At the same general meeting the Fathers also passed three final amendments to Chapter VII of the liturgy schema which deals with sacred music. They were:

A recommendation that, particularly in mission areas, local traditional music be used with the liturgy.

A statement that pipe organs should be considered the traditional liturgical instrument for music in the Latin Rite.

A reminder that those who compose Church music must be filled with the Christian spirit and must cultivate the ideals of sacred music.

Paul Cardinal Leger of Montreal, noting that the text refers specifically only to the married state, said it should also bring in other phases of life: work, politics, culture, leisure, which all "must be marked with the pursuit of holiness."

"There can be no real spiritual life of the laity," he

continued, "without an increase in the number of educated laymen, even in the field of the sacred sciences.

"Such laymen should be invited to teach in ecclesiastical faculties and seminaries."

Giovanni Cardinal Urbani of Venice said that in the council's explanation of the Church on earth and its beauty, "we should not lose sight of the Church in heaven, since it is the noblest and lasting part of the Church."

Fernando Cardinal Cento, Grand Penitentiary, said that the council should pass a resolution asking the Sacred Congregation of Rites to beatify and canonize more laymen to encourage the laity to strive harder for sanctity.

Bishop Gerard Huyghe of Arras, France, said that the way the text of the chapter uses the term "evangelical counsels—poverty, chastity and obedience—gives the impression that the spirituality of the laity is only an interior participation in these counsels, while they are in fact fully proper to all Christians."

"Great hopes have been placed in the council," said Bishop Rene Fourrey of Belley, France, "by that group of the faithful who, especially in the ranks of Catholic action, try to serve God and their neighbor while staying in the lay state, adapted to the background of today's world. It is regrettable that the text says nothing about the kind of sanctity expected of these dedicated souls."

Archbishop William Conway of Armagh, Ireland, said that in general the text was good, but he complained that "it has a basic defect in that it says nothing on prayer, its necessity and its methods, especially as regards the laity. . . . This is a most important point today when too many people would make holiness consist in activity."

Richmond's Bishop John J. Russell said: "Before taking up the question of sanctity in the members of the Church, the text should speak of the essential sanctity of the Church. . . . We know that the Church has sinners in its ranks, that there are scandals among persons consecrated to God, apostasies, racial discrimination and the like.

"Unless we distinguish these two aspects of sanctity,

we are open to the charge that our insistence on sanctity in the Church is only an attempt to whitewash the facts."

Coadjutor Archbishop Angelo Fernandes of Delhi, India, said that this schema on the nature of the Church should treat holiness in a general way and that the specific characters of each state of life should be considered in the schema on the hierarchy.

"The schema presents the episcopal order as a model of holiness," declared Bishop Frane Franic of Split, Yugoslavia, "yet this is not borne out by the facts. The cause of a lack of sanctity in bishops today is a lack of evangelical poverty. Just as Trent [the Council of Trent (1545-63)] insisted on the obligation of celibacy for bishops, so the Second Vatican Council should effectively renew the spirit of poverty. The council should determine the concrete forms of poverty for bishops, not excluding a vow of poverty. . . .

"In the ordination to the diaconate there should be a special provision for the obligation of poverty, and the practice of many secular priests who make private vows in the hands of their bishops should be encouraged."

Bishop Sebastiao Soares de Resenda of Beira, Mozambique, made the point that the text uses the expression "states of perfection to be acquired." This is ill chosen "since all Christians are called to sanctity," he said.

It would be more proper, he added, "to state that the whole of Christian life is a state of perfection to be acquired through the letter and the spirit of the counsels of Christ."

"It is not true to say that all men are called to one and the same sanctity," said Bishop Dominique Hoang van Doang, O.P., of Quinhon, Vietnam. "Man is free and uses God's grace in different ways, so it is impossible for all men to achieve one and the same sanctity."

Archabbot Benedict Reetz, O.S.B., of the Beuron Benedictine congregation, cited examples to prove that Religious have served the Church well and argued that the exemption of Religious in dioceses should not be tampered with.

MSGR. JAMES I. TUCEK

59th General Congregation

October 31, 1963

The council Fathers completed the schema on the liturgy when they passed its final amended chapter.

The liturgy schema thus became the second—after the one on communications media, passed at the council's first session last year—to be successfully concluded. There remained only its approval by Pope Paul VI and its promulgation for it to become law. Many of its parts, however, will then have to be approved by national hierarchies for local use.

Father Frederick R. McManus of the Catholic University of America, a council expert, pointed out after the day's meeting that in the balloting 94 council Fathers voted in favor of the chapter with reservations. These, he said, are to be examined and slight alterations in the text may be made. He said it is possible that within the next couple of weeks the full liturgical document will be completely finished, taking into account the reservations expressed on all the various amendments, and that the full document could then go to a public session of the council where the bishops would complete the formality of the final public vote and the Pope would approve the schema.

Father McManus said that post-council commissions are to be set up for implementation of the schema. At this point the constitution and personnel of these commissions are not known.

The means by which action was taken on the last set of amendments to the liturgy schema—Chapters VI and VIII combined, which deal with sacred art—was in itself one more sign of the growing power of the four council moderators to expedite the council's work.

The day's moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, in the name of the other moderators, simply suggested to the council Fathers that they express their approval of the text as a whole without voting on the seven individual amendments, since, he said, the text contains no controversial points. A vote was taken accordingly and the amendments passed with only nine dissenting votes out of 1,941 cast.

In this manner almost a full day's work was saved. It seemed probable that similar actions would expedite council action in the future.

Following is the substance of the seven amendments:

1. Chapters VI and VIII of the liturgy schema are

to be combined into one chapter, which will become Chapter VII.

2. In the encouragement of sacred art, bishops should seek beauty rather than mere costliness in art, vestments and general church furnishing.

3. Care should be taken in the construction of churches that the edifices be suitable for celebration of liturgical functions and the active participation of the faithful.

4. A new article here confirms the practice of setting up images for veneration in churches, but warns that they should be moderate in number, reflect proper order and be doctrinally sound.

5. Provides that the article dealing with the establishment of commissions for sacred art on various levels be deleted, since it was included in Chapter I, which is already approved.

6. Schools of sacred art should be established in different places for training artists and artisans.

7. During their seminary years, candidates for the priesthood should be instructed in the history, development and principles of sacred art.

Msgr. George G. Higgins, council expert who is director of the Social Action Department, National Catholic Welfare Conference, said at the U.S. bishops' press panel after the day's meeting that although some of the council Fathers opposed the use of abstract art for sacred purposes, the section dealing with art favors freedom in the use of art forms and avoids restrictive language. Father Robert Trisco of Chicago, another council expert, said that because abstract art means non-representational art, it was understood that non-representational art would be excluded from use. However, Father McManus said, the text is very open and very free and does not bind the Church to the use of one form or another.

Before opening the day's discussion, Cardinal Doepfner observed that many complaints had been lodged on the slow pace of the council's deliberations. He remarked that it was important to safeguard freedom of speech in the council, but that it was also essential that work of the assembly should move more quickly. Even in the use of the right to speak in the name of several others after cloture has been invoked to close debate, he said, the council cannot lose sight of the clear will of the

majority which has already voted in favor of stopping discussion.

Those who had invoked the privilege, supported by five bishops, to continue speaking on Chapter VI of the schema on the Church, were therefore asked to be brief and to the point. It was decided furthermore by the moderators that, since 20 speakers had reserved time for the continued discussion, a limit of eight instead of 10 minutes would be put on them.

Council Fathers, furthermore, were advised that moderators would be exacting in insistence on observance of the established norms. It happened in fact later at this meeting that several Fathers who were speaking were called to order for being repetitious.

Applause followed Cardinal Doepfner's general remarks, indicating the Fathers' pleasure with the position adopted by the moderators. Discussion then continued on the chapter on the schema on the Church entitled "Call to Holiness in the Church."

Benjamin Cardinal de Arriba y Castro of Tarragona, Spain, was first to speak, saying that "the council would help to concentrate attention on the need for sanctity if it were to organize a special solemn Holy Hour for the council Fathers, with the participation of the Faithful, to be offered especially for this intention."

A practical measure was offered by Bishop Isidor Emanuel of Speyer, Germany, who suggested that "our liturgical books should take care to mention the precise state of life in which the saints reached sanctity. Gathering goodly numbers of saints under such negative headings as 'non-bishops' and 'non-virgins' hardly does sufficient honor to the walks of life which they sanctified." He suggested, for example, that "mother of a family" would be more significant than "non-virgin" in the liturgical books.

Former Archbishop Juan Gonzales Arbelaez of Popayan, Colombia, said there should be a special mention of parish priests in the text "since they have a greater share in the work of the bishops as sanctifiers and perfectors of the Faithful."

The ecumenical importance of the chapter was underlined by Archbishop Joseph Martin of Rouen, France. Both the Orthodox and the Protestants could be edified by the careful statement of the chapter, he said.

Bishop Peter van Lierde, Papal Sacristan, complained that "the schema's silence on the promotion of sanctity is a serious defect."

Bishop Karl Leiprecht of Rottenburg, Germany, commenting on the chapter's treatment of Religious, said that "the Church needs Religious, but Religious also have obligations toward the Church."

"It is false," said Bishop Michal Klepacz of Lodz, Poland, "to state that the law of celibacy prevents a priest from being completely human and natural. We should extol the value of consecrated celibacy by stressing the

influence of the spirit of the evangelical counsels on priestly life."

Auxiliary Bishop Ildefonso Sansierra of San Juan de Cuyo, Argentina, asked that the text stress the difference in the degrees of charity toward one's neighbor.

"The text is not accurate in its treatment of consecrated poverty and chastity," declared Malabar Rite Archbishop Joseph Parecattil of Ernakulam, India. "Poverty is a sign of consecration to God and to heavenly things. Chastity, in addition to its purpose of consecration, also provides a means for greater liberty in the apostolate."

Bishop Andrea Sapelak, Apostolic Visitor for Ukrainian Rite Catholics in Argentina, criticized the text for being "silent on the extraordinary vocation to sanctity found in the heroic profession of faith in martyrdom."

Bishop Agostinho Lopes de Moura, C.S.S.P., of Portalegre-Castelo Branco, Portugal, expressed the opinion that a treatment of the jurisdiction of the hierarchy over Religious had no place in the fourth chapter of the schema on the Church.

Father Leo Volker, W.F., superior general of the White Fathers, complained that "nothing is said of the special sanctity proper to missionary life . . . it is a form of sanctity not common to other forms of Christian life."

"More stress should be placed on the distinction of states of life in the Church," according to Archbishop Pacifico Perantoni, O.F.M., of Lanciano and Ortona, Italy.

Abbot Jean Prou, O.S.B., of Solesmes, superior general of the Benedictine Congregation of France, said that "the text loses sight of the special role of the public prayer of the Church . . . The text should commend the value of the contemplative life as expressing the 'adorational' aspect of the Church's life."

Two unusual suggestions were made by Father Giocondo Grotti, O.S.M., Ordinary of the independent prelature of Acre Purus, Brazil. First, he urged that if laywomen are invited to the council, they should be assured of an active part in the council deliberations. Secondly, he urged council Fathers to pay particular attention to fallen priests.

Archbishop Joseph Gopu of Hyderabad, India, said: "The term 'diocesan clergy' is better than 'secular clergy'." He noted that "secular priest" has a bad connotation in missionary countries, where secular means worldly.

Auxiliary Bishop Eduard Schick of Fulda, Germany, complained that the text does not give a clear definition of sanctity.

"We should either be silent regarding Religious," said Father Augustin Sepinski, O.F.M., Franciscan superior general, "or we should treat them adequately. In May, 1962, the Central [Preparatory] Commission considered a complete schema on those who professed the evangelical counsels. No protests were raised against the

text at that time. Perhaps the same text could be used now."

Abbot Christopher Butler, O.S.B., president of the English Benedictine Congregation, while praising "a clear declaration of the obligation of the laity to pursue sanctity," warned that "we should not lose sight of the primacy of grace in the achievement of holiness."

At the press panel, Father McManus outlined the first chapter of the schema "On Bishops and the Government of Dioceses," which will be the next matter to come before the council after all speakers on the schema on the Church are finished.

Father McManus said the first chapter deals with relations of the bishops with the Roman congregations. It has three parts:

Part I treats of solid and firm faculties to be delegated to the bishops by the Holy See instead of being reserved to the Holy See and administered by the Roman congregations.

Part II concerns the practices of the Roman congregations in relations with bishops in which the congregations act in the name of the pope and are established to serve all the world's bishops and dioceses.

Part III concerns the proposal to have bishops representing the national hierarchies to be named by the pope as members or consultors of the Roman congregations.

Father McManus said this final point might be the section in which will be debated the already proposed idea of the constitution of a universal senate of the Church to assist the pope in the government of the Church.

Among the questions to be debated during discussions of the schema on the Bishops, the panel listed the matter of the relations of exempt Religious and bishops, the role of the Holy Office and the granting of real legislative power to national episcopal conferences.

MSGR. JAMES I. TUCEK



Representatives of more than 85 nations filled the seats before the towering statue of St. Andrew the Apostle in St. Peter's basilica as they witnessed the opening of the Second Vatican Council. Princes, premiers, presidents and ambassadors were in attendance as Pope John formally convened the 21st Ecumenical Council in the history of the Church.

60th General Congregation

November 5, 1963

The opening discussion on the schema "On Bishops and the Government of Dioceses" in the ecumenical council indicated a short, hard-hitting battle in the week to come with the Roman curia a sure loser.

One of the clear issues was whether or not powers now exercised exclusively by the Roman curia should be returned to bishops of dioceses.

The Roman curia—the congregations and offices which assist the pope in the central administration and government of the worldwide Church—was not technically a party to the debate, since technically it has nothing to do with the council.

The Fathers of the council are such because they are bishops of varying degrees of eminence, title and powers, whether pope, cardinal, archbishop, bishop or otherwise, as set down in canon law. The members of the curia are in the council as bishops, but they obviously have not forgotten, either in the council's preparation or in its progress, the interests of the curia. And therein the current battle lies.

All speakers at the council's general meeting of Nov. 5 discussed the general acceptability of the schema. All of them said in effect: "The schema is generally acceptable, but . . ." The "but" in all except one speech was in reality an arrow that pointed directly at the heart of the curia.

The one exception was the speech made by James Francis Cardinal McIntyre of Los Angeles, who did not touch upon the curia directly. Instead, he expressed fear over giving juridical powers to national conferences of bishops.

The other speeches made these three chief points:

1. An open accusation of tampering with the schema in a manner not in keeping with council regulations.
2. Insistence that the curia should be made more international.
3. Insistence that powers should be returned to the bishops in all things necessary for the proper government of a diocese.

Archbishop Leo Binz of St. Paul, a member of the Commission for Bishops and the Government of Dioceses, referred to the schema as "an unhappy schema" with "no real introduction, no connecting link and no real conclusion."

This, he said, was the result of the fact that five chapters of the original schema had been deleted when it was returned from the Coordinating Commission.

He revealed that the schema was completed in March, 1963, and that only the bishops near Rome and the experts of Rome were invited to review it. He said, however, that in its essence no one objected to what the document said, but rather to what it did not say.

On the matter of increased faculties in dioceses, Archbishop Binz said: "We are saying to the Holy Father that any of the faculties which we have been able to get in the past merely by presenting our request and awaiting its confirmation by return mail should be able to be granted by the bishops themselves."

Other bishops in Rome were referring to this as "rubber stamp dispensations."

The session opened with an announcement by the council's secretary general, Archbishop Pericle Felici, that a booklet would be distributed with amendments proposed for the text of the schema "On Bishops and the Government of Dioceses." He announced further that for the present discussion would be limited to the general acceptability of the schema.

Then the schema was presented by Paolo Cardinal Marella, president of the Commission on Bishops and the Government of Dioceses. It was briefly explained by Bishop Luigi Carli of Segni, Italy, who, as spokesman for the commission, outlined the history of the commission's activities.

Achille Cardinal Lienart of Lille, France, the first to speak, said that the schema should contain a special chapter on the relationships between the pope and the college of bishops. He was referring, as later speakers in the morning were to do, to the previously decided question of the collegiality of bishops, that is, that the bishops acting together share in the power of governing the Church with the pope.

He said: "If it were made clear in the text that bishops have and exercise their power without infringing in any way on the primacy of the Roman pontiff, the text would be much more acceptable."

Cardinal McIntyre noted that the schema devotes special attention to national conferences of bishops, that such conferences have long been in existence in some

areas and that now the proposal is made to give them a defined juridical status.

(As an example, although Cardinal McIntyre did not cite this specifically, the annual national meeting of the U.S. bishops which implements its works and decisions through the National Catholic Welfare Conference in Washington, D.C., could, if the majority agreed, decide on a certain legislation for the Church in the U.S. and make it binding for every diocese.)

"This proposal entails serious consequences," continued Cardinal McIntyre. "It might be criticized for appearing to place undue emphasis on the part of human wisdom in the care of souls and not enough on the supernatural. Giving clearly defined juridical status to national episcopal conferences would not be without anxiety and danger. It would introduce a radical change in the structure of the Church and could easily develop into a genuine threat to the unity of the Church. We should heed St. Paul's warning and base our faith not on human wisdom, but on the power of God."

Cardinal McIntyre noted that, both in the modern and ancient history of the Church, the tendency to give legislative powers to conferences of bishops has led to trouble for the Church.

A basic weakness of the schema, according to Valerian Cardinal Gracias of Bombay, India, is that it provides no clearcut definition of a diocese and fails to describe adequately the role of the bishop in his diocese. An identical point was made in his turn by Auxiliary Bishop Narciso Jubany Arnau of Barcelona, Spain.

An accusation of tampering with the schema was made by Paul Cardinal Richaud of Bordeaux, France; Bishop Giuseppe Gargitter of Bressanone, Italy; Bishop Jean Rupp of Monaco and Bishop Pablo Correa Leon of Cucuta, Colombia.

Cardinal Richaud said: "The schema as it stands seems to be somewhat out of harmony with the intentions of those who prepared it."

On the question of national episcopal conferences, he complained first of all that the schema fails to give an accurate concept or to offer a theological foundation for them "according to our recently accepted doctrines on the sacramentality of the episcopate and the collegiality of the bishops of the Church."

He added: "Naturally, certain questions dealing with faith and with unity of discipline throughout the Church would be beyond the competence of national episcopal conferences. Nonetheless, there are many points which could be more accurately evaluated and more prudently decided by those having firsthand knowledge of concrete situations."

Bishop Gargitter was more open in his charge, saying: "The text as we have it now is certainly not the one drawn up by the preparatory commission. It expounds its doctrine under the one-sided light of insistence

on the rights and the central organs of the Roman curia. On the contrary, it should proceed under the light of basic theological principles on the episcopate and should follow a practical and juridical order in its presentation.

"It is completely inadequate on some basic fundamental questions such as the necessary decentralization and internationalization of the curia. The role of the curia should be discussed in the light and the spirit of the discourse of His Holiness on Sept. 21 [to the Roman curia]."

In a more humorous vein, provoking repeated laughter from the assembly, Bishop Rupp acclaimed the schema as "a shining model of Roman brevity."

He said: "The original text drawn up by the preparatory commission was much more complete and well balanced. But the text has undergone several surgical operations, with the result that we no longer have that clear and definite version which was the fruit of the preliminary discussions of the commission."

"The present text contains few new elements. And even when it offers new solutions for problems, it almost immediately indicates a loophole through which it will be possible to escape applying the principle indicated. The very important question of an obligatory retirement age for members of the hierarchy is touched upon . . . and then left hanging in the air."

"Regarding the reorganization of dioceses, the text lays down a most general principle when it states harmlessly that dioceses shall be neither too large nor too small."

Bishop Jubany, apart from the complaint that the schema fails to deal with the relationships of bishops with the pope, added that it should be "complemented with a treatment of the various administrative organs which the bishop uses in the discharge of his pastoral duties."

No one questions the right of the pope to reserve certain cases to his own forum, the Roman curia, said Archbishop Louis de Bazelaire de Ruppierre of Chambéry, France. But he did question whether such reservations, although perhaps necessary in the past, continue to be required on such a large scale today.

He said: "Without prejudice to the primatial jurisdiction of the Roman pontiff, individual bishops should have whatever powers are required for the proper discharge of their pastoral mission."

This notion that increasing the powers of bishops is not something to be "granted" but rather to be "returned" was noted also by Bishop Correa and Archbishop Maurice Baudoux of St. Boniface, Man.

Bishop Correa first complained about the manner of the schema's preparation, saying that "it is regrettable that fully one-half of the members of the preparatory commission were not given an opportunity to express their mind on the text of the schema now submitted to the council, and that the report read in the name of the

commission this morning was not drawn up in conformity with the requirements of the procedural rules of the council, that is to say, reflecting the viewpoints of the majority."

He further criticized the schema's tendency "to regard the 'faculties' of bishops as gracious concessions and not as something demanded by the pastoral tasks assigned to them by their appointment."

The schema was criticized for being too theoretical and unrealistic by Archbishop Gabriel Garrone of Toulouse, France. "More emphasis," he said, "should be placed on conditions in the world today and on the absolute need of bishops to maintain constant contacts with each other and with the Holy See. The complexities of modern life are such that few problems can find adequate solutions within the confines of one individual diocese."

Archbishop Francois Marty of Rheims, France, and Archbishop Baudoux both proposed radical revision of the schema.

"The whole presentation of the doctrine of this schema," Archbishop Marty said, "should proceed from the basic notion of episcopal collegiality in the light of the discussions on the schema on the Church. The practical exercise of this collegiality demands that individual bishops have a direct share in the solution of problems and that, consequently, they be summoned to meetings and enjoy proper representation on the central administrative boards of whatever association is set up for this purpose."

Archbishop Baudoux said similarly: "The schema is in need of radical revision. It is all too evident that the text was completed before our recent discussions on the collegiality of the bishops."

On the matter of the powers of bishops, Archbishop Baudoux added: "The approach used in the present text amounts to a downgrading of bishops because it speaks of a 'grant' of faculties to them."

MSGR. JAMES I. TUCEK

* * * *

"Pope John has guided us from heaven and Pope Paul has upheld his inspiration," a bishop said here in commenting on developments in the ecumenical council.

His words express the sentiment prevailing among a great majority of his fellow council Fathers following the crucial test votes on the schema on the nature of the Church which marked (Oct. 30) a decisive turning point in council history.

The council's refusal last Nov. 20 to approve a draft proposal, or schema, on the sources of Revelation determined the trend of the council. The Oct. 30 acceptance in principle of the concept of the collegiality of the bishops has established unmistakably that the council wants "aggiornamento" (updating) as it was visualized by Pope

John and confirmed by Pope Paul. That is, an all-level rejuvenation, renewal and inner reform of the Church.

As the council reconvened on Nov. 5 after a four-day recess to discuss the schema on bishops and diocesan government, the council found it had gained momentum in regard to both subject matter and procedure.

For the Oct. 30 vote also considerably strengthened the four cardinal moderators. They emerged from the debates aware that they are the men fully responsible for conducting the council's business under the direct authority of the Pope.

From now on the debates, which were lagging because of too much oratory, will be effectively streamlined. This does not mean that all stalemates and delays can be avoided.

But, according to reliable information, Pope Paul has let it be known that from now on he wants the Theological Commission to meet daily rather than once a week so that a revised schema on the nature of the Church—which now includes a special chapter on Our Lady—can soon reach the council floor.

A large number of suggested amendments must be considered. But the commission's task is now much less burdensome because the test votes clearly expressed the preference of the majority of the bishops.

The principle that the bishops are successors of the Apostles' "college," and therefore share with the pope in governing the Universal Church, will now fill a gap which remained after the First Vatican Council (1869-70) and will provide a clearly defined doctrine on the Church.

In accordance with the Pontiff's own desire, its adoption will have far-reaching consequences, especially in regard to decentralization of the Roman curia's administration.

In this connection many council Fathers have recommended that membership in the council commissions be changed to reflect better the wishes of the council majority.

When commission members were originally chosen at the beginning of the council, the Fathers were not so well acquainted with one another as they are now. Also, Pope John had to appoint more officials of the curia than seemed opportune to make sure of their cooperation.

A petition addressed to Pope Paul which already bears the signatures of many bishops shows that an attempt is now being made for a fresh start. The petition urges that instead of having curia officials as commission presidents, others be named, especially young men who can expedite procedures and translate into action the will of the council majority.

Criticism is frequently heard in council lobbies regarding the unnecessary delays of commission meetings. In addition, missionary bishops have expressed disappointment over the fact that a schema on the missions,

which might suitably be combined with the Church, has still not been distributed. They have also expressed fears that it might not be discussed at all.

It appears doubtful under the circumstances that debate on the schema on the Church can be finished before the council's second session adjourns Dec. 4. Even with overhauling its machinery, the council may need considerably more time than originally anticipated to finish its business.

This gives some credibility to a rumor reported by Auxiliary Bishop Josef Zimmermann of Augsburg, Germany, in his diocesan paper, *Ulrichsblatt*, that the Pope may close the council after the present session and call a new council at some indefinite time in the future. This

would give the bishops time to study more carefully the many issues on the present council agenda without being absent from their Sees too long.

Should this happen, the council would appoint various post-council commissions to carry on its work during the prolonged interval. But it is agreed among council officials that the schema on the Church must be disposed of in any case.

With its adoption the council would have achieved its principal aim of a "horizontal" reform of the Church's basic structure. The new supreme governing body directly responsible to the pope, which is expected to emerge within its scope, would see to it that reform is carried out.

FATHER PLACID JORDAN, O.S.B.

61st General Congregation

November 6, 1963

Repeated and increasingly stronger criticisms of the Roman curia were heard in the Second Vatican Council on Nov. 6.

It seemed the lid was off for plain language as speaker after speaker rose to demand a curial organization more representative of the Universal Church. The topic under discussion was the schema on bishops and diocesan government.

After only two days of debate the council Fathers voted to terminate discussion on the general acceptability of the schema—by a vote of 1,610 to 477—and proceed to a discussion of the schema chapter by chapter.

At the U.S. bishops' press panel after the meeting, Msgr. George G. Higgins, council expert and director of the Social Action Department, National Catholic Welfare Conference, noted that if the schema as a whole had not been accepted, its rejection would have meant putting off the entire matter until the next council session or later. The acceptance vote meant that the Fathers wanted to avoid this postponement, he said. But it does not mean, he added, that the Fathers will not make amendments and additions to the schema.

One more procedural change was initiated in the Nov. 6 meeting according to the new principle that, instead of a daily rotation in the presiding moderator's chair, the complete discussion on a particular theme will be regularly directed by the same man. Accordingly, Josef Cardinal Suenens of Malines-Brussels, Belgium, continued as presiding moderator.

The first speaker in this 61st general meeting since the council opened 13 months ago was Ernesto Cardinal Ruffini of Palermo, Italy. He noted the objection of the previous day that the schema makes no reference to the concept that the bishops, headed by the pope, form a college charged with governing the Church.

This objection presumes that the matter has already been settled conclusively, and this is not so, he said.

He then supported the position taken earlier by James Francis Cardinal McIntyre of Los Angeles, saying that "the discussion of the proposed national conferences of bishops can lead into dangerous waters if these conferences are given real authority to carry out their decisions."

Cardinal Ruffini foresaw two dangers: "The faith-

ful would see different aspects of the Church in different countries," and "since the pope could hardly turn down the recommendations of these national conferences, this would in fact and for all practical purposes mean the disappearance of his primatial jurisdiction."

Caution on the question of giving juridical powers to national conferences of bishops was voiced also by Franziskus Cardinal Koenig of Vienna. "The long experience of the National Catholic Welfare Conference in the United States and the Conference of German Bishops," he said, "shows that very fruitful results can be obtained even when the conference has only moral and not juridical authority over its individual members."

Bernard Cardinal Alfrink of Utrecht, speaking in the name of the Bishops of the Netherlands, indicated another possible danger in concrete terms. He said:

"It is frequently said that the organization of a College of Bishops in Rome would be an expression of the collegiality of the episcopate and that this would be even more true of the institution of one central organ in Rome to assist the sovereign pontiff in the government of the Church.

"But such an organ, whether composed of cardinals in charge of dioceses or otherwise, does not reflect the collegiality of the bishops, nor would it be a parliamentary expression of their authority. It might even increase the danger of being accused of undue centralization in Rome. So with such an organ the Roman curia would be the executive branch of the legislative power of the episcopate and would be directly at the service of the bishops."

Commenting on Cardinal Alfrink's statement at the U.S. bishops' press panel, Father Robert Trisco, council expert and faculty member at Catholic University of America, said the Cardinal meant that a College of Bishops—although not a parliamentary one, since the bishops sent to it would not have a mandate from their national conferences of bishops—would nevertheless be an expression of collegiality. He noted that the Cardinal said this would be a step toward centralization but that this in itself would not be a bad thing.

Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, urged the council Fathers to take courage. In this connection he cited St.

Paul's reference to the Church as a living body having a variety of members but always in close union with one another. "Thus," he said, "there is no danger of schism but everything contributes to mutual concern for one another."

He added that therefore "the role of authority is not to replace individual members in what they can do by themselves but only to supply what they cannot provide. This is true of any authority but particularly of authority in the Church, and is especially applicable to those special members of the Mystical Body who are the bishops. They should be able to do what they can do. Bishops from the outside should be brought to Rome to work with the pope in the way determined by himself."

Michael Cardinal Browne, O.P., former Dominican superior general and now an official of the curia, cautioned against putting the cart before the horse.

"It is quite definite," he said, "that we do not yet have a sufficiently clear idea of just what constitutes this collegial character (of the bishops). . . . We must await the report of the Theological Commission for a clarification of this basic point before we can take any concrete action."

A similar point was made by Coadjutor Archbishop Pierre Veuillot of Paris, who said: "Any discussion on the schema is premature because the exercise of episcopal power, as here set forth, is closely connected with the theological doctrine on the episcopate."

"This doctrine would make a big difference," he went on, "in determining the relationships between the Roman curia and the bishops, in deciding on the authority of national episcopal conferences and in the organization of ecclesiastical provinces. Until this point is made definitely clear, the schema in its present form cannot be submitted to the vote of the council."

The next five speakers expressed ideas already heard in the council. Archbishop Fernando Gomes dos Santos of Goiania, Brazil, said that "a national conference should have sufficiently wide authority to meet its needs."

Maronite Rite Bishop Pierre Dib of Cairo complained that there should be perfect equality between the bishops of the East and West.

Bishop Carlos Saboia Bandeira de Mello, O.F.M., of Palmas, Brazil, said there is no question of "granting" faculties to bishops but only of determining their ordinary powers.

Archbishop Hermann Schaeufele of Freiburg, Germany, said that bishops should have a part in a central organ to be set up in connection with the Holy See.

Bishop Alejandro Olalia of Lipa, the Philippines, asked for more emphasis on "the collegiality of bishops in charity and unity."

Bishop Francis Simons, S.V.D., of Indore, India, returned to the attack on the curia. He declared that "at least as presently organized, the Roman curia is no longer

a satisfactory organ of communication between the pope and the bishops."

To this, Bishop Giuseppe Ruotolo of Ugento, Italy, added: "The relationships between the bishops and the Roman curia should be characterized by a spirit of genuine catholicity and mutual understanding."

Bishop Joseph H. Hodges of Wheeling, W. Va., said "the schema needs a new chapter on the relationship between the bishops and the pope as head of the Episcopal College. . . . It should explain the meaning of the phrase referring to 'faculties reserved to the Roman pontiff'—which is not the same as 'faculties reserved to the Apostolic See'." [This distinction is between the power reserved to the pope and powers reserved to one or other of the congregations and offices which make up the Roman curia.]

Later, at the U.S. bishops' press panel, Bishop Hodges said there is a need for a clear statement on the nature, function and authority of the Roman congregations, stressing that they are instituted by the pope and do not exist independently of him but only as a help to him in governing the Church.

The election of a pope was brought up for the first time in a council discussion by Auxiliary Bishop Rafael Gonzalez Moralejo of Valencia, Spain:

"Because the pope is not only the Bishop of Rome, but also the head of the Universal Church," he said, "his election should not be the exclusive right of the College of Cardinals who represent the Roman Church. It should devolve on the entire body of bishops legitimately represented either in the sacred college or in some other fashion."

At the bishops' press panel, Archbishop Leo Binz of St. Paul noted in reference to Bishop Gonzalez' suggestion that a change in conclave procedures "is not to be expected." Archbishop Karl J. Alter of Cincinnati added that conclaves are difficult enough without having all the world's bishops represented in the election of a pope.

Father Aniceto Fernandez, O.P., Master General of the Dominican Order, urged closer union of the secular and Religious clergies on the diocesan, regional and national levels.

However strongly worded were the criticisms of the curia up to this point, Archbishop Thomas B. Cooray, O.M.I., of Colombo, Ceylon, suggested that they might be even stronger if the bishops could speak less publicly.

He said: "The fact that there are weaknesses to be corrected in the curia and that the curia works in the name of and with the authority of the Holy Father would seem to advise against any discussion of this point on the council floor. Observations would be much more free and objective if they were presented in writing and then studied by a special council commission appointed for this purpose."

Ukrainian Rite Archbishop Maxim Hermaniuk, C.S.S.R., of Winnipeg, Man., rose to repeat the recommendation that "the organization of an apostolic college to aid the pope would be very effective."

The last speaker was also the most surprising speaker of the day. Melkite Rite Patriarch Maximos IV Saigh of Antioch asked in effect: Why should the curia be organized in its present manner at all?

Speaking in French, Patriarch Maximos said that "to assist the pope, the schema offers only the curia in its present structure. It adds a timid suggestion that some bishops of the world be given a share in the government of the Church. This does not answer the needs of today nor does it reflect the collegial responsibilities of the bishops in the Church. Just as the pope uses priests in the government of his diocese of Rome, so also he should use bishops in the government of the entire Church.

"The court of the Bishop of Rome is one thing, the college of the Apostles with Peter as its head is quite another.

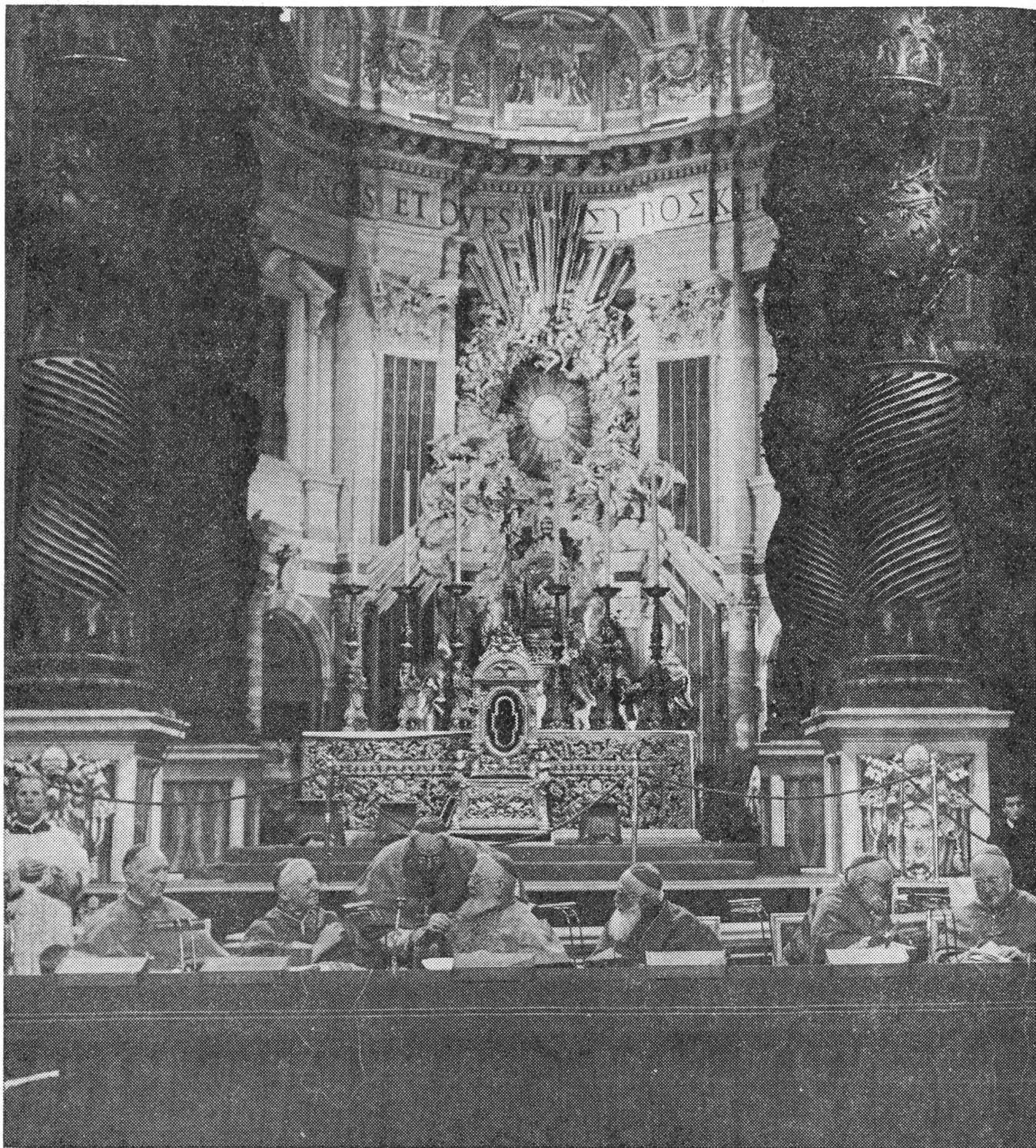
"The present court reflects a certain particularism and is an obstacle to ecumenism. The very fact that the Roman cardinals are assigned to particular titular

churches in Rome shows that they belong more to Rome than to the entire world. The Church should have at its disposal a genuine 'Sacred College' composed of patriarchs, according to the early Church councils, and of cardinals whose title would come from the cathedral churches of their dioceses, not from a parish church in Rome.

"To assist the Holy Father there should be something along the lines of what the Oriental churches have had for centuries, namely, a 'permanent synod' with members succeeding each other by term. This body would be supreme, even over the curia, with the last word always resting with the sovereign pontiff because of his supreme primatial jurisdiction. The Church should impose only essentials, not accidentals, according to the example set by the first council in Jerusalem."

At the opening of the day's assembly the deaths of Archbishop Daniel Mannix of Melbourne, Australia, and Bishop Ferdinand Piontek, vicar capitular of Breslau, the part of the archdiocese remaining in Germany, were announced. Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals, led the Fathers in prayers for their repose.

MSGR. JAMES I. TUCEK



Members of the presidency of the Second Vatican Council, who preside over the council in the Pope's absence, confer during one of the early general sessions. Seated before the papal throne in front of the main altar of St. Peter's basilica are (from the left) Norman Cardinal Gilroy, Archbishop of Sidney, Australia; Achille Cardinal Lienart, Bishop of Lille, France; Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals; Ignace Cardinal Tappouni, Patriarch of Antioch of the Syrians; Enrique Cardinal Pla y Deniel, Archbishop of Toledo, Spain; and Francis Cardinal Spellman, Archbishop of New York.

62nd General Congregation

November 7, 1963

The 18 speeches at the ecumenical council's Nov. 7 meeting made three main points:

1. Although there may be some abuses in the practices of the Roman curia, it has done a service to the Church and should not be changed.

2. The text of the schema on bishops and diocesan government should not speak of grants of faculties to bishops, but rather of the restoration of the powers which are necessary for the care of a diocese.

3. There should be instituted an international body of bishops to assist the pope in the government of the Church.

Joseph Cardinal Ritter of St. Louis was the first at the Nov. 7 assembly to call for restoring to bishops powers which "are basically of divine origin."

He was joined in this call by Archbishop Ermenegildo Florit of Florence, Italy; Bishop Piotr Kalwa of Lublin, speaking in the name of the Bishops of Poland; and retired Bishop Fidel Garcia Martinez of Calahorra y La Calzada-Logrono, Spain.

At the U.S. bishops' press panel following the day's meeting, Msgr. George G. Higgins, council expert and director of the Social Action Department, National Catholic Welfare Conference, observed that there are two different approaches to the question of "restoration of faculties" developing in the council.

Almost all the bishops, Msgr. Higgins said, favor some restoration. But one group does so strictly for the practical reason of facilitating the operation of a diocese. The second group, he said, wants the matter to be discussed in terms of the theology of the collegiality of the bishops, with the application of the idea that faculties are inherent in the episcopal office rather than conceded to bishops by the pope.

A further suggestion by Cardinal Ritter was that the schema chapter entitled "The Relationships of Bishops with the Roman Curia" should be changed because, he said, "this organ (the curia) does not exist except as a delegate of the pope and does not have any autonomous existence."

At the press panel both Father Robert Trisco, council expert and faculty member of the Catholic University of America, and Father Gustave Weigel, S.J., a council expert from Woodstock College, Md., said that the curia

as it now stands is the arm of the pope and that reforming it is primarily up to him.

It may be said, Father Weigel stated, that after the council it will be reorganized as the arm of the pope and the bishops.

The curia was defended by Armenian Rite Patriarch Ignace Pierre XVI Batanian of Cilicia, who said:

"From the first Vatican Council we know that the pope has the fulness of jurisdiction, that his power comes directly from God and is not subject to limitation by any human authority. Consequently he has the right to organize the curia as he wishes. Since a tree is judged by its fruits and the general state of the Church today is good, we must conclude that the Roman curia, which has had such a great role in the expansion of the Church, has done its duty satisfactorily.

"Every institution has its weaknesses and we should try to correct them wisely and prudently. This does not mean publishing them and bringing them to the attention of everyone with the risk of scandalizing or shocking certain souls. It is not right to forget all the services rendered by the curia and to concentrate only on its weak points."

Similar defenses of the curia were made by Bishop Aurelio Del Pino Gomez of Lerida, Spain, and Bishop Edoardo Mason, F.S.C.J., Apostolic Vicar of El Obeid, Sudan. Patriarch Batanian's words were greeted with applause.

After Archbishop Florit, who repeated more or less what Cardinal Ritter had said, Bishop Jose Suoto Vizoso of Palencia, Spain, urged that "attention be paid to certain specific points, such as allowing local bishops to decide when the faithful could satisfy their obligation of Sunday or holy day Mass by attendance at evening Mass the day before."

Coadjutor Archbishop Paul Gouyon of Rennes, France, repeated the proposal of summoning the bishops of the world to assist the pope in the government of the Church. Similar statements were made by Bishop Kalwa, Archbishop Owen McCann of Cape Town, South Africa, and Archbishop Herculanus Van der Burgt, O.F.M. Cap., of Pontianak, Indonesia.

"This is a great step forward," Archbishop Gouyon said. "It would be important that the bishops thus desig-

nated should not be resident in Rome but rather that they should be summoned periodically. This is because a prolonged residence away from their homes might cause them to lose contact with everyday situations."

Archbishop McCann, speaking in the name of the Bishops of South Africa and of Northern Rhodesia, while urging the organization of a body of bishops in Rome to assist in governing the Church, suggested the use of such a body also to help shorten the work of the Vatican council.

He said: "In order to forestall undue prolongation of the council, this body of bishops could be empowered by the council to decide certain detailed points."

Commenting on this point at the bishops' press panel, Msgr. Higgins said that some bishops feel that some of the schemas are less important than those now being discussed and that they should be turned over to a commission of bishops. Most bishops want the council to be over within a year or two, he stated.

Father Frederick McManus, council expert and faculty member of the Catholic University of America, added that no post-council machinery has as yet been set up.

Bishop Michael Browne of Galway, Ireland, was the first speaker of the day. He treated the idea of the collegiality of the bishops as nonsense. He returned pointedly to the attack on the curia and was called to order by the moderator, Gregorio Cardinal Agagianian, prefect of the Sacred Congregation for the Propagation of the Faith, for being repetitious. He continued speaking just the same.

Bishop Browne said: "It is incorrect to say that the organization of national episcopal conferences is an exercise of collegiality. Some countries have had such conferences for years without collegiality ever having been thought of."

On the matter of the curia he added: "It is regrettable that the bishops assembled in the council are not free to discuss on the floor certain important points which touch them closely, such as the handling of marriage cases, the reservation of jurisdiction and the payment of taxes on certain ecclesiastical acts. There is nothing in the text on the necessary international character of the curia nor on the qualifications to be demanded of its members."

A new element in the council-government interference in the appointment of bishops—was raised by Archbishop Antonio Ferreira Gomes of Oporto, Portugal, and repeated by Archbishop Joseph Attipetty of Verapoly, India.

"The council should speak out against the abuses of secular authority in the appointment of bishops," said Archbishop Ferreira Gomes. "No bishop should be obliged to take an oath of fidelity to civil officials . . . It is most regrettable that sometimes the Church is less

free under Catholic governments than under Protestant ones."

Archbishop Ferreira Gomes left Portugal for "an indeterminate period" in 1959. In 1958 he had written a letter to Portuguese Premier Antonio Salazar criticizing his regime.

Archbishop Attipetty said: "The council should abolish any existing right to present episcopal candidates and should invite the heads of civil governments to renounce any privileges hitherto enjoyed in this respect."

Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, asked for a complete revamping of the subject matter of the text.

Archbishop Van der Burgt, speaking in the name of 30 Indonesian bishops, suggested that members of any central body of bishops in Rome should be designated by their respective national episcopal conferences. He further urged internationalization of the curia and a complete reorganization of the present system of apostolic nuncios "in the light of present day needs."

Full power to govern a diocese, said Maronite Rite Archbishop Ignace Ziade of Beirut, Lebanon, should come from episcopal consecration. This is not a detraction from the powers of the pope, he added.

Bishop Del Pino urged that any measures intended for the reform of the curia "should be left to the paternal good judgment of Pope Paul VI, who has already made it clear what his mind is on this point."

Bishop Francis Mazzeri, O.F.M. Conv., of Ndola, Northern Rhodesia, suggested that "in view of the pastoral aims of the council, missionary bishops should be provided with broader faculties . . . particularly in urgent marriage cases."

With reference to the Roman curia, Bishop Pablo Barrachina Estevan of Orihuela-Alicante, Spain, said: "Decentralization is more important now than ever before. The assistance provided by the Roman curia should be more pastoral and less administrative in character."

After his defense of the Roman curia, Bishop Mason took a negative stand on increasing bishops' faculties.

He said: "Instead of looking for an extension of new faculties, we would do well to give up some of those we now have, such as wearing a 'cappa magna' with a long train and using the title of 'excellency'."

MSGR. JAMES I. TUCKER

* * * *

The ecumenical council commission that drafted the schema on bishops and diocesan government, now being debated by the Fathers, intended to provide for a sort of "permanent council," according to Bishop Giuseppe Gargitter of Bressanone, Italy.

Bishop Gargitter, who spoke at a press conference

sponsored by the German Bishops, was directly concerned with preparation of the schema.

The world's bishops, he said, are to be enabled to take an active part in the government of the Universal Church under the direct authority of the pope. This in no way does away with the administrative responsibilities of the Roman curia which will always be in a position to render useful services as it has in the past, he said.

Importance of Council's Liturgy Action Stressed

The Second Vatican Council may be remembered in history as the council that brought the people back into the public worship of the Church.

On Oct. 31, with overwhelming approval of the final chapter of the document, the council completed its work on the 130-paragraph Constitution on the Liturgy which was the first item on its agenda more than a year ago.

A few final modifications of the document are now being prepared by the council's Liturgy Commission. These will be voted upon by the bishops during the next two or three weeks—in time, it is hoped, for official publication by conclusion of the council's second session on Dec. 4.

Even now it is possible to sum up the council's nearly unanimous decision on the reform of Catholic worship:

- Permission for the use of the vernacular languages in countries where this will help the people's understanding.

- Revision of all services so they will be simpler and clearer, with a greater part for the people, again with allowance for regional variations.

- A program of instruction for clergy and faithful in the meaning of worship.

A lengthy and formal document has been agreed upon. It will be Church legislation and exhortation. It will decree a project of change in the texts, prayers and rites by which Catholics worship God.

But what will this mean on Sunday morning in the average parish?

What has the council accomplished for the people in their life of prayer and worship?

Sunday is the Lord's day, the day on which the Church celebrates each week the triumphant resurrection of Christ from the dead. The best way to picture liturgical change resulting from the Second Vatican Council is to describe its impact on Sunday Mass, when

But, he continued, the authority of individual bishops should be enlarged and better defined.

Whether territorial or national conferences of bishops should assume responsibility for an enlarged role in governing the Church is open to question, Bishop Gargitter said. He noted, however, that the commission that drew up the schema never intended that such conferences exercise binding authority in regard to individual bishops or assume prerogatives now belonging to the pope.

the community of believers comes together to celebrate the eucharistic sacrifice.

If we look ahead one or two or three years—it could be more or less—the most obvious and striking change we can expect is the use of the vernacular languages or mother tongues in the Mass, replacing the Latin language in many parts of the service. To begin with, the readings from the Bible, Epistles and Gospels, will be in the language of the people.

The reading of the Bible at Mass is intended to be an announcement of God's word to the people, yet up to now the official reading has been done by the priest, standing with his back to the people and speaking an unintelligible language. On Sundays, in fact, a makeshift repetition in English has been necessary if the people were to hear the word of God at all.

Almost as important, the parts of the people will be said or sung in their own language, and this reveals an aspect of Catholic worship that Latin has concealed. If there are prayers of the Mass to be said by the priest, there are also prayers which belong to the people. There is a kind of apportionment of roles: the priest has his part, the people have their part—and the people's parts should be in the language they understand.

Thus the Gloria and Creed, the hymns of Christian joy and faith, will not be said in Latin by the priest, but in English by the people. The same is true of the Sanctus and the Agnus Dei. In every Mass there is psalmody, verses from the Old Testament recited or sung between the Epistle and Gospel, at the beginning of Mass, at the Offertory of bread and wine, at Communion. All these, properly speaking, are the people's song or prayer and may be permitted in the people's language.

In some countries there has already been a revival of psalm recitation and singing; the psalms are, after all, the common hymns of Jews and Christians alike, composed under God's inspiration. We can expect that their use in English at Mass will revive Catholic love of these

sacred songs. Today they are largely unfamiliar, and their unfamiliarity suggests that a mere translation of Mass texts from Latin to English is no cure-all. This is the reason that the bishops of the council have decided that there must be programs of instruction, so that the words of worship may be understood—and thus said with meaning and prayerful purpose by the people.

A second feature of the Mass of the future will be a new approach to preaching, by which priests will be expected to make the sermon an integral and related part of the Mass itself, not a seeming interruption. This development should be helped along by two promised reforms in the rite of Mass, already agreed upon by the council:

The first is to make the "service of the word of God" (Epistle, Gospel, sermon) stand out distinctly in the structure of Mass, probably by having the priest lead this part of Mass from the bench or seat or even pulpit. The second is to provide a greater variety of Epistle and Gospel passages in a cycle of two, three or more years.

This does not mean that the priest will be bound slavishly to follow the Sunday Gospel text in his sermon. It does mean that he should preach in the context and setting of the sacred texts of Mass, trying always to relate an individual truth or doctrine of faith to the whole Christian message.

This, even apart from the liturgy, is one of the great lessons of the council, that doctrines may not be isolated one from the other, but must be integrated—the doctrine of the Blessed Virgin Mary seen in the mystery of God's plan of salvation, the Church, for example.

If the preaching at Mass is always in the context of worship, it will never appear to be extraneous. And the Church's way of teaching, through a yearly celebration of the mysteries of Christ, will have a chance to work. It will evidently be inappropriate to preach on the matrimonial impediments on the First Sunday of Advent or on improper books on the feast of Pentecost.

All this has ecumenical overtones, both the emphasis upon a real announcement of God's word from the Bible and upon preaching at Mass. In theory the Church has never neglected this: the word of God is read to the people at every Mass. In practice, the reading, especially on weekdays, seems hurried and superficial, and the sermon an extra element. Protestants, who traditionally place great stress on God's word, may see in this new development of Catholic worship something comprehensible and attractive.

Giving public worship back to the people, or better, bringing the people back into worship, involves action or participation. The revision of the Mass text and rite in the next few years will eliminate unnecessary additions (like the last Gospel or the prayers after Mass) and simplify complex parts (like the over-long Offertory prayers of the priest). But a simpler, clearer service will

not be enough if the people do not take part actively and consciously.

This is the third aspect of liturgical growth that we may picture for the future. It has been called, and probably misnamed, the "dialogue Mass." The point of course is that every Mass at which the people assist is, or should be, a dialogue Mass. Whether low Mass or high Mass, there should be a dialogue of prayer and response between priest and people. The priest leads and presides, the people respond.

In many places the faithful are well prepared for this development, urged by popes and bishops and priests for many years. Elsewhere it still seems a novelty, something for a special occasion or a special group.

The mistake has been to look upon the common response, recitation, and singing of the people as something exceptional, for example, with two Sunday Masses "dialogue Masses" and the rest silent services. There will always be a distinction between Masses with elaborate participation by the congregation, high Masses and low Masses with hymns and the like, on the one hand, and weekday Masses or Sunday Masses with smaller numbers present, on the other. But the people's part is found in every Mass, at least in brief responses and recitation of prayers.

The council's decision is that the missal of the future should clearly indicate the people's part at Masses, whether responses, acclamations, psalms or chants. Thus a regular and ordinary pattern will be set up to give the people a chance at every Mass to express their common and public praise and worship. Nothing could be further from the intention of the bishops than that this would be a mechanical effort, vocal participation for the sake of mere change. But it is the one sure way of awakening priests and people to the community nature of Christian worship, in which all the members of Christ unite with Him in prayer to the Father in heaven.

These are broad aspects of liturgical development, all directed toward involving the laity more deeply in the Church's public worship. The Constitution on the Liturgy is the first achievement of the council called by Pope John to renew and revitalize the Church. In the first days of the council in 1962 the opposition to liturgical change was fierce but, as it turned out, fractional—only the smallest minority of the bishops had any fundamental hesitations about bringing the people more fully into the services of worship.

Since the Second Vatican Council got underway, it has been generally agreed that its purpose is "pastoral," but the meaning of the term is not always clear. If it means that the pastors or shepherds of the Church, the pope and the other bishops, are primarily concerned with the people's needs rather than with the clergy or Religious, the council's action on the liturgical renewal is pastoral. It opens up new opportunities for the people

to have their faith and love of God deepened as they assemble Sunday by Sunday as the praying people of God.

FATHER FREDERICK R. McMANUS

Father McManus is the former president of the Na-

tional Liturgical Conference in the United States, professor of canon law at the Catholic University of America, and an expert for the Second Vatican Council attached to the council's Liturgy Commission, serving as secretary of a liturgical subcommission.

Importance of Decisions On Schema on Nature of Church

With the substantial completion of discussion of the schema on the nature of the Church, the Second Vatican Council has placed the keystone which will determine the direction of all the other schemas to be considered.

The only task still to be accomplished by the council Fathers on the study of the nature of the Church is to formulate the role of the Virgin Mary in Christian fellowship.

The reason why the second session of the council began with a discussion of the nature of the Church is that all other questions follow as corollaries from this important study.

What the council Fathers have achieved is a highly significant piece of work. It will be a source of orientation for theologians and preachers for years to come.

It will be profitable to take a closer look at the basic principles that the council Fathers have enunciated in their discussions and votes on this paramount subject.

First of all, the council tried successfully to follow the lines proposed by the Pope who fathered the council, John XXIII, whose memory is highly revered by the council Fathers.

The council has deliberately avoided schoolroom logicalism which proceeds by dialectic deductions from an abstract, a priori set of definitions. In its stead, a Scriptural mode of speaking and thinking was followed. Perhaps there will be some scholars who will find fault with the use made of some of the Scriptural texts, but it is imperative to understand that the council was not concerned with the positive exegesis of this or that Biblical locus. Rather it was seeking for a saturation of mind with the total Biblical message, and in this mood it spoke to the people of our time.

It is rather important to make this observation, lest it be thought that a rigorous and formal task of the exegesis of Scriptural texts was undertaken. What we have is the proclamation of the Gospel burden done in the Biblical spirit.

The very beginning of the constitution is true to the Scriptures. The Church is not defined according to the canons of Aristotelian method. The Church is considered as a mystery.

Not once in the pages of Holy Writ is the Church strictly defined. Her reality is left to be experienced by the believer in terms of his faith. Any mystery is ultimately beyond the comprehension of rational analysis, but much of a mystery can be known, and the very mystery excites us to know more about it. In the Bible some 100 images are employed to direct us to a fuller knowledge of the reality in which and by which we are in contact with the saving God.

It is for this reason that the first chapter of the council constitution opens its own doctrine on the "Church" with an explicit profession of its mysteriousness. The Church is not being examined with an empirical eye, but with the eyes of faith.

Under the stimulating image of the Mystical Body of Christ, important but general things are said about it for the needs of current man. It is here that a long vexing question is answered. Instead of posing an ambiguous problem of membership in this body, there is a discussion of belonging to it.

There are very many ways in which its life-giving energy can be transfused and, in consequence, non-Catholic Christians through faith, Baptism, the Scriptures, the Christian sacraments and worship belong to Christ. They must not be classified with those who know not the Lord Jesus. Nor must we forget that there is a Baptism of the Spirit given to those for whom the sacrament of water is impossible, even though their hearts are filled with faith and the perfect love which flows from it.

Nor is the visibility of the Church ignored. It is a fellowship of men and for men. It is like its Master, made of flesh and blood. To understand this dimension of its reality, another Biblical image is used. The Church is the People of God. In this light the dignity, the equality, the dynamism of each and every believer is brought out into clear view.

There are indeed distinctions in the vital functions of diverse believers, but the functions are of the same animating Spirit and the equal dignity of all believers derives precisely from their being gripped by Him.

This thought leads to the contemplation of the classes of functions in the Church. The basic equality of all be-

lievers is first affirmed. Only then are those dedicated to differentiating functions examined. It was stated previously that no function raises the agent above others in their all embracing Christian reality, dignity and rights. But the meaning of organic function must be studied.

The hierarchs are first considered. However, the way the thought is expressed does not use categories of human law. It is clear that some believers must dedicate themselves to the weal of the People of God directly. They will function in the administration of the activity of the Church. As we usually say, they are engaged in the ministry.

The First Vatican Council devoted most of its energies to the clarification of the function and powers of the prime minister, the Bishop of Rome. Since the First Vatican Council did not have the time to complete its total program, the place of the papacy was defined without speaking about the work of the other ministers. The earlier doctrine needed no repetition but the undone work had to be done now.

The Second Vatican Council deals with the other non-papal functions in the Church. The meaning of bishops was first explained and in a way whereby they were more substantial than mere shadows of the pope.

In describing the nature of episcopate a notion was introduced which, though not new, was not fully stressed in the recent past. This notion was that of "collegiality." The word is indeed new, invented during the last 20 years. But it is only a verbal prolongation of the idea of the episcopal college which has been with us a thousand years.

The principle expressed assumes as the basic truth in all Catholic doctrine that all action in the Church proceeds from the indwelling Holy Ghost. In an organic rather than merely organized union, this power is rendered visible in a system instead of by independent and isolated units. The episcopate is such a system—like the nervous system in the human body. The episcopal system forms a corporate circuit within the People of God.

The Bishop of X diocese directs his church, but only insofar as he is the terminal point whereby the total episcopate meets the organs in action. The total corporate episcopate runs the total Church.

No bishop is exclusively of one diocese. He, in and with his brother bishops, are always the directors of the Universal Church. In the episcopal union, and never outside of it, the bishop leads the individual local church. In simple words, the directive force of the Holy Spirit manifests itself and operates externally through the episcopal system. There is no other system for such action.

This position immediately raises a question. Where does the pope stand in such a doctrine? Are the definitions of the First Vatican Council being buried? Not at

all. The Bishop of Rome, that ancient and yet abiding title of the pope, is the center and visible source of episcopal unity. He is not only another bishop, but the prime bishop without whom there is no college of bishops at all. The many bishops, either gathered together in one place and at one time, or scattered throughout the world, form the one dynamic pulsation only by being directly united with him. The system can produce action operating as a whole or in him alone. No definition of the First Vatican Council is weakened. That council's doctrine is now more fully explained.

What many theologians have already seen is now officially proclaimed. There is no power in the Church except it be the power of the Spirit, and such power for the authentic direction of the Church is visibly and humanly mediated to all believers by the episcopate functioning as a corporate unity. There is no other human official control over the People of God. The pope's power is episcopal with the fullest possession of that power in his own individual person. But even when he so uses it, it is still the action not of one agent but of the total college of which he is the head.

In the ministry we find different orders. The bishop does not stand alone. The priest, called in Latin the presbyter, and the deacon also participate in the administration of the Church. How is their work to be understood? By the principle that there is no directive power in the visible Church outside of the episcopate, it becomes clear that the bishops sacramentally and administratively empower the presbyters to assist them within definite limits. Episcopal power is shared with them, but not in its fulness. The presbyter can offer the sacrifice of the Mass and he is a priest of the second order forever.

The deacon ministers to the Church on a lower level, but he does so by the sacramental empowerment of the bishop in whose function diaconal duties lie, though it is more important for the total Church that the bishop give his time to more urgent tasks.

No one in the Church is passive. In a living body no cell but a dead one is exempt from the job of working for the whole. Hence Church action cannot be restricted to mere administration. Its universal task is its thrust outwards. Administration lays down guide lines, but the work is done by all. Hence in the life and the activity of the Church, the non-hierarchs, that is, those whose work in the Church is not immediately administrative, the laity had to be considered most of all, for the laity make up most of the Church.

The council taught a clear doctrine on this point. In Peter's epistles the body of believers is described as a royal priesthood. In pursuance of this thought the council reminds the faithful that they are sharers in the Body of Christ Himself. He is our sole high priest and intermediary.

The royal priesthood forms the universal priesthood of all of those who are one in Him. It is not the sacramental priesthood which stamps its own distinctive, functional character, but that sacramental priesthood itself supposes the universal priesthood in order to make the latter real and tangible to us. The ministerial priest shares as do all believers in the universal priesthood and the laity, through it, shares in the sacramental priesthood of bishops and presbyter.

What is more, the principle that all power and action in the Church is the Spirit Himself visibly mediated to us, has wider application than the explanation of episcopate. Only for moderating and directive functions of the communal Church do we need a ministry.

However, much enters into Church life which needs no explicit moderation of the hierarchs. Besides, the hierarchs themselves need conscious light from the Spirit to fulfill their own mission. Nor is the Spirit unmindful of the Church's needs. He acts not only through the administration but also directly on all believers. He gives light, energy and pushes any and all believers to act for the Church and even to speak prophetically to the ministers. Such action is called *charismatic*.

The laity are reminded that they too are recipients of charismatic gifts of the Spirit and they must employ them bravely and faithfully. The hierarchy are reminded that they must not try to extinguish the action of the Spirit on laymen and laywomen but rather receive such light with gratitude. As administrators, they have to test the spirits to see if they be of God, but they must never

deny the initiative of the Holy Ghost nor make themselves judges of God Himself.

After the situation of the different functional classes is examined, a chapter deals with the universal call of believers to holiness. All are instructed—bishops, priests, Religious and laity—that the Christian is called by his vocation to Baptism ever to increase in closer imitation of Christ through love of God and neighbor. It is clearly stated that holiness is not the restricted reserve of priest or monk. There are many ways by which sanctity can be pursued toward the impossible goal of holiness to be perfect as the heavenly Father is perfect.

Ecclesiology, the theological study of the Church, has many questions to ask. The council did not answer all, or even many of them. However, it did solve problems for men of our day, living in a world that challenges Christian endeavor. The days and the years will bring out many facets of the council's teaching which its new appearance cannot yet reveal. It will be highly significant to see the consideration of the Virgin Mary precisely in this context and this is one of the tasks being essayed now. FATHER GUSTAVE WEIGEL, S.J.

Father Weigel is professor of ecclesiology at Woodstock, Md., College. He has attended the daily sessions of the Second Vatican Council as the Fathers debated the important questions concerned with the nature of the Church. He has served as an interpreter of these discussions for the English-language press in his capacity as a member of the press panel set up in Rome by the American bishops.

Iron and Bamboo Curtains

Keep 111 From Council

The Iron and Bamboo Curtains are keeping 111 Catholic Bishops from attending the Second Vatican Council, according to the most complete survey that can be made in Rome.

This total may not be complete, due to the difficulty of checking all pertinent sources.

With the arrival of four more bishops from Poland, 27 of that country's prelates are now here, out of a total of 70. Travel permits had been applied for by 64, which indicates that the Polish government refused to allow 37 to come to Rome.

As at the first session of the council, all 28 of the bishops from Yugoslavia were able to come this time. The same is true of the Soviet Zone of Germany, with its seven bishops. The only East German bishop absent is Auxiliary Bishop Josef Freusberg of Fulda. He remained at his home in Erfurt because of his advanced age.

Since all the Catholic bishoprics in the Soviet Union are vacant, the Catholics of that nation are not represented in the council. Nineteen exiled Ukrainian Rite prelates come from the United States, Canada, Australia, Argentina, Brazil, France, Germany, Italy and Yugoslavia. Also here is Archbishop Josyf Slipyi of Lvov, who was released from a Soviet prison earlier this year.

The exiled White Russian Bishop Boleslao Sloskans, now residing in Belgium, is present.

Absent again are the three bishops of Bulgaria and the four of Rumania. Of the three Baltic states absorbed by the U.S.S.R., which have a total of eight Catholic bishops, only the exiled Lithuanian Auxiliary Bishop Vincentas Brizgys, of Kaunas, now living in Chicago, and the exiled Latvian Bishops Antonijis Urbss of Liepaja, now residing in Spain, and Jazeps Rancans, Auxiliary of Riga, now living in Grand Rapids, Mich., are able to be here.

The contingent from the Czechoslovakian hierarchy increased from three to four in the second session, out of a total of 15. Conspicuously absent are Archbishop Josef Beran of Prague and four other bishops recently released from government confinement but, to all indications, not yet fully free.

Also still absent are Jozsef Cardinal Mindszenty of Esztergom and other prelates from Hungary. Only five of that country's bishops obtained exit permits to come to Rome. The three bishops of Albania were refused such permits by their Red rulers.

Regarding the Far East, as during the previous council session, none of the 10 bishops of North Vietnam were allowed to leave the country. The same applies to the Chinese hierarchy, at least 17 of whom are jailed and all others exiled.

FATHER PLACID JORDAN, O.S.B.

63rd General Congregation

November 8, 1963

Debate in the council hall reached a dramatic high point as two great men of the Church brought the chief question at issue to a head in the current consideration of the schema on bishops and the government of dioceses.

The question was whether or not the powers now exercised by the Roman curia—the central administrative body of the Church—should be returned to the bishops of dioceses.

The two sides of the issue were expressed by Joseph Cardinal Frings of Cologne, Germany, and Alfredo Cardinal Ottaviani, secretary of the Sacred Congregation of the Holy Office and president of the council's Theological Commission.

There was no question in the mind of any one present that this was the most dramatic day of the council to date. One clearly saw a new order in battle against an old order.

Both Cardinal Frings and Cardinal Ottaviani spoke with evident deep conviction and both were applauded by those who supported their views.

The applause would not count, of course, in deciding the question. But the question was now out in the open and, except for an extraordinary intervention of Pope Paul VI himself, it would soon be decided by ballot and, one way or another, alter the face of the Church in the future.

Cardinal Frings' remarks, as reported in the council press office communique, were as follows:

"Remarks recently made in the council to the effect that the Fathers must wait for a definitive response from the Theological Commission are indeed amazing. They seem to insinuate that this commission has at its disposal sources of truth unknown to the other council Fathers. Such observations also appear to lose sight of the fact that the commissions are to function only as tools of the general congregations [council meetings] and are to execute the will of the council Fathers.

"The distinction between administrative and judicial procedures in the Roman curia should be extended to all areas, including the Supreme Sacred Congregation of the Holy Office. Its procedures are out of harmony with modern times, are a source of harm to the faithful and of scandal to those outside the Church. No Roman

congregation should have authority to accuse, judge and condemn an individual who has had no opportunity to defend himself. With all due reverence and gratitude for the devoted individuals who spend their lives in the difficult work of the Holy Office, we feel that its methods should be basically revised.

"It would be advisable to diminish substantially the number of bishops working in curial offices. No one should be consecrated a bishop just in order to honor him or the office he holds. If a man is consecrated a bishop, then he should be a bishop and nothing else. No one is ever ordained to the priesthood as a mark of honor or gratitude.

"Not a few of the tasks of the Roman curia could be performed by laymen. Consequently, efforts should be made to use fewer bishops, fewer priests and more laymen."

The same council press office communique reported the words of Cardinal Ottaviani as follows:

"The opportunity must be taken to protest most vigorously against the condemnation of the Holy Office voiced in this council hall. It should not be forgotten that the prefect of the Holy Office is none other than the sovereign pontiff himself. The criticism formulated proceeds from a lack of knowledge, not to use a stronger term, of the procedures of this sacred congregation.

"No one is ever accused, judged and condemned without a thorough previous investigation carried on with the help of competent consultors and experienced specialists. Besides, all decisions of the Holy Office are approved by the Pope personally, and thus such criticisms are a reflection on the Vicar of Christ.

"The five points recently submitted for the approval of the council Fathers were drawn up by the council moderators. They should have been submitted to the Theological Commission for careful study, and the commission would have been able to perfect certain expressions and eliminate certain obscurities.

"Those who propose the collegiality of the bishops proceed in a vicious circle since they presume that the Apostles existed and acted as a collegial body. From the collegial character of the Apostolic College they deduce the collegial character of the body of the bishops. But even learned and experienced professors of Sacred

Scripture will admit that this thesis has no solid foundations in the sacred books. Defending collegiality entails some limitation of at least the exercise of the universal primacy of the Roman pontiff. The fact is that Peter only has responsibility for the whole flock of Christ. It is not the sheep who lead Peter, but it is Peter who leads the sheep."

Coming out of the basilica after the meeting a number of bishops remarked that, after the exchange between the two Cardinals, they expect the Pope to intervene personally to settle the question.

At the U.S. bishops' press panel following the council assembly, Father Frederick R. McManus, council faculty member at the Catholic University of America, said that it is common practice for the Holy Office to hand down decisions in marriage cases without giving the reasons which led to their decision.

Father Francis J. Connell, C.S.S.R., another council expert, former dean of the Catholic University School of Sacred Theology, testified from his own experience that the Holy Office does not "accuse, judge and condemn" without giving an author a hearing. He said he was once reported to the Holy Office. Officials of the Holy Office wrote to him asking for his side and, after he replied, the matter was dropped.

Father Bernard Haering, C.S.S.R., council expert, said, on the other hand, that he knew personally of the case of an author whose book had been banned by the Holy Office. He said that when the author asked what point of doctrine must be changed so that a new edition could be licitly published, no reply was given.

Archbishop Joseph T. McGucken of San Francisco said "my experience has been that the Holy Office does indeed consult a large number of people. However, I do think that the Holy Office can be brought up-to-date."

Opposing views on the question of bringing bishops to Rome to assist the Pope in the government of the Church were taken by two other Cardinals, Laurean Cardinal Rugambwa of Bukoba, Tanganyika, and Michael Cardinal Browne, O.P., of the curia.

"The establishment of a permanent body of Bishops in Rome," said Cardinal Rugambwa, "is called for by the social structure of modern times and particularly by a genuinely 'redemptional' vision of the entire world. It is not only the right but also the duty of the council to make this possible."

Cardinal Browne answered that "against the proposal to bring Bishops to Rome to assist the Holy Father no objection can be raised on theological grounds. But the congregations constitute the curia and the curia belongs to the pope. Its cardinals, major officials, consultants and so on, are appointed, not by the Holy See but by the pope personally. If collegiality confers on all bishops a right to co-government with the pope, then he

in turn has an obligation to recognize this right. This would inevitably lessen the power of the pope who would no longer have full jurisdiction. This would be contrary to the constitution 'Pastor Aeternus' (of the First Vatican Council). Let us take care!"

In this 63rd general congregation of Nov. 8, the first chapter of the schema on bishops and diocesan government was concluded and the discussion passed on to the second chapter. The first chapter concerns the relationships of bishops with the Roman curia and the role of bishops in the government of the Church. The second deals with coadjutor and auxiliary bishops appointed to assist a bishop who is unable to govern a diocese alone because of old age, ill health, vastness of territory or excessive number of faithful.

Thus there were two moderators to preside over the discussions at this meeting, following the rule established by the four moderators that one of them would continue presiding over each separate issue. Leo Cardinal Suenens of Malines-Brussels had presided over consideration of the schema as a whole. Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, presided over discussion of the first chapter. Giacomo Cardinal Lercaro of Bologna, Italy, was to preside over discussion of the second chapter.

During the meeting a text was distributed in the council hall on "The Attitude of Catholics toward Non-Christians, particularly toward the Jews." This was proposed as a special chapter to be added to the schema on "Ecumenism." It will be discussed on the council floor at a time which is to be determined by the council moderators.

Fifteen Fathers, including Cardinals Frings, Ottaviani, Rugambwa and Browne, addressed the assembly on the first chapter of the schema. The last two speakers of the day, Ernesto Cardinal Ruffini of Palermo, Italy, and Jose Cardinal Garibi y Rivera of Guadalajara, Mexico, addressed the assembly on the second chapter of the schema.

Jaime Cardinal de Barros Camara of Rio de Janeiro, speaking in the name of Carlos Cardinal de Vasconcellos Motta of Sao Paulo and 110 Brazilian bishops, said:

"It is very important to provide bishops with the power to dispense from the general laws of the Church in particular circumstances. This power is really necessary and there would be no objection to the proviso that a report on the use of this faculty should be submitted annually to the Holy See."

On another matter he suggested that "when speaking of the congregations of the curia the term 'sacred' should be abolished and reference should be made only to the 'Roman congregations' or to the 'Roman curia'."

Referring to the proposal that bishops share in the government of the Universal Church, Cardinal Lercaro

said that "this proposal supposes that the matter will be decided by the authority of the Roman pontiff, since the council can do no more than offer a suggestion or make a recommendation."

Maronite Rite Bishop Antoine Khoreiche of Saida, Lebanon, objected to the phrase "without prejudice to the rights and privileges of Orientals." He declared that "the Church of Christ is not two but one. Therefore, there should be but one law for the whole Church lest the Orientals appear to be second class members of the Church."

Auxiliary Bishop Anastasio Granados Garcia of Toledo, Spain, said that the text of the schema should consider the bishop in relation to his diocese instead of in relation to the general body of bishops.

"It is not yet proved that bishops have authority over their dioceses only through their communion with the College of Bishops," objected Bishop Antonio de Castro Mayer of Campos, Brazil. "Until that proof is forthcoming, we should adhere strictly to the teachings of the First Vatican Council."

Bishop Vittorio Costantini of Sessa Aurunca, Italy, favored the plan to broaden the powers of bishops but said "this should not be attained by merely criticizing the curia."

Pope John summoned the council for the updating of the Church, Bishop Eugene D'Souza of Bhopal, India, observed, and the curia is no exception. "The curia can stand reform in its procedures so as to get more in step with the world of today," he said.

Bishop Joseph Schoiswohl of Graz-Seckau, Austria, repeated the principle that had been brought out several days earlier by Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity. "The principle of subsidiarity whereby a lower society does not yield to a higher in anything it can do by itself is as applicable to the Church as it is to civil society," Bishop Schoiswohl said.

Bishop Eduardo Martinez Gonzales of Zamora, Spain, also raised an objection which had been voiced several times before, namely, that the present text could not be decided before definitive declarations had been

made on the nature of the episcopate, its sacramental character and the question of collegiality.

Archbishop Marcel Lefebvre, C.S.Sp., superior general of the Congregation of the Holy Ghost, said there is no need to create a new body of bishops in Rome since the pope already has the College of Cardinals to assist him in the government of the Church.

The last speaker on chapter one of the schema was Archbishop Carlos Rodriguez-Quiros of San Jose, Costa Rica, who said: "The great difficulty in the present schema is in reconciling the powers of individual bishops and the primacy of the Roman pontiff. The bishop is a natural subject of authority in the Church; the pope of the entire Church and the bishop under the pope for individual dioceses. The more fully a bishop exercises jurisdiction in his own diocese, the greater is his contribution to unity of faith, holiness and government."

Discussion of the second chapter was opened by Ernesto Cardinal Ruffini of Palermo, Italy, who made three points.

First, he objected that the schema, by assigning the same rights to coadjutor bishops as those held by residential bishops, creates a conflict of authority.

His second point was that there should be no distinction between the Latin and Oriental Church. The wording of the schema, he said, insinuates a separation of the Orientals from the Apostolic See.

In his final point he said: "It is wrong to insist on resignation for ailing and aging bishops. Some sick men with great virtue do more good for the Church than some healthier young men. The pope is the bishop of the Universal Church, yet no one dreams of suggesting that he resign. Pope Leo XIII died at the age of 93 and John XXIII was almost 80 when he became pope."

The schema recommends compulsory resignation of bishops at 75 years of age.

Cardinal Garibi said: "It would be sufficient to exhort ailing bishops, not to resign, but generously to follow the recommendations of the Holy See. We should not speak about a bishop 'resigning' but rather speak of them as 'leaving office'." **MSGR. JAMES I. TUCEK**

Text of Communique On Anti-Semitism Statement

Following is the text of the communique issued on the statement on anti-Semitism distributed to the ecumenical council Fathers Nov. 8.

This morning there was distributed to the Fathers of the Second Vatican Council a draft on "The Attitude of Catholics Toward Non-Christians, Particularly Toward

the Jews" (*De Catholicorum Habitudo ad Nonchristianos et Maxime ad Udaeos*).

This draft was prepared over a period of two years

by the Secretariat for Promoting Christian Unity, of which Augustin Cardinal Bea is president. It is to form the fourth chapter of the schema on ecumenism, the first three chapters of which had already been submitted to the bishops.

The document is entirely religious in its contents and spiritual in its purpose. It is out of an ever-growing appreciation of the Church's sacred heritage that the council pays attention to the Jews, not as a race or a nation but as the chosen people of the Old Testament. The clear and unequivocal language of the text gives the secretariat confidence that no other motive will be read into it than that of the all-embracing love of the late Pope John who himself had wished that the theme be prepared for the council Fathers.

The draft deals first with the deep bond that ties the Church to the chosen people of the Old Testament. According to God's merciful design, the Church has its roots in the covenant made by God with Abraham and his descendants. This plan of salvation for all mankind finds its culmination in the coming of Jesus Christ, son of David and descendant of Abraham according to the flesh. Through Him the divine call first given to the chosen people of old is extended through His Church to the entire world.

A second point the draft makes is that the responsibility for Christ's death falls upon sinful mankind. It was to atone for the sins of every man that the Son of God willingly offered Himself on the Cross. The part the Jewish leaders of Christ's day played in bringing about the Crucifixion does not exclude the guilt of all mankind. But the personal guilt of these leaders cannot be charged to the whole Jewish people either of His time or today.

It is therefore unjust to call this people "deicide" or to consider it "cursed" by God. St. Paul, in his letter to the Romans, assures us that God has not rejected the people whom He has chosen.

The document presented goes on to affirm that the Church can never forget that it was from Abraham's stock that Christ, His Blessed Mother and the Apostles were born.

In keeping with its objectives, the council document does not propose to deal with the various causes of anti-Semitism. However, it does indicate that the sacred events of the Bible and, in particular, its account of the Crucifixion, cannot give rise to disdain or hatred or persecution of the Jews. Preachers and catechists, the text states, are admonished never to present a contrary position: furthermore, they are urged to promote mutual understanding and esteem.

It is clear, therefore, that both the contents and purposes of the document are purely religious. It cannot be called pro-Zionist or anti-Zionist since it considers these as political questions and entirely outside of its religious scope. In fact, any use of the text to support partisan discussions or particular political claims or to attack the political claims of others would be completely unjustified and contrary to every intention of those who have composed it and presented it to the council.

Some recent newspaper accounts have mentioned the immediate possibility of an officer observer to the Second Vatican Council delegated by the World Jewish Congress. The incident referred to is not a recent one but took place in the summer of 1962. The Secretariat for Promoting Christian Unity did not consider the proposal seriously at that time and is not doing so now.

64th General Congregation

November 11, 1963

Should there be a compulsory retirement age for bishops?

This was the chief point at issue in the ecumenical council's meeting on Nov. 11. Twelve out of 18 speakers spoke on the pros and cons of the question.

The heated exchange regarding the Roman curia during the previous assembly (Nov. 8) was almost completely ignored. Only two speakers, Francis Cardinal Spellman of New York and Julius Cardinal Doepfner of Munich, referred to it.

Cardinal Spellman, the first of the day's speakers, said:

"Not a few indications lead us to believe that there are many inexact ideas being set forth on such questions as the collegiality of the bishops of the Church. The theology we all learned in the seminary teaches us that the Pope alone has full power over the entire Church. He does not need the help of others. As far as the Roman curia is concerned, it is only an executive organ of the Holy Father. Consequently it is not up to us to try to reform or correct it. We can only offer suggestions and recommendations."

Conversations heard among some bishops—more vocal outside than inside the Council—were not in complete agreement with the Cardinal. On the first point, some were saying that the proposed international body of bishops in Rome would be consultative and not deliberative.

On the second point, it was being said by many that although reform of the curia belongs only to the Pope, criticisms of the curia in the council could be made in a form of "suggestions and recommendations."

Cardinal Doepfner supported the remarks made by Joseph Cardinal Frings of Cologne at the previous Friday's assembly. The special proposal on the collegiality of bishops—the five points of which were approved overwhelmingly in balloting on Oct. 30—was formulated, he said, in terms which reproduced, if not in actual words, at least the substance of passages drawn from the schema prepared by the council's Theological Commission. This seemed to be a direct reply to Alfredo Cardinal Ottaviani, the commission chairman, who said that the "five points" should have been submitted to the Theological Commission before being voted upon.

As for Cardinal Frings' remarks "about reducing the number of bishops in the curia," Cardinal Doepfner observed, this would be in line with the schema's suggestion that there be a reduction of "a multiplicity of auxiliary bishops in a diocese."

All the other speakers with the exception of five spoke on the question of a compulsory retirement age for bishops. Seven favored it and five opposed it.

The most significant of the remarks in favor of retirement came from Carlo Cardinal Confalonieri, secretary of the Sacred Consistorial Congregation. It is his congregation which is chiefly concerned with the disposition of bishops and dioceses. He said:

"It is a known fact that the powers granted to coadjutor bishops by those whom they are appointed to assist are altogether inadequate to insure the proper care of souls and the government of the dioceses. It is often necessary for the Holy See to intervene in order to extend these faculties or even to appoint an apostolic administrator. In such cases the best possible solution would be for the incumbent to resign of his own accord, since, besides safeguarding the proper care of souls and ecclesiastical administration, this generous gesture would provide him with great peace of soul and would be a new claim to dignity."

Others to speak of mandatory retirement were Archbishop Corrado Mingo of Monreale, Italy; Bishop Afonso de Carvalho of Angra, Portugal; Coadjutor Bishop Antonio Anoveros Ataun of Cadiz, Spain; Coadjutor Bishop Edmund Nowicki of Gdansk, Poland; and Coadjutor Abbot Egidio Gavazzi, O.S.B., of Subiaco Abbey in Rome.

Archbishop Mingo, 62, said that "unless the council imposes an obligatory norm regarding the resignation of bishops in special circumstances, its directives will be next to useless. The appointment of a coadjutor or an auxiliary does not automatically solve the problem. Old age tends to tie a man still more to his office and authority, and there is great danger of self-deception. It is true that there are many men who can still govern a diocese after the age of 75, but there are many more men who cannot."

Bishop de Carvalho, 51, merely asked for modifications in the text to clarify the position of coadjutors and auxiliaries during the vacancy in a diocese.

Bishop Anoveros, 54, coadjutor with right of succession to the 85-year-old Bishop of Cadiz, suggested that the schema "lay down genuine juridical norms clarifying the reasons for resignation."

A concrete suggestion of procedure was offered by Bishop Nowicki, 63, speaking in the name of the Polish bishops present at the council. He said, "A procedure could be that national conferences of bishops would be notified of a bishop's condition and he would then be under obligation to resign if there were a majority vote of the national conference."

Abbot Gavazzi suggested adoption for bishops of the procedure followed by the Sacred Congregation of Religious in dealing with an incapacitated abbot:

"He (the retiring abbot) is given a coadjutor with the right of succession, and this coadjutor is provided with full power in spiritual and temporal matters. The incumbent abbot receives all honors due to his position. But the coadjutor is unhampered in the necessary administration of his community. This solves the difficult problem of resignation."

Those not in favor of a set retirement age for bishops were led by Fernando Cardinal Cento, the Major Penitentiary, who is 80. He was joined by Archbishop Michele Gonzi of Malta; Bishop Albert de Vito, O.F.M. Cap., of Lucknow, India; Archabbot Benedict Reetz, O.S.B., of Beuron, Germany; and Bishop Peregrin de la Fuente, O.P., Prelate Nullius of the Batan and Babuyan Islands in the Philippines.

Cardinal Cento said: "One consideration which often dissuades an aged or ailing bishop from resigning is consideration for his material needs. Some may fear that resignation will leave them with no place to go and no means of support. This situation could be provided for if a common fund were set up by the bishops of the world to be a source of pensions for retired bishops. The organization and maintenance of such a fund would be an effective manifestation of the collegiality of the episcopal body."

According to Archbishop Gonzi, 78, "many persons feel that imposing an obligatory retirement age on bishops would put them in the same category as civil service officials. This would be an affront to their dignity."

"Residential bishops should never be forced to resign," 54-year-old Bishop de Vito said flatly. "If Bishops can be forced to resign, then they are much worse off than irremovable pastors."

Archabbot Reetz said that there is a "quasi-marital bond" between bishops and their dioceses and abbots and their communities, both of which are consecrated for life. This principle, he said, should be enunciated clearly in the schema.

Bishop de la Fuente, 64, complained that the text "fails to make any provision for bishops expelled from their dioceses." He urged that such prelates be "either

made auxiliaries of large dioceses or assigned to some other suitable office."

Here in brief is the gist of the remaining speeches:

Bishop Johannes Pohlschneider of Aachen, Germany, urged that the relationship between residential bishops and their auxiliaries be marked by a mutual spirit of honesty and charity.

Bishop Jacinto Argaya of Mondonedo-Ferrol, Spain, complained about the system—not familiar in the United States—under which the canons of the diocesan cathedral elect the temporary administrator of the diocese when the Ordinary dies.

Coadjutor Bishop Antonine Caillot of Evreux, France, opposed the appointment of non-residential bishops to titular sees—ancient Catholic dioceses which are now extinct. He labeled the system unrealistic and "ecumenically offensive," since many titular sees are actually held by non-Catholic prelates. Bishop Caillot is titular bishop of Bononia, ancient town in Licia which is the modern city of Vidin in Bulgaria, the seat of an Orthodox metropolitan.

Bishop Carlos de Mello, O.F.M., of Palmas, Brazil, asked for more detail on the relationships between individual bishops and national episcopal conferences.

In the course of the assembly, the council Fathers were given copies of the amended schema on communications media with the instructions that it would be subject to final approval by means of two votes: One on the introduction and first chapter, and the other on the second chapter. These votes were to be cast Thursday, Nov. 14.

A reliable source reported that the documents on communications media and the liturgy would be promulgated on Saturday, Nov. 30.

At the end of the morning's session it was announced that the council Fathers were to be asked to vote on Tuesday, Nov. 12, on whether or not to refer chapter five of the schema on bishops to the new Commission for the Revision of Canon Law.

It was explained that this chapter, dealing with erection of parishes and determination of parish boundaries, appeared to be too detailed to be discussed on the council floor.

It was anticipated that both the amended schema on communications media and the proposed deferral of the fifth chapter of the schema on bishops would be passed without significant opposition.

MSGR. JAMES I. TUCEK

* * * *

Strictly speaking, no person is tried and condemned by the Holy Office without a hearing.

This was stated clearly by Msgr. Henry Cosgrove, of the Brooklyn diocese, in an explanation of the Holy Office procedure at the U.S. bishops' press panel. His remarks were occasioned by the opposing speeches of

Joseph Cardinal Frings of Cologne, Germany, and Alfredo Cardinal Ottaviani, secretary of the Sacred Congregation of the Holy Office, in the council Nov. 8.

Msgr. Cosgrove made it clear that his remarks were given in a private capacity and that they did not represent a declaration of any sort in behalf of the congregation or his superiors.

The Congregation of the Holy Office is composed of the permanent membership of the cardinal members whose duty is to protect faith and morals, and to combat heresy, he said. Only the Pope gives definitive effect to the acts of the Holy Office. The cardinal secretary of the Holy Office does not have the power of the cardinal prefects of the other congregations.

There are two major procedures in the Holy Office, Msgr. Cosgrove detailed—namely, criminal and doctrinal. "Criminal cases," he said, "deal with heresy, schism, profanation of the Eucharist and the like, and consist in a real trial, not just a warning. The person accused must be and always is heard. The hearing is conducted by the Holy Office or by a diocesan tribunal at the request of the Holy Office.

"The accused must be represented by counsel," he continued. "The act of the trial must be submitted to the promoter of justice whose duty it is to draw up an opinion based on objective truth.

"The acts of the hearing and the opinion of the promoter of justice are sent to each of the consultors of the Holy Office, who meet every Monday morning. Each consultor is called upon to discuss the entire matter and to express his view in a vote according to his conscience. In so doing, he must give his reasons."

The views of the consultors are collected, Msgr. Cosgrove explained, and copies are sent to the cardinal members of the Holy Office, all of whom live in Rome. Normally, he said, the cardinals will take up the case 10 days after the consultors' meeting, that is, on the Wednesday of the week following the Monday meeting of the consultors.

Each cardinal then is required to express an opinion, Msgr. Cosgrove explained. The discussion of the case at this point is expected to be based upon equity, that is, the final opinions are directed toward the best interests of the Faith and the faithful, he said.

Finally, the entire matter is submitted to the Pope at the regularly scheduled audience in which the cardinal secretary of the Holy Office is received. A complete dossier is sent to the Pope in advance of this audience, so he will have had a chance to read and consider the details of the hearing at his convenience, the Monsignor continued.

In this audience, Msgr. Cosgrove said, "the Pope may accept the decision of the congregation, may reject it and order a new study, or may order any modifications he chooses. His decision is final."

There are several differences in the doctrinal procedure as opposed to the criminal procedure, Msgr. Cosgrove explained.

"The doctrinal procedure," he said, "concerns the work of the author and not the author himself or his intention. Therefore it should not be said, in the strict sense, that an author is condemned, but rather his work. More frequently than not the author is heard, but this is not required by the Holy Office procedure. Whether he has been heard or not is not announced, because it is covered by the 'Secret of the Holy Office'."

Msgr. Cosgrove explained to the journalists attending the panel that when a book or other publication is denounced—usually by someone outside the Holy Office but also possibly by someone inside—an official is appointed to examine the matter. He determines whether or not there is good reason for the denunciation and whether or not it should be taken under further study by the Holy Office.

If the official recommends further study, Msgr. Cosgrove continued, a number of experts are appointed to study the work under question—normally two, but sometimes as many as seven or eight. At the same time the congregation seeks information from the bishop of the diocese involved or from a religious superior. The various reports are then distributed to the consultors of the congregation, who draw their conclusions. Again the cardinal members are asked for a vote. Lastly, the case goes to the Pope for a final decision, he detailed.

"These norms and proceedings," Msgr. Cosgrove said, "have been worked out by the congregation to get to the truth of the matter in charity. It is not logical to suppose that the officials of the congregation have a desire to harm. They are intelligent men and it is unjust to accuse them of harboring thoughts of hatred and evil designs. Much study, much thought and much prayer goes into their decisions. Though their judgments are not infallible, they are based on good and prudent reasons."

After Msgr. Cosgrove had concluded his remarks, Father Gustave Weigel, S.J., of Woodstock (Md.) College, theologian and a regular panel member, raised two objections against the Holy Office procedure. His first criticism was of the rule of secrecy.

"If you are accused of a crime," he said, "you are heard. But in doctrinal matters you are not necessarily heard. I know of cases in which writers were not called."

Voicing a second objection, he said, "The thinking of the officials of the Holy Office appears to follow a certain theological thought but only of one. When you see that a certain line of theology is always rendered suspicious and that such writings are liable to action by the Holy Office, there is the inclination to abandon the great amount of work necessary and to turn to more profitable areas of investigation."



America's five Cardinals attending the Ecumenical Council: from left, Joseph Cardinal Ritter of St. Louis, James Francis Cardinal McIntyre of Los Angeles, Francis Cardinal Spellman of New York, Richard Cardinal Cushing of Boston, and Albert Cardinal Meyer of Chicago.

65th General Congregation

November 12, 1963

Three cardinals of the United States took the floor of the ecumenical council to express views ranging from outright opposition to support of a move to give binding power to decisions of episcopal bodies such as the National Catholic Welfare Conference.

The three cardinals addressed the council Fathers the same day (Nov. 12) as discussion began on the third chapter of the document on bishops and diocesan government.

James Francis Cardinal McIntyre of Los Angeles opposed granting juridical power to national conferences of bishops. Joseph Cardinal Ritter took a firm stand in favor. Albert Cardinal Meyer of Chicago, speaking on behalf of 120 bishops of the United States, took a more middle-of-the-road position. Rather than run the risk of restricting freedom of action for the individual bishop, Cardinal Meyer said, binding force should be accorded only to decisions taken by bishops' conferences concerning matters referred to them by the Holy See for action.

The schema's third chapter, on episcopal conferences, came up for discussion as the council Fathers completed their deliberation of the second chapter, which was marked by debate on whether there should be a compulsory retirement age for diocesan bishops.

Leo Cardinal Suenens of Malines-Brussels, one of the four council moderators, led off the day's discussion of the second chapter by urging the council Fathers to set 75 as the compulsory age of retirement for bishops. This should be a matter of law, he said, not merely a recommendation.

A former member of the old Preparatory Commission on Bishops and Diocesan Government, the 59-year-old Cardinal said:

"When the preparatory commission began its deliberations the members were almost unanimously opposed to any obligatory retirement age for bishops. After the matter had been thoroughly discussed in many meetings, the opinion became almost unanimously in favor of such legislation. This is a point which needs to be determined by law since no one can be expected to be an impartial judge in his own case.

"The supreme law must be the salvation of souls. A real precept with binding force is required. . . . The decision cannot be left in the hands of the bishops them-

selves, not even of cardinals. . . . The text should make it clear that the obligation extends to all bishops, with the exception of the Roman Pontiff, whose office is perpetual in view of the very welfare of the Church."

The bishop is father, apostle, teacher, priest and ruler in his diocese, the council was told by Bishop Vicente Zazpe of Rafaela, Argentina. He complained that the schema text was silent on all these points.

The appointment of a coadjutor bishop with the right of succession is disagreeable to both the coadjutor and the Ordinary he is named to assist, said Bishop Juan Hervas, Prelate Nullius of Ciudad Real, Spain. He declared that the office of coadjutor is an enemy of peace and should be abolished.

Bishop Franziskus Zak of Sankt Poelten, Austria, recommended that the Holy See discontinue naming titular bishops to extinct Sees. Non-residential bishops should instead be consecrated with the title of "service of the diocese," as is done in some cases with priests, he said.

In Africa the term "auxiliary" has a disparaging sense, according to Archbishop Raymond Tchidimbo, C.S.Sp., of Conakry, Guinea. It indicates, he said, that anyone thus designated is only second class and incapable of filling the main job. He added that "to the difficulties already existing, there is often added the further problem of racial difference between the residential bishop and his auxiliary."

Auxiliary Bishop Jacques Le Cordier of Paris recommended that "consideration be given to establishing a new category of bishops, such as 'residential auxiliary bishops.' They would function in large cities where a single residential bishop would not be able to meet all the apostolic needs. Each one of them would have full faculties for a determined sector of the diocese."

Instead of requiring the resignation of aged bishops, said 50-year-old Bishop Thomas V. Cahill of Cairns, Australia, it would be better simply to appoint a bishop administrator.

Auxiliary Bishop Joseph Reuss of Mainz, Germany, said: "The auxiliary should be appointed for the needs of a See, not for those of a person. He should have the powers of a vicar general in order to be assured of a certain freedom of action."

At this point the presiding moderator, Giacomo Cardinal Lercaro of Bologna called for a standing vote on whether to close debate on the chapter. The assembly approved overwhelmingly.

Cardinal Lercaro then turned over the chair to Julius Cardinal Doepfner of Munich for discussion of the third chapter.

Cardinal McIntyre was the first to speak, expressing the fear, as he had done once before, that giving juridical powers to national conferences of bishops would spell trouble for the Church. He said:

"Episcopal conferences can be accepted if they are on a voluntary basis but are to be deplored if they assume a strictly juridical character. The authority given to such a body always tends to take on greater expansion. The obligation imposed by national conferences should not be juridical, but voluntary and free.

"Wanting to give a national conference juridical character could be interpreted as an attack on the Roman curia and thus as an indirect attack on the infallibility of the pope."

Then Cardinal Meyer, speaking for 120 U.S. bishops, said:

"The question of the binding force of the decisions of the national conference is really the heart and marrow of this chapter and perhaps of the entire schema. It brings up the serious problem of reconciling the evident need for concerted effort with the authority and freedom inherent in the office of individual bishops.

"The text should provide a practical directive to insure a completely free election of the president of the conference. The chief aim of the conference decisions is to assist all the bishops in the spirit of fraternal cooperation. As formulated in the present text, this aim is too juridical and seems to run the risk of restricting freedom of individual action.

"The council must beware of undue intrusion into the government of individual dioceses, lest it set up a new kind of centralization which might be too vast and more complicated than before. . . .

"Strictly juridical force should be attached only to the decisions of the conference of points referred to it by the Holy See for discussion and decision. Such obligation should be imposed only when this is necessary to secure the fulfillment of the wishes of the supreme authority of the Church. The council should not place such a burden on all national conferences without distinction."

(Cardinal Meyer's reference to the selection of the president of a national episcopal conference was discussed later in the day at the U.S. bishops' press panel. It was noted that the ranking American cardinal automatically presides over the general meetings of the bishops of the United States, while the chairman of the National Catholic Welfare Conference presides over meetings of the N.C.W.C. administrative board.

(The Chicago Cardinal in his reference apparently assumed that all meetings of a juridically empowered episcopal conference would be presided over by the ranking prelate. In that case Cardinal Meyer indicated he would want the president to be elected by secret ballot instead of letting the presidency fall to the ranking prelate.)

Cardinal Ritter on gaining the floor expressed his definitely affirmative stand this way:

"National conferences are essential for any effective apostolate in the Church. Attributing juridical binding force to the decisions of these conferences seems necessary. All of us know how frequently unanimity is required in order to achieve a purpose and to provide support for individual bishops—not only in things directly concerned with the salvation of souls, but also in regard to social and moral problems. National conferences with juridical power will promote decentralization because, according to the principle of subsidiarity, when problems are solved on a local level, the central authority has no need to intervene."

To this Cardinal Ritter added: "National conferences have nothing contrary to the nature of the episcopate. Thus they do not interpose a new body between the bishops and the pope."

Valerian Cardinal Gracias of Bombay, the only other cardinal to speak on this question, appeared to agree with Cardinal Meyer. "It is better," he said, "to allow each national conference to decide for itself the kind of obligation to be imposed on its members, with the approval of the Apostolic See."

Juan Cardinal Landazuri Ricketts of Lima, Peru, suggested that "the text should provide for the possibility of individual national conferences requiring more than a two-thirds majority for matters of unusual importance."

Bishop Michal Klepacz of Lodz, speaking in the name of the Bishops of Poland attending the council, said: "We should omit the reference in the text to national conferences increasing the prestige of bishops before civil governments and non-Catholics."

The Polish Bishop further suggested that provision should be made for the president of a conference to act as an apostolic delegate, "especially in circumstances where it is important that this office be held by someone with first-hand knowledge of the situations and problems."

The chapter under discussion is made up of eight articles (Articles 17 to 24 of the schema) with four headings: The Organization of the Conference, The Government of the Conference, The Decisions of the Conference, and International Cooperation between National Episcopal Conferences.

The introductory article, after counseling the bishops of a country to organize a conference, gives four reasons: to enable all bishops to profit from the experience of

others; to eliminate the diversity of government between dioceses; to strengthen ecclesiastical discipline; and to increase the prestige of bishops in the eyes of government authorities and non-Catholics.

The two headings on organization and government of conferences more or less describe the organization and government of the National Catholic Welfare Conference in the United States.

The part most under dispute was the third, which treats of the decisions of the conference.

The articles covered under this heading are summarized as follows:

Article 22. Without prejudice to Article 24, the decisions of the bishops lawfully assembled in national conferences are to be accepted and executed with all due reverence by individual bishops, in order to strengthen unity and promote the common welfare.

Article 23. Should a bishop in a particular case have serious reasons for not complying in his diocese with the decisions of the conference, he should previously notify the president of the conference in writing.

Article 24. Provided they have been lawfully adopted by a two-thirds majority and have been reviewed by the Holy See, the decisions of a national episcopal conference bind individual bishops juridically only in the following cases:

(a) Special matters which, either by common law or by the special mandate of the Apostolic See, have been

turned over to the national conferences for discussion and decision;

(b) Important public statements to be made in the name of the national episcopal conference;

(c) Matters affecting the entire nation to be treated with the civil government;

(d) Whenever the importance of the matter demands concerted action by all the bishops and a two-thirds majority of the bishops present and voting decides that the decisions should be so enforced.

Under the fourth heading of the chapter, collaboration on an international scale between national episcopal conferences is encouraged in the interests of the common good.

In their respective speeches, Cardinal Meyer favored only (a) of the above summary, whereas Cardinal Ritter favored (a), (b), (c) and (d). The substantial difference between the two positions was that under Cardinal Ritter's proposal the bishops themselves could raise problems to be given a juridical force, while under Cardinal Meyer's, the initiative would come from outside the national conference itself.

It was revealed in the American press panel meeting that the collecting of names for Cardinal Meyer's statement was done informally, and that there was no canvass for support after a comparative reading of the three positions of the three American Cardinals.

MSGR. JAMES I. TUCEK



One of the Council fathers kisses the toe of the bronze statue of St. Peter, which is vested in a rose and gold cope and tiara.

66th General Congregation

November 13, 1963

With the council speech of Francis Cardinal Spellman of New York, which opposed giving juridical powers to national conferences of bishops, all the four U.S. cardinals present in Rome had spoken on the issue.

Earlier James Francis Cardinal McIntyre of Los Angeles had also opposed the idea, Joseph Cardinal Ritter of St. Louis favored it, and Albert Cardinal Meyer of Chicago favored it within certain limits. Richard Cardinal Cushing of Boston is not in Rome.

Cardinal Spellman was high in his praise of the usefulness of national episcopal conferences but expressed his belief that it would not be advisable to give them authority to issue decisions which would be juridically binding on all individual bishops. He spoke as the council continued discussion of the schema on bishops and diocesan government. He said:

"Each bishop must remain free in his diocese, even though he be morally bound to cooperate with other bishops for matters going beyond the limits of his own diocese.

"We should leave to plenary councils under the presidency of an apostolic legate the right to put juridical obligations on individual bishops. If national conferences, which are not under the presidency of papal legates, had this power, then they would have more authority than plenary councils, and this is contrary to the whole of ecclesiastical tradition."

If the opinions expressed on the council floor were any measure, opposition to giving juridical power to national conferences seemed to be gaining ground. Of the four speakers at this meeting who discussed the question directly, all were opposed. Besides Cardinal Spellman, they were Joseph Cardinal Frings of Cologne, Germany; Archbishop Marcelino Olaechea Loizaga of Valencia, Spain; and Bishop Lawrence Bianchi of Hong Kong.

After a brief review of the successful history of the National Episcopal Conference of Germany, Cardinal Frings said: "It is better for the decrees of the conference not to have juridical binding force."

"In the activities of national conferences," said Archbishop Olaechea, "care must be taken to forestall the rise of national churches, as also the danger of government by episcopal oligarchy. It is equally important

to safeguard in all details the right of appeal to the Roman pontiff."

Bishop Bianchi suggested that the text of the schema specify "that the decisions of national conferences have only consultative value, except when they have been reached with strict unanimity and have been approved by the Holy See . . . Individual bishops should be answerable only to the Holy See."

Archbishop Emile Guerry of Cambrai, France, a recognized scholar on the subject of the powers of bishops, said that the real foundation for national conferences is in the "principle of communion."

"By virtue of this principle," he explained, "all individual churches collaborate with the sovereign pontiff in communion with each other. This principle is very ancient and was symbolized by the sending of the Eucharist to other churches.

"We should determine what is divine and ecclesiastical law in this question. The conferences themselves are of ecclesiastical law. The elements of divine law are in the primacy of the Roman pontiff, the existence of the Apostolic College and the relations between this college and the successor of Peter in the evangelizing mission of the Church to the entire world."

The issue of auxiliary bishops was raised again by Auxiliary Bishop Gerald V. McDevitt of Philadelphia, who objected to the text's use of the term "merely" when referring to titular bishops. He said:

"The council has made its mind clear that episcopal consecration incorporates a man into the episcopal college and gives him the fulness of episcopal powers. The present text says that 'merely' titular bishops can be called to take part in a national conference and be given either a deliberative or consultative vote. The text would be much more logical if it stated that all titular bishops filling some office in a country, such as auxiliaries and coadjutors, are automatically members of the national conference with the same right of suffrage as in an ecumenical council."

(In the U.S. all bishops, residential and titular, are voting members of the national episcopal conference. The only distinction made is that only by rare exception is a titular bishop ever elected to the administrative board of the National Catholic Welfare Conference.)

At the U.S. bishops' press panel, Bishop McDevitt said his idea was that auxiliary bishops should have a "presumptive deliberative" vote. That is, he said, it should be presumed that they have a vote in the national conferences unless in certain cases the Ordinaries wish to exclude auxiliaries on certain questions. He gave as an example an allotment of funds, which touches Ordinaries only.

He said he finds it inconsistent that many bishops who are eager to give the pope the help of the college of bishops are known to be not at all eager to have the help of their auxiliaries when it comes to the running of their own dioceses.

Asked about his own titular diocese, Bishop McDevitt told the journalists that it is in the Sahara Desert and that he has been told by another bishop who visited there that it consists of about four goats.

Bishop Luigi Carli of Segni, Italy, maintained that the collegiality of the bishops cannot be used as a foundation for national episcopal conferences, particularly because "collegiality has not been fully discussed, and consequently not completely approved."

Auxiliary Bishop Alfred Ancel of Lyons, France, rose immediately after him to state the opposite. The Bishop declared: "Collegiality, not in the universal but in the territorial sense, finds expression in national episcopal conferences."

Objection to the use of the word "national" in speaking of episcopal conferences was voiced by Bishop Antonio Pildain y Zapiain of the Canary Islands. He said that it is "equivocal, suspect and not ecclesiastical." With an apparent reference to the Iron Curtain countries, Bishop Pildain further observed:

"At a time when outside enemies are plotting against the authority of our bishops, the council should not lend them a helping hand by restricting and limiting the powers of our bishops. This is why the decisions of national episcopal conferences should have no juridical binding force."

Bishop Jose Dammert Bellido of Cajamarca, Peru, objected that the schema "is defective because first, it does not sufficiently safeguard the authority of individ-

ual bishops, and secondly, it does not confer sufficient authority on national conferences."

The often-repeated complaint that the council is too Western in tone was heard from Armenian Rite Bishop Garabed Amadouni, Apostolic Visitor for Armenian Rite Catholics in France. He said: "National conferences as here outlined are not applicable to the Oriental churches, where dioceses exist on the basis of rites, not nations or other geographical divisions."

Archbishop Luis Munoyerro, Military Vicar for Spain, suggested that episcopal conferences should also exist on the provincial level.

Contacts between national conferences should be encouraged, Bishop Guy Riobe of Orleans, France, said, because it would promote "the presence of the Universal Church" in a particular locality.

Three bishops, supported by five others, took advantage of the rule which allowed them to speak on an already closed subject. In this case it was on Chapter II of the schema, which deals with the compulsory retirement of bishops.

Archbishop Joseph Fernandez of Delhi said:

"The discussion of obligatory retirement for bishops should be both more realistic and more idealistic. More realistic because the text should not omit consideration of the material aspects inseparable from retirement from active service . . . In order to promote a greater spirit of idealism, no reference should be made to the retention of honors or privileges."

Bishop Joseph Busimba of Goma, the Congo, speaking in the name of 10 Congolese bishops, urged that "more African candidates should be advanced to the government of dioceses lest the impression be given that the Church lacks confidence in her African children."

Bishop Giuseppe Melas of Nuoro, Italy, suggested that the retirement age for bishops should be 80 instead of 75.

It was announced by the presiding moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, that upon completion of the present schema the next schema to be discussed will be the one on ecumenism.

MSGR. JAMES I. TUCEK

67th General Congregation

November 14, 1963

Council Fathers have ended discussion of national bishops' conferences (Nov. 14) and moved on to debate the final chapter of the schema on bishops and diocesan government which deals with the revision of diocesan boundaries.

The meeting also heard the first hint of a date to be set for the third session of the council.

In the preliminary announcements, the council secretary general, Archbishop Pericle Felici, advised council Fathers that council affairs will be so arranged that the bishops will be able to attend the next International Eucharistic Congress, to be held in Bombay from Nov. 28 to Dec. 6, 1964.

There was no specific date set for the third session, but many bishops in the council hall took this to mean that the third session will be scheduled for a time prior to the Eucharistic Congress, probably from early September to November.

The order of the day included two votes to be cast on the amended schema on communications media. Before the balloting Archbishop Rene Stourm of Sens, France, reported on the schema, saying that, according to the directives given by the Fathers last year, the schema was shortened while preserving its substance and adding 82 amendments.

The vote on the introduction and first chapter of the schema passed with 1,832 in favor, 92 opposed, and 243 in favor with reservations. The second chapter passed with 1,893 in favor, 103 opposed and 125 in favor with reservations. The schema will now incorporate the suggestions attached to the "favorable with reservations" votes and will be returned during the week of Nov. 18 for a final vote on the schema as a whole.

In the course of the U.S. bishops' press panel session following the council meeting, Father Gustave Weigel, S.J., said that the general significance of the promulgation of the communications media decree will be that its contents will become the authentic teaching of the Church. Up to this point, he said, much that is contained in the decree has been taught by Catholic professors, scholars and those engaged in the communications media. But with its promulgation, the decree will become teaching sealed with the stamp of the Church.

Father Weigel pointed out, however, that the term

authentic does not mean defined doctrine. It is official but could be changed by the Church in the course of her evolution.

The Jesuit theologian from Maryland's Woodstock College added: "The decree does not strike me as being very remarkable. It is not going to produce great changes. It does not contain novel positions, but gathers and officially states a number of points previously stated and taught on a less official level."

In the opinion of Father Bernard Haering, C.S.S.R., "the whole document has an importance in that it urges the Church and Catholics to use the press and all other media of communications."

A great part of the discussion during the panel session centered on the question of censorship. In the opinion of Father Weigel, the pertinent parts of the decree intend neither to affirm nor deny censorship. Father Francis McCool, S.J., explained the parts of the decree as one in which the Church should defend just freedom of the press, and a second stating the duty of civil authorities to exercise their powers to protect the well-being of citizens.

The discussion of Chapter III on bishops' conferences continued with 10 speakers before the presiding moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, called for termination of debate.

The first speaker was Giuseppe Cardinal Siri of Genoa, Italy, who urged that the chapter be reduced to a few general principles along the lines already proposed by Francis Cardinal Spellman of New York, Albert Cardinal Meyer of Chicago and Joseph Cardinal Frings of Cologne, Germany.

The next speaker, Stefan Cardinal Wyszyński, Primate of Poland, gave the meeting an intimate glimpse into the Church of Silence with his description of the organization of the National Conference of Polish Bishops. He told first of all how it had been organized in 1917 and had met two or three times a year in the beginning. He continued:

"Today's circumstances demand more frequent meetings and these have been held as many as six times annually. . . . The sessions of the national conference are prepared by a special committee of nine who arrange the agenda, propose the general outlines of pastoral letters and examine the status of the Church, especially in its

relationships with civil authorities. For matters touching relationships with the government there is a mixed commission of two bishops and two ministers of state.

"The bonds uniting the members of the conference are more moral than judicial. Still, all the bishops have been obliged to attend the meetings in order to seek out common protection against the common danger of militant atheism confronting them all. The Church in Poland has been able to maintain its positions in the face of grave difficulties thanks to the united efforts of its bishops through their national conference."

Warm applause greeted the Cardinal at the end of his speech.

Bernard Cardinal Alfrink of Utrecht, the Netherlands, followed, noting that several Fathers had spoken as if national episcopal conferences are a reflection of episcopal collegiality. He said:

"This collegiality is a characteristic of the entire body of bishops and can never be transferred to any national gathering. No national conference represents the whole body of the Church's bishops and thus it cannot reflect collegiality in a strict theological sense. It is clear that the national conferences do not derive their authority from that power which belongs to the whole body of bishops. There should be no conciliar definition of such terms as 'body' or 'college.' It is sufficient to set forth our Catholic doctrine on the power of bishops in union with the Roman pontiff."

Bishop Gerard Coderre of St. Jean de Quebec, in the name of 45 Canadian bishops, declared that references to the relationships between national conferences and the Holy See should take into account the traditions of the Oriental Church.

Bishop Edmund Peiris, O.M.I., Chilaw, Ceylon, complained that words like "nation" and "national" are dangerous. He suggested that "region" and "regional" be used in their place.

The rights of minorities in national episcopal conferences should be provided for in the text, said Archbishop John Garner of Pretoria, South Africa.

Bishop Frane Franic of Split, Yugoslavia, noted that "if the provisions of the chapter were carried to their logical conclusions they would call almost for the erection of some kind of national curia. We all need some kind of direction from the top, but experience teaches that a superior near at hand is often more difficult to deal with than one who is far away."

Archabbot Benedict Reetz, O.S.B., superior of the Benedictine Congregation of Beuron, Germany, suggested "mixed conferences" between bishops and major religious superiors in provincial and plenary councils. He said: "If we are to encourage dialogue with our separated brethren, with still greater reason should we make efforts at dialogue with those who are our brethren in Christ and the Church."

"The decrees of national conferences should have juridical binding force," said Bishop Antonio Santin of Trieste, Italy, "only in very rare cases involving very serious matters and only with the approval of the Holy See."

Bishop Luis Cabrera Cruz of San Luis Potosi, Mexico, recommended that, when a matter before a national conference has not received a two-thirds majority vote, it should be left to the decision of a permanent episcopal committee, to an apostolic nuncio, or to an apostolic delegate.

At this point Cardinal Doepfner proposed a standing vote to close debate on Chapter III. The motion carried by a decisive majority. Cardinal Doepfner then strongly suggested that any Fathers arranging to speak with the support of five bishops after the termination of discussion not take the council's time by being repetitious. The suggestion was strongly applauded.

Discussion on the council floor now moved to Chapter IV which concerns the revision of the boundaries of dioceses and ecclesiastical provinces. Its intent is to eliminate excessively large or small dioceses, and to try to bring ecclesiastical provinces into line with civil divisions. Since it has already been decided that Chapter V dealing with the erection and reorganization of parishes will be turned over to the Commission for the Revision of the Code of Canon Law, this was the last chapter of this schema to be discussed.

Maurice Cardinal Feltin of Paris was the first of six speakers to discuss Chapter IV under the moderatorship of Leo Cardinal Suenens of Malines-Brussels, Belgium. Cardinal Feltin proposed a military ordinariate transcending normal territorial limits.

What was clearly to be the chief point at issue in this chapter—the revision of ancient diocesan boundaries—was opened by Bishop Alexandre Renard of Versailles, France.

Speaking in terms of his own nation, he said: "There have been few changes in the diocesan structure of French dioceses since the time of Pius VII and Napoleon. It is true that the Church is eternal, but time and living conditions often move faster than the decrees of ecclesiastical authority. Changes are needed in diocesan structure in such a way as to ensure the presence of the Universal Church in particular localities. For this there cannot be any one overall criterion. We must provide for the vitality of a new diocese through a sufficient number of priests, actual and prospective, through a proper number of Religious and through sufficient financial resources. The diocese cannot be so vast as to prevent the bishops from regular visitation."

The problem as it is seen in Italy was expressed by Bishop Aurelio Sorrentino of Bova. He said: "In Italy there are too many small dioceses. The redrawing of diocesan lines is essential because nothing substantial along this line has been done in Italy since the year

1,000. And there have been rather substantial changes since then. Some of the presently existing dioceses are anti-historical and anti-geographical and make no contribution to the essential mission of the Church."

Contrary to the notion of the two previous speakers, Bishop Franciszek Jop for Opole, Poland, held that "the principle that all small dioceses should be suppressed is not acceptable. Many of them have great historical significance. But in many cases several such dioceses could be grouped together without the necessity of brutal suppression."

Bishop Francisco Peralta y Ballabriga of Vitoria, Spain, said that the text of the schema in his judgment is incorrect in its assumption that large modern cities cannot be divided for the more effective exercise of the pastoral ministry.

The final speaker said that "the only principle in this matter can be: What will contribute best to the salvation of souls?"

It was announced to the assembly that the Abbot General of the Trappist Order, Abbot Gabriel Sortais, had died unexpectedly on Nov. 13. Eugene Cardinal Tisserant, dean of the Sacred College, led the Fathers in prayers for his repose. **MSGR. JAMES I. TUCEK**

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The draft decree—or schema—on communications media approved by the ecumenical council Nov. 14 petitions Pope Paul VI to develop the existing Pontifical Commission for Motion Pictures, Radio and Television to include all other media and to give the commission an international staff.

It still remains for the decree to be given a final revision and be submitted once more to the council Fathers for a vote on the document as a whole. But it is expected to be promulgated before the end of November.

When this is done, the Church for the first time in its history will officially pronounce on modern communications media as an instrument to be used in its work of spreading the Kingdom of God.

The document, which is relatively short and simple compared with the other schemas on the council agenda, has importance more by its character than by its content. What it says has been said before. What it does, in officially proclaiming the Church's teaching on the subject and in giving a specific mandate to the clergy and laity on the use of communications media, has never been done before.

The petition to the Pope that the pontifical commission be extended "to all instruments of social communication, not excepting the press" is contained in the second chapter of the document, which lists a number of specific exhortations to all the faithful in the passive and active use of communications media.

It calls for "a united effort" in putting the media to effective use in the works of the apostolate as well as in opposing the harm that the media are capable of creating.

It furthermore encourages the faithful, after sound preparation, to enter the media professionally.

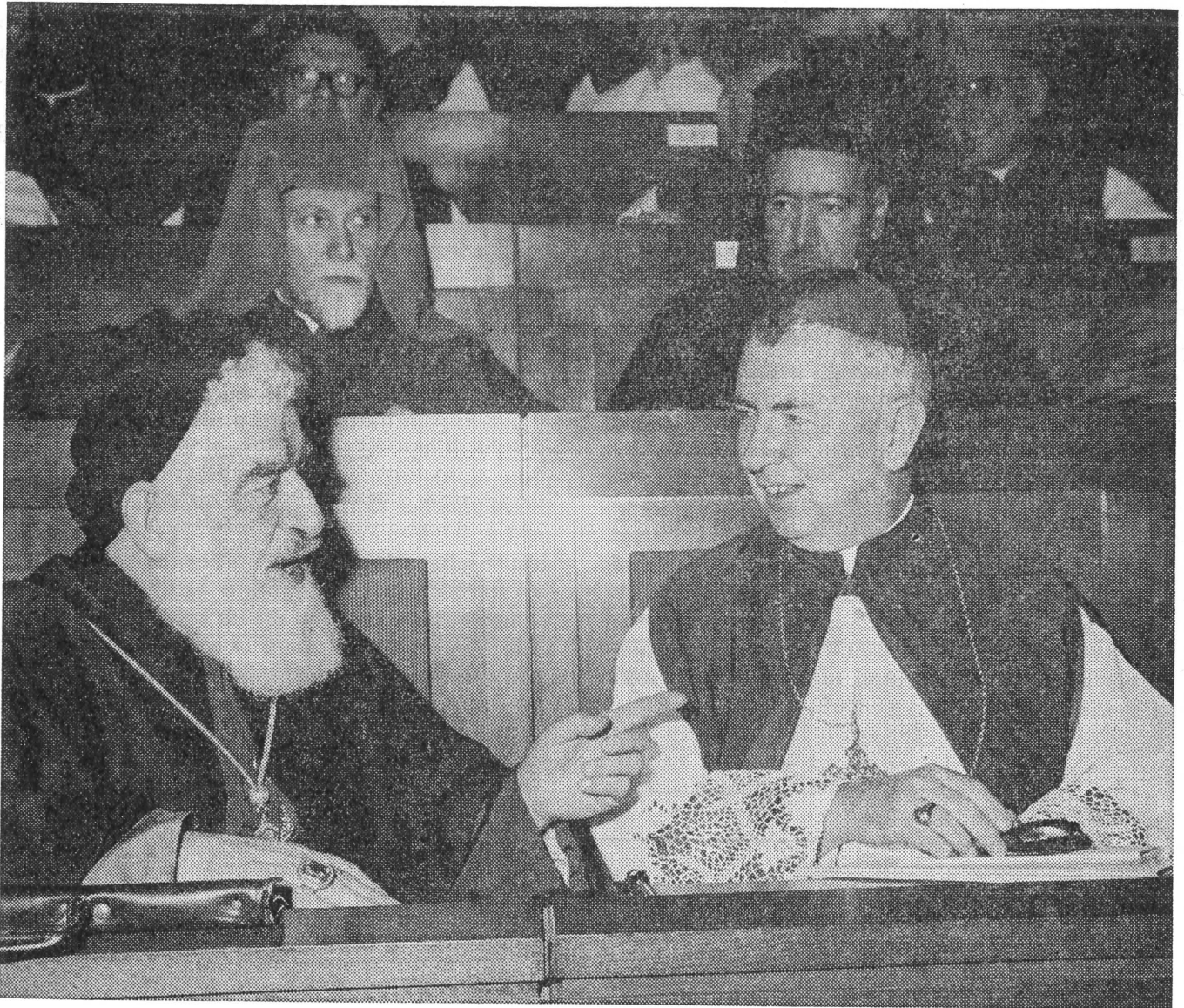
The document promotes instruction in the use of communications media in schools, seminaries and study clubs. It also urges the establishment of offices to implement its instructions on the diocesan, national and international levels.

While the document is general in its instructions, it calls for a more detailed instruction to be issued at a later date by the Holy See.

In its parts treating of the possible harm that can be done by misuse of communications media, it places emphasis on education and self-censorship. While it reminds civil authorities of their duty to preserve the common good, it also mentions their duty to "defend the just freedom of information, especially as regards the press."

It concludes by drawing a parallel between the Church's patronage of the ancient arts and the Church's patronage of the modern arts of communication for the good of souls and the glorification of God.

MSGR. JAMES I. TUCEK



During the first session of the Second Vatican Council there were many occasions when the Bishops of the East spoke their mind on the affairs of the universal Church. In this instance East is Archbishop Peter Sfair, Ordaining Bishop in Rome for the Antiochian-Maronite Rite, and West is Archbishop Paul J. Hallinan of Atlanta, Ga.

68th General Congregation

November 15, 1963

Council Fathers focused chiefly on the idea of a "personal diocese" at their Nov. 15 meeting.

The idea appeared to be designed for those circumstances where Catholics of a particular rite or language, scattered throughout a nation or territory, would be administered by a roving bishop who, in a manner of speaking, would carry his diocese in his hat.

At the meeting, debate on the schema on bishops and diocesan government was finished with completion of discussion on the schema's fourth chapter on the revision of diocesan boundaries. The scheduled speakers, in fact, finished a full half hour before the normal time of adjournment. This fact in itself was styled by one bishop as one of the great marvels of the Second Vatican Council. "We simply ran out of gas," he said.

In the preliminary business, before the speakers of the day were heard, a revised copy of the liturgy schema was distributed in which are incorporated the suggestions of the bishops who had voted "favorable with reservations" when the schema was last submitted to a vote.

The council secretary general, Archbishop Pericle Felici, explained that the revised text would be submitted again to a vote, but said the purpose of the vote would be merely to learn the pleasure of the council Fathers on the insertions. The previous vote, he said, had already approved the text by a majority well exceeding the required two-thirds. The vote was to be taken on Nov. 18 before the schema on ecumenism is introduced for study.

The speakers of the day included four Fathers making use of the rule permitting them to return to the previous chapter—on bishops' conferences—and 12 final speakers on Chapter IV.

Returning to Chapter III, Joseph Cardinal Lefebvre of Bourges, France, said that discussions in the council had indicated a degree of confusion on the concept of episcopal collegiality as applied to national episcopal conferences. He said:

"We must distinguish between the collegiality of the bishops under the pope for the entire world and the collegiality which is proper to bishops assembled in national conferences. In the two cases the term cannot be used in the same sense.

"In one sense the term 'collegiality' refers to the pope with the bishops assembled in ecumenical council. The pope does not depend on the college of bishops and this college has no solidity except in and through the Vicar of Christ. Any mission or power of the episcopal college is dependent on the head. This is collegiality of divine origin. The term can be used only in an analogical sense when applied to national episcopal conferences. We cannot use strictly juridical terms in this connection."

Father Joao Ferreira, O.F.M., Apostolic Prefect of Portuguese Guinea, speaking in the name of 31 bishops, complained that the text deals only with bishops and says nothing about those local Ordinaries who do not have episcopal character.

Archbishop Elie Zoghbi, Melkite Rite patriarchal vicar for Egypt, noted that the government of the Oriental churches has always been along synodal lines and that, for the 10 centuries up to the time of the Eastern schism, synodal government was recognized by Rome. He said:

"If we expect any rapprochement with the Oriental Orthodox, we cannot propose any form of government which is not synodal. Suggesting national conferences with only consultative powers will close the door to any agreement."

On a different matter he suggested that "it would be more practical to replace the Congregation of the Oriental Church with a collective organ composed of members designated by the competent Oriental synods."

National episcopal conferences, said Bishop Michel Ntuyahaga of Usumbura, Burundi, would be an effective contribution to the decentralization of Church authority. He urged that bishops be given broader powers to meet special problems in their own localities.

The first of the day's speakers on Chapter IV was Bishop Stefan Laszlo of Eisenstadt, Austria, who said the redrawing of diocesan boundaries should not center solely on large territories and populations. He said attention should be given also to dioceses where small numbers of priests prevent the bishops from doing their work properly.

The question of "personal dioceses" was raised by Bishop John Velasco, O.P., of Amoy, China. There is

an article in the text about special dioceses for differences in rite, he complained, but none based on language or race.

Other speakers of the day were opposed to the idea of a "personal diocese."

Archbishop Dominic Athaide, O.F.M. Cap., of Agra, India, said:

"In principle there should be one Ordinary in each diocese over all the faithful in the territory, without distinction of rite. . . . The principle should be that in a Latin diocese all the faithful of whatever rite are subject to that Ordinary, and in an Oriental diocese all the Latins should be subject to the local Ordinary. Such an arrangement avoids the problems of overlapping jurisdiction and the dissipation of energy. On the other hand, it demonstrates the real equality of rites and the real unity of the Church."

Several dioceses in one territory for small numbers of the faithful can only cause trouble, said Coptic Rite Bishop Alexandros Scandar of Assuit, Egypt. He held that unification is much more desirable, in which a single Ordinary cares for all, even those of different rites.

Maronite Rite Bishop Antoine Khoreiche of Saida, Lebanon, added:

"Within one territorial jurisdiction special provision can be made for different rites without erecting personal dioceses. The principle should be that no group should be able to dominate another."

The remaining speakers made minor observations on the chapter.

Auxiliary Bishop Bernhard Stein of Trier, Germany,

said that only large dioceses should be divided and even then only when the appointment of auxiliaries would not solve the problem.

Archbishop Joseph Urtasun of Avignon, France, said the small diocese should disappear. He gave his own diocese, which combines the territory of six former small dioceses, as an example.

Retired Archbishop Antonio Vuccino, A.A., of Corfu, Zante and Cefalonia, Greece, said the text should express the government of the Church in terms "of a deep understanding of the Gospel."

Bishop Roberto Massimiliani of Civita Castellana Orte and Gallese, Italy, objected that "it is not true that small dioceses always suffer from the scarcity of clergy and faithful. Many small dioceses function even better than some big ones."

According to Bishop Fernando Romo Gutierrez of Torreon, Mexico, the division of dioceses should be according to the requirements of modern life and not merely on a territorial basis.

Bishop Raul Zambrano Camader of Facatativa, Colombia, defended the existence of the cathedral chapter, an institution unknown in the Catholic Church in the United States. These chapters, made up of clerics, are set up to carry out the liturgy in a cathedral, to act as a bishop's council, and to take his place when the diocese is vacant.

Division of dioceses is sometimes a "frightening cross" for a bishop, said Bishop Marcello Gonzalez Martin of Astorga, Spain, noting in particular the situation where a poor territory is cut off from a wealthier mother diocese.

MSGR. JAMES I. TUCEK

Draft of Decree on Ecumenism Urges Catholics to Work for Unity

The ecumenical council's draft decree on ecumenism urges all Catholics to heed this era's divinely inspired efforts among virtually all Christians to achieve that full unity willed by Christ. It urges Catholic Bishops everywhere to promote this ecumenism diligently and guide it wisely.

(No direct quotations from the document were available because it is still under council secrecy.)

The draft says that God speaks to Catholics through their separated brethren. This seems to echo the saying of St. Anselm that came readily to the pen of St. Thomas Aquinas: Every truth, wherever it is found or whoever utters it, comes from the Holy Ghost.

The draft also says that the first duty of Catholics toward the ecumenical movement is to be better Catho-

lics. This seems to echo the saying of St. John Chrysostom which the late Pope John XXIII called the keynote of his pontificate: If we lived like Christians, there would be no pagans.

It calls on Catholics to cooperate with others in remedying the evils of our times.

Without speaking of Protestant bodies as Churches, it says that some of the elements that go to make up the Catholic Church can be found within them. It mentions the life of grace and other interior gifts of the Holy Spirit, faith, hope and charity; some visible elements that help to show the Church's unity, and Christian rites that can surely produce a true life of grace.

All baptized Christians are sons of the Church, the draft says.

Catholics should, for their own enrichment, gladly recognize the authentic goods of Christ and the gifts of the Holy Spirit to be found among the separated brothers, the draft says.

It does not try to define the ecumenical movement because it is a movement, and consequently difficult to explain precisely. The draft contents itself with a description of ecumenism.

The draft is divided into five chapters. The first deals with the principles of ecumenism; the second with ecumenism in practice; the third with separated Eastern Churches and, in a separate section, with Protestants; the fourth is on the Jews; and the last chapter is on religious liberty.

The draft makes it clear that the ecumenical movement got underway with the help of the Holy Spirit.

It urges, within the Catholic family itself, a proper liberty in various forms of spiritual life, in the liturgy and in the presentation of theological truth.

This liberty will make the Church's genuine catholicity more obvious and will open the door of the Church wider to all, it says.

The draft was forged from three documents originally prepared by three different council preparatory bodies: the Commission for Eastern Churches, the Theological Commission, and the Secretariat for Promoting Christian Unity. The preparatory commissions were succeeded by council commissions, and the two, with the unity secretariat, took part in drawing up the new draft through a mixed commission.

The last chapter, on religious liberty, cleared what was regarded as the last major hurdle on Nov. 12 when it was approved by the members of the Theological Commission.

While the draft does not speak of Protestant bodies as Churches, it does point to their open confession of Christ, their zeal for Holy Scripture and their Baptism—bond of unity among all Christians, but just a beginning of the bond of full unity which is found in a complete confession of Faith and in Eucharistic Communion.

The draft mentions their Christian community life, fostered by belief in Christ, belief in Holy Writ, and Baptism.

PATRICK RILEY

Breviary Reform May Take Four to Ten Years

The structure and contents of the breviary—the book containing the official prayer of the Church which priests must recite daily—is to receive a thorough reform. Estimates of how long this process of revision will take vary from an optimistic four or five years to a more somber 10.

This work of reform, approved by the Fathers of the ecumenical council, will be the task of a post-council commission which has not yet even been appointed. It is expected that Pope Paul VI will establish this commission at the same time that he officially promulgates the council's liturgy schema.

Of all the chapters of the schema on the liturgy, Chapter IV "About the Divine Office" was the object of perhaps the most lively discussion during the first session of the council last fall. The basic text was finally given general approval by an overwhelming majority, and then sent back to the council's Commission on the Liturgy for improvement according to the views expressed by the Fathers on the council floor and in writing.

Some of these views were mutually exclusive, especially in the vexed question of language, so that the commission's task was not an easy one. Consequently, the 13 major "emendations" presented to the council Fathers during this second session as well as the mul-

tiply minor textual revisions are in some instances a compromise solution between conflicting opinions.

The council Fathers, after accepting each of the proposed major amendments by large majorities, on Oct. 24 approved the entire chapter by a vote of 1,638 out of 2,236, while 552 Fathers voted in favor, but with reservations, and appended further suggestions for improvement. It has been the task of the Liturgical Commission to weigh these further suggestions, and to propose such of them as seem to correspond to the wishes of a substantial number of the council Fathers for a final vote preliminary to the definitive approval on the liturgy schema by the council, and its promulgation by the Pope—something all fervently hoped would happen before the close of this second session.

The length and warmth of discussion on the Divine Office by the council Fathers mirrored a widespread conviction that the breviary is in many respects no longer fulfilling its intended role in the prayer-life of the Church. Hence the chapter, in its first part, recalls the dignity of this prayer, by which Christ through His Church continuously praises the Father and intercedes for the salvation of the world. Significant is the clear statement that the Divine Office is first of all the prayer of the entire Church: priests and others have in

the course of the centuries been deputed by the Church to pray officially in her name, but the faithful too, when praying it with a priest, are truly the voice of Christ's Body on earth.

It was clearly understood, however, that mere exhortation about the value of the Divine Office is inadequate to cure the present malaise. A realistic reform of its structure and content is imperative, if it is to meet the prayer needs of contemporary priests, Religious and faithful.

The present arrangement of the breviary into eight Hours represents a monastic observance of "continuous prayer," not at all suitable to those engaged in the active apostolate. Mere abbreviation of the total daily prayer would not reach the heart of the problem. The purpose of the Divine Office is to sanctify the successive parts of each day. Meaningful reform must therefore preserve this basic principle, while making its application reasonably possible.

Only so can the temptation to bunch the Hours, which contradicts the intrinsic sincerity of this prayer-form, be counteracted. This, incidentally, was also the conclusion of the Commission for the Reform of the Breviary instituted by Pope Pius XII, which, after questioning the Metropolitans of the Church, issued a memorandum on the subject in 1957.

Restoration of sincerity of prayer is therefore the first objective. The breviary must be so reformed that it will be the attractive and meaningful chief source of daily communing with God. Hence the solutions arrived at:

The original historic structure of the Church's public prayer, which corresponds to the instinctive framework of man's daily prayer service, must be given strong priority: Lauds is the morning prayer, and Vespers the evening prayer. All else is supplementary. Of chief importance among the remaining supplementary Hours is Matins, an Hour of meditative reading.

It was not, however, considered advisable simply to eliminate all the "smaller" Hours. A tradition of more than a thousand years cannot so casually be ignored. A compromise solution was therefore sought.

Some of the Fathers had suggested that Terce, Sext and None be combined into a new "midday Hour." Others, that these three have an invariable text, and be so brief that they could be said by heart, thus consecrating the noontime by something like official "ejaculatory" prayers. The solution, of allowing a choice of any of these three Hours according to the time schedule and opportunities of the individual person, seems a happy one. So too is dropping of Prime, since it duplicates the purpose of Lauds. Compline is retained, but can now be readily said by heart as a night prayer immediately before retiring, because the excellent Sunday Compline Psalms will be used throughout the week.

Matins presented a more complex problem. Outside of choir recitation, it may be recited at any convenient time, and its purpose as a meditative divine instruction is underscored by an expansion and better choice of Scriptural, patristic as well as later ecclesiastical writings, while its number of Psalms has been reduced.

The new structure of the Office will thus of itself bring about some abbreviation in its total length. The recommendation, moreover, that the entire Psalter be distributed over a period of at least two weeks—instead of over one week, as in the traditional Office—will contribute to the same end.

The essential community nature of the breviary, as the prayer of the entire Mystical Body, is emphasized by the expressed hope that, when opportunity offers, even those not bound to choral recitation (such as priests living together in a rectory) recite at least one or the other Hour in common. When members of Religious communities pray all or parts of the Office according to their respective constitutions, they are explicitly recognized as praying in the name of the Church.

This same recognition is extended to those communities who pray an approved "short breviary." The laity are encouraged to adopt the Divine Office as their prayer; and parishes are urged to restore Vespers as a public divine service, especially on Sundays and feast days.

One of the most aggravating problems with regard to the breviary was that on days of major liturgical celebration, or of intensive pastoral work such as numerous confessions, the Office often had to be squeezed into odd (and tired) moments, and became a more than usually onerous burden.

This state of affairs will be alleviated by an extension of the commutation principle already applied in the new Holy Week Ordo, when, for instance, those taking part in the Easter Vigil were no longer obliged to recite the night Office of Easter Matins. Ordinaries, moreover, are empowered to dispense their subjects individually from the Office obligation, or to commute it, "for a just cause."

The concluding paragraphs of the Chapter deal with the language question. The easier dimensions of the problem are solved neatly: superiors of nonclerical Religious may allow an approved vernacular version of the Office to be used, and anyone in major orders may absolve his obligation of reciting the Office when he prays it with members of the laity or with the above-mentioned Religious in the vernacular.

As regards the central problem of the average priest, the conciliar commission was faced with diametrically opposed views. In the discussion last fall, 4 cardinals and 14 bishops urged Latin only. On the other hand, 5 cardinals and 21 bishops asked for a generous allowance of the vernacular by the regional or national episcopal

conferences. And others proposed middle-of-the-road suggestions.

The emendation presented this October to the Fathers, while stating that Latin is to be maintained as the normal language of the breviary, empowers Ordinaries to grant exceptions in individual cases, permitting those of their subjects for whom Latin constitutes a grave problem in praying their Office properly to pray it in the vernacular. The accompanying declaration, moreover, urges that the Ordinary apply this principle with paternal magnanimity.

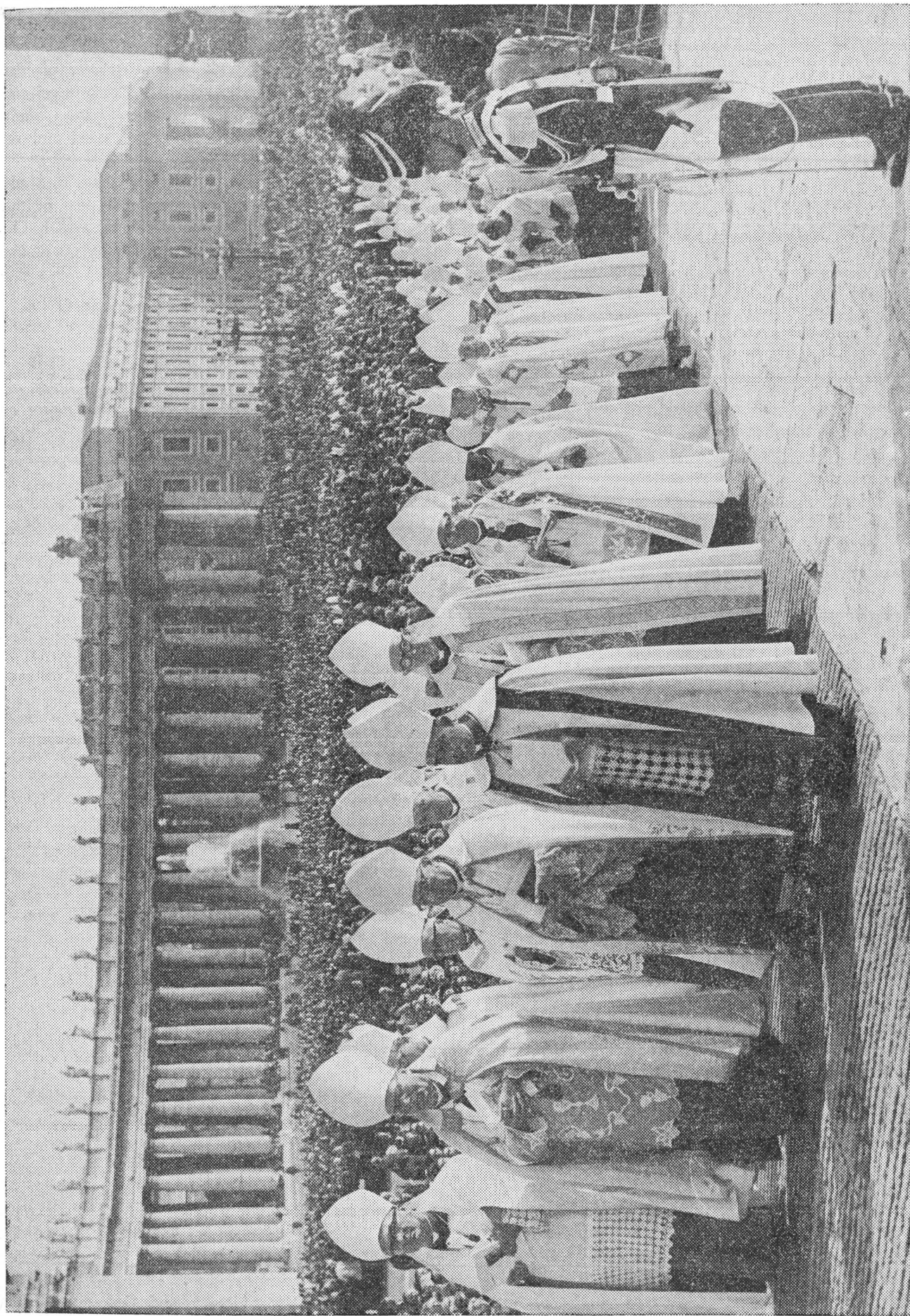
It is generally known, moreover, that a number of bishops in their recent reservations asked for the elimination of the restrictive phrase, "in individual cases." Whether this will be presented to the council floor, and if so, what the result will be, should probably be known by the end of November.

Because of the projected overall reform of the breviary, such items of the reform as laid down in general principles as the elimination of Prime, will most likely have to await publication of the new revised and reformed breviary.

The same delay, however, does not seem to apply necessarily to the approval of a vernacular text of the breviary by national episcopal conferences, which Ordinaries may then allow their individual subjects to use under stated circumstances.

FATHER GODFREY DIEKMANN, O.S.B.

Father Diekmann, of St. John's Abbey, Collegeville, Minn., is a leading American liturgical scholar, an official expert of the ecumenical council, and editor of Worship, monthly liturgical review.



Council Fathers in cope and miter enter St. Peter's basilica for a council session.

69th General Congregation

November 18, 1963

The ecumenical council began discussion of the schema or draft proposal on ecumenism with the council Fathers split three ways.

An Italian cardinal and three Eastern Rite patriarchs opposed the inclusion in the schema on Christian unity of the chapter on Christian-Jewish relations. Two Spanish cardinals expressed caution concerning an ecumenical dialogue of Catholics with Protestants. But three other speakers—Joseph Cardinal Ritter of St. Louis and cardinals from Venezuela and Japan—stressed the necessity of discussing all the issues.

Cardinal Ritter expressed satisfaction that the schema contained a chapter on religious freedom and said that without such a statement by the council, there is no chance for a real dialogue between Catholics and those of other faiths. But he urged that the schema be cleared of what he called "expressions offensive to Protestants."

A review of the schema was read by Archbishop Joseph Martin of Rouen, France, before debate began. If the sound of the applause was any measure of the general feeling of the Fathers, it seemed that the majority of those present favored it, for no preliminary report on any schema had been greeted with such a resounding and sustained ovation.

But judging from the split in the opinions of the first speakers, one could forecast that the schema on ecumenism was in for a lengthy debate. If this proved to be true, then the council's second session would probably end on the topic of ecumenism, since only a dozen more working days remained before Dec. 4, the day set for adjournment.

Before discussion began a vote was taken to indicate the Fathers' mind on the way the Liturgical Commission had rewritten its schema. The tally of votes showed a sweeping victory for the liturgy schema, with 2,066 in favor and only 20 opposed.

Debate on the ecumenism schema opened with the reading of a general presentation of it by Amleto Cardinal Cicognani, Papal Secretary of State, speaking in the name of the mixed committee made up of members of the Theological Commission and the Secretariat for Promoting Christian Unity. Then Archbishop Martin gave a more detailed presentation.

The schema is composed of five chapters:

- I. The Principles of Catholic Ecumenism.
- II. The Implementation of Ecumenism.
- III. Christians Separated From the Catholic Church.
- IV. The Attitude of Catholics Toward Non-Christians, and Particularly Toward the Jews.
- V. Religious Freedom.

The present schema is the result of a combination of three schemas drawn up separately and independently from each other. One was composed by the Commission for the Oriental Churches in the preparatory phase of the council. Another was composed by the Theological Commission as a chapter in its schema on the Church. The third, a schema on "Catholic Ecumenism," was composed by the Secretariat for Promoting Christian Unity. The addition of the fourth chapter was added by a vote of the council Fathers on Nov. 8.

The third chapter on "Christians Separated from the Catholic Church," is written in two parts. The first treats of the Oriental churches and "The Conditions Necessary for the Restoration of Unity." The second part treats of "Christian Communities Arising After the 16th Century."

Ignace Cardinal Tappouni, Syrian Rite Patriarch of Antioch, speaking in the name of all the bishops of his patriarchate, opened discussion by saying that neither the Jews nor religious liberty should be treated in the schema. He said:

"It is the task of an ecumenical council principally and primarily to treat only of Catholics and indirectly of other Christians. . . . No one denies the supernatural motivation of those who prepared the text, but the present-day political situation is such that this text is likely to engender confusion."

Ernesto Cardinal Ruffini of Palermo, Italy, objected first of all to the word "ecumenism," which he said is used in a sense given to it by Protestant authors. He added:

"If there is to be discussion of the Jews, who are given what we might call honorable mention in the schema, then the text should also take up those other religions whose members are often less hostile to the Church than the Jews and more open to conversion than the Protestants [that is, the Orthodox] . . . Lastly, the schema pro-

vides no concrete directives which would make our dialogue with our separated brethren prudent and effective."

Coptic Rite Patriarch Stephanos I Sidarouss of Alexandria, Egypt, joined Cardinal Tappouni in saying that "a whole chapter devoted to the Jews is completely out of place in a discussion of Christian unity." For the rest, he declared that a statement on anti-Semitism was unnecessary since the Church has already indicated its position on that score.

The third Eastern Rite prelate to speak was Melkite Rite Patriarch Maximos IV Saigh of Antioch. He said:

"We must make this very important remark very clearly, that Chapter IV of this recently distributed schema is absolutely outside the subject. Ecumenism is a striving for the reunion of the entire Christian family, that is to say, the rejoining of all who are baptized in Christ. It is, then, a family matter, strictly intimate. If so, non-Christians do not enter into the matter. And we do not see what the Jews are doing in Christian ecumenism, and why they have been introduced into it. Besides, it is seriously offensive to our separated brethren that they should seem to be treated on the same footing with the Jews."

At the U.S. bishops' press panel, Father Gregory Baum, O.S.A., council expert from Toronto, gave three reasons why it is proper to speak of the Jews in a schema on ecumenism.

"First, we believe that the roots of the Church are in Israel. To understand the mystery of the Church reference has to be made to Israel. The Church is grafted on to Israel.

"Secondly, the division produced in the people of Israel, between those who accepted Christ as the Messiah and those who did not, is a symbol of all subsequent divisions within the Christian people themselves.

"Finally, Christians believe that Israel is part of the eschatological dimension of the Church and harken to the words of St. Paul who tells us that the Church and Israel shall be one single people."

Father John Long, S.J., of New York, an official of the unity secretariat, said that there had been a certain division of opinion about including the chapter on Jews in the schema on ecumenism. He said there would be no objection from the secretariat if the council Fathers should want to make it a separate schema.

Benjamin Cardinal de Arriba y Castro of Tarragona, Spain, opened his speech with "a word of warning," remarking that the word "dialogue" is used frequently in the text of the schema. He said: "This so-called dialogue can easily be a threat to the Faith of members of the Church, especially to those who are not well educated and thus not in a position to answer the difficulties proposed to them."

He suggested further: "The schema should include an exhortation to our separated brethren to refrain from

proselytism in Catholic countries lest they sow confusion in the minds of the faithful."

He concluded with the declaration that "the schema is unacceptable and does not seem to further the welfare of souls. It should be omitted from council deliberations and left in the hands of the Secretariat for Promoting Christian Unity."

The second Spaniard to speak was Jose Cardinal Bueno y Monreal of Seville. He stated that the schema is acceptable but with reservations. Its dogmatic parts, he said, should be included in the schema on the Church, and its other parts should be put into a different context. The context that he suggested was one of extreme caution.

Those in favor of the contents of the schema were Cardinal Ritter, Jose Cardinal Quintero of Caracas and Peter Cardinal Doi of Tokyo.

The practical consequences of the updating for which this council was called are explained by the schema on ecumenism, Cardinal Ritter said. Then he made several suggestions for the schema's improvement. He said:

"The presentation of this text marks the end of the Counter-Reformation, and it obliges us to make a thorough examination of conscience. Likewise it puts us under obligation to hasten the desirable day of unity by fervent prayer, example and study.

"We are happy to hear that Chapter V will deal with religious liberty. Without a declaration of this kind by the council there can be no mutual discussion and the door will be closed to any real dialogue with those outside the Church. Such a declaration should proceed from solid theological principles, namely:

- "1. The absolute freedom of the act of faith;
- "2. The inviolability of human conscience, and
- "3. The incompetence of any civil government to interpret the Gospel of Christ, with consequent independence of the Church from civil authority in the accomplishment of its mission.

"Greater attention should be given in the text to the celebration of the Eucharist as a symbol of unity and to the importance of the liturgy. There should also be clearer information regarding the validity of the Sacraments and the orders of the Oriental church.

"The text should be cleared of expressions offensive to Protestants. There is no valid reason for denying the use of the term 'church' to the religious groups which originated after the 16th century.

"Like any other living movement, ecumenism is subject to dangers. Excessive intellectualism can make it sterile and it can easily degenerate into indifferentism. This is why we need a body of practical directives which will provide the necessary safe guidance."

A divided Christianity is a source of wonderment to those not favored with the Faith, said Cardinal Quintero.

"Hence," he added, "any efforts to bridge the gap of separation will be most useful for all parties concerned. After the example of John XXIII and Paul VI we should not be afraid to admit the faults of the past or to ask pardon if need be of our separated brethren."

Cardinal Doi also noted how divisions among Christians are an obstacle to the spread of the Gospel and said that "serious and sincere efforts at ecumenism can diminish the extent of the scandal."

At the bishops' press panel, Father Bernard Haering, C.S.S.R., council expert, said that while the Church's ultimate goal is the union of all men in Christ, the proximate goal is the education of Catholics in thinking rightly about their relations with non-Catholic people. "If Catholics have the right attitudes," he added, "God in His own time will work the miracle of realizing the fruits of ecumenism."

One speaker, Syro-Malabar Rite Bishop Sebastian Valloppilly of Tellicherry, India, returned to the previously discussed schema on bishops and the government of dioceses. He objected to the word "personal" in speaking of a "personal diocese" since, he said, such a jurisdiction of its nature would have to be territorial.

MSGR. JAMES I. TUCEK

* * * *

"That a draft proposal on ecumenism could be presented to the Second Vatican Council is in itself an event of transcending importance," a noted German theologian said here.

Father Eduard Stakemeier, faculty member of the Ecumenical Institute of Paderborn, Germany, and of the Paderborn archdiocesan seminary, spoke at a press conference arranged by the German bishops shortly before the council began discussion of the ecumenism schema on Nov. 18.

The speaker noted that no previous ecumenical council ever dealt with the topic of ecumenism, and stated:

"We realize, of course, that there will be a rather lively debate on this topic. The draft proposal cannot be expected to furnish more than a basis for discussion, but I do not think by any means that the prospects of our dialogue with other Christians are hopeless."

Bishop Wilhelm Kempf of Limburg, who presided at the meeting, also stressed that the interfaith dialogue must be viewed as a task requiring a great deal of patience. "But," he said, "the most important aspect of it is that a beginning is now made."

The draft proposal on ecumenism—prepared by the Secretariat for Promoting Christian Unity—has now been distributed to the council Fathers. It is to consist of five chapters, the fourth dealing with the relations between Jews and Christians, the fifth with religious liberty and tolerance.

Father Stakemeier emphasized that the council will not proclaim "a complete doctrine on the Church," such proclamations not being the purpose of the council. He added that ecumenism is primarily a task to be faced by Catholics themselves inasmuch as they must obtain a proper understanding of the Church.

Interfaith dialogues are made difficult in this respect, Father Stakemeier explained, because the Catholic concept of the Church differs fundamentally from that of other Christian communities.

"By our definition," he said, "there is a church only where there is a validly consecrated bishop in line with the apostolic succession. In this sense we can very well accept the Orthodox and the Oriental churches as true churches, but we cannot designate as such communities that are without such bishops."

"On the other hand, we fully recognize that there is a community between ourselves and other Christians inasmuch as we all are united in our love of Christ. The great difficulty is how we are to view the many different Christian communities under one and the same aspect."

Father Stakemeier concluded that the interfaith dialogue can be promoted only on the basis of mutual respect and tolerance, without resorting to polemics. It is in this spirit, he said, that the draft proposal on ecumenism has been prepared for discussion by the council.

Meantime, the Rev. Johann Christoph Hampe, distinguished German Lutheran pastor who for a long time has been active in the ecumenical field, wrote in *Christliche Kultur*, Catholic weekly of Zurich, Switzerland:

"In this council we Protestants witness a real breakthrough toward reform to an extent that we must expect a new missionary fervor to arise from the Catholic Church which necessarily will bring her closer to the other Christian churches."

Pastor Hampe added that it remains to be seen whether the Catholic Church will accept all Christian churches as churches subject to one and the same Lord. He said he feels that an "ecumenical understanding" of Catholic dogmas—such as those dealing with the Blessed Virgin and papal primacy—would help pave the way to interfaith dialogue.

"We Protestants," he said in an article written from Rome, "realize that the renewal now in progress in the Catholic Church is also a call to ourselves, since it is all Christianity that must be renewed."

A contribution toward that end was made by Archpriest Georges Rochcau of Paris, who spoke here at a press conference on the place of the Catholic Eastern Rites between the Western and Orthodox worlds.

"Whatever this place may be," he said, "we Eastern Catholics will be happy to lose ourselves in the mass of the Orthodox Church the day when East and West will again be a mutual communion."

Fittingly, amidst all these manifestations of a re-

newed interest in interfaith relations, an excursion was arranged by the Italian tourism association for the delegate-observers and guests who are here for the ecumenical council to the ancient Benedictine Abbey of Montecassino and the Cistercian Abbey of Casamari.

Nearly all the non-Catholic Christian representatives—among them two of the delegates of the Russian Orthodox Church, Dr. Alfred Outler of the World Methodist Council, Prof. Edmund Schlink of the German Lutheran Church and the "Protestant monks" of France, Prior Roger Schutz and Pastor Max Thurian—had accepted the invitation.

Abbot-Primate Benno Gut, O.S.B., of the Benedictine Confederation, accompanied the visitors together

with Father Pierre Duprey, W.F., of the Secretariat for Promoting Christian Unity. At Montecassino the guests were cordially received by Abbot Ildefonso Rea, O.S.B., and his monastic community and shown the treasures of the abbey.

At the Cistercian Abbey of Casamari they were dinner guests of Abbot Nivardo Buttarazzi, S.O. Cist., who said, in welcoming them, that "Christian unity cannot be achieved by the efforts of men, but only by the grace of God." Nevertheless, he added, all mankind is called upon to do its part in promoting mutual understanding and tolerance among all Christians, irrespective of denomination.

FATHER PLACID JORDAN, O.S.B.

70th General Congregation

November 19, 1963

The subject of religious liberty has come to the fore at the ecumenical council.

At the Nov. 19 meeting a report on the ecumenism schema's chapter on the matter was read, and for the first time in the Second Vatican Council's 70 meetings a report on a schema chapter was given more emphasis than the speeches of the Fathers discussing it.

Bishop Emile De Smedt of Bruges, Belgium, read the report with the same dramatic delivery he used in his well-remembered address on "triumphalism" at the council's first session last year. (Triumphalism is a view of the Church that concentrates only on its good points and minimizes its human weaknesses.)

At the start of the meeting the second chapter of the amended liturgy schema and the fifth chapter of the schema on ecumenism were distributed. The latter was the subject of Bishop De Smedt's report.

After distribution of the two documents, the day's moderator—Gregorio Cardinal Agagianian, prefect of the Sacred Congregation for the Propagation of the Faith—announced that the four council moderators had decided that there would be no more discussion of the schema's general acceptability until all the reports on its five chapters had been read.

Then Coadjutor Archbishop Gabriel Bukatko of Belgrade, Yugoslavia, presented the report on the part of chapter III that deals with separated Eastern churches. Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, reported on the chapter dealing with Catholic-Jewish relations.

Cardinal Bea said that the Jews are not to be made scapegoats for the crucifixion of Christ. He emphasized the fact that the statement on anti-Semitism is purely religious in nature and that there is no question of the council involving itself in Arab-Israel politics.

The Cardinal recalled what the Church has received from the Old Testament and noted that the Church today is the continuation of the Law through Christ.

While the Jews called Christ's blood down upon their heads and the heads of their children, Cardinal Bea said, it was Christ Himself who prayed: "Father, forgive them, for they know not what they do."

At the U.S. bishops' press panel after the council

meeting, Father John Long, S.J., of New York, an official of the Secretariat for Promoting Christian Unity, said that Cardinal Bea's report revealed that the idea of a chapter on the Jews was not initiated by the secretariat but was the specific request of Pope John XXIII.

Father Long said that the general feeling of the Secretariat is that it is a good thing that the chapter is out on the floor of the council but that it is up to the Fathers to decide how to handle it.

After Cardinal Bea finished his report on relations with Jews, Bishop De Smedt read his report on religious freedom.

His report was considerably longer than those usually devoted to a whole schema, much less a single chapter. Strong and prolonged applause rose from the council Fathers when he concluded.

The Belgian prelate began by giving four reasons why the council, in response to numerous requests "from council Fathers and others," must consider the subject:

"1. For the sake of truth, because the Church has always taught this principle [of religious freedom] as part of the truth entrusted to her by Christ.

"2. Because of the need of defense, since the Church cannot be silent when atheistic materialism is depriving almost half the world of religious liberty.

"3. Because of the need for peaceful coexistence, since all men of all religious beliefs, as well as those without any, must live together in one human society, and the Church must show the way in the light of truth.

"4. For ecumenical considerations, in view of the fact that many non-Catholics hold the Church in aversion and suspect her of Machiavellianism for allegedly demanding religious freedom where she is in a minority and ignoring it when she gets control."

The term "religious liberty," Bishop De Smedt explained, has a very definite meaning and should not be understood in any other sense than that intended by the authors of the text.

It does not mean, he said, that a person is free to solve his religious problems according to personal whim with no moral obligations toward God [religious indifference].

It does not mean that a person's conscience can be free of all moral law and obligation toward God [laicism].

It does not mean that error is to be equated with truth [doctrinal relativism].

It does not mean that man has a right to sit back and enjoy his religious uncertainty [dilettantistic pessimism].

The specific meaning of religious liberty was defined as follows:

"In positive terms religious freedom means the right to free exercise of religion according to the dictates of conscience. Looked at negatively, it means immunity from outside coercion."

Bishop De Smedt said that the right and duty to manifest a religion externally according to one's conscience is not an unlimited one. It must be regulated in view of the common good, he said, and this common good can at times subject it to modification and control.

He noted that the chapter compares various papal documents on the subject. One of these is Pius IX's encyclical, *Quanta Cura*, which, he said, has frequently been quoted in support of the charge that the Church does not favor religious liberty.

The teaching of the Church on this topic reached its culminating point, he continued, in John XXIII's encyclical, *Pacem in Terris*, whose teaching is faithfully reflected in the ecumenism schema's chapter on religious freedom.

But Bishop De Smedt stressed the fact that the chapter is not a dogmatic treatise but a pastoral decree intended for the men of today. He concluded:

"It is to be hoped that this topic may be discussed and voted on before the end of this session. This would be an eloquent proof to the entire world of the fruitfulness of the council's efforts. The members of the Secretariat for Promoting Christian Unity will spare no effort, even working day and night, to give due consideration to all observations and criticisms in order to bring about the achievement of this all important goal."

Father Bernard Haering, C.S.S.R., council expert, told the bishops' press panel that it would be almost a miracle if the council could answer Bishop De Smedt's plea and end debate on religious freedom before the end of the current session.

Bishop De Smedt's remark that the external manifestation of one's religious freedom must be regulated for the common good came in for lengthy discussion at the panel.

Archbishop Karl J. Alter of Cincinnati cited as an example the U.S. government's prohibition of the former Mormon practice of polygamy.

Father Long paraphrased Bishop De Smedt as saying that the government can never act against the order of justice established by God.

First to speak at the council meeting following the presentation of reports was Paul Cardinal Leger of Montreal. He praised the chapter, saying: "Never before has Christ's prayer for unity been heeded so effectively."

He said the schema was both acceptable and necessary, but objected to the inclusion in it of the chapters dealing with Catholic-Jewish relations and religious freedom. Both topics must be discussed, he said, but they should be dealt with elsewhere.

The same objection was made by Armenian Rite Patriarch Ignace Pierre XVI Batanian of Cilicia. On the question of ecumenism, he said, "we must make it clear that we will hold fast to our Faith but that this determination is no obstacle to mutual friendly understanding."

Franziskus Cardinal Koenig of Vienna replied directly to the objection made the day before by Ernesto Cardinal Ruffini of Palermo, Italy, against the use of the word "ecumenical." Cardinal Ruffini had said that the term was used in the sense given to it by Protestants.

Cardinal Koenig replied that such words as "ecumenism" and "ecumenical" have acquired new meanings with the passage of time. He said the schema should indicate clearly the precise sense in which the terms are used.

On the whole, he observed, "30 years ago no one would have regarded as possible the progress we are witnessing today. Christ has brought this about through His Spirit, thanks to the dialogue of recent years."

Laurean Cardinal Rugambwa of Bukoba, Tanganyika, recommended charity and humility in the approach toward separated Christians: "By humility as we remind ourselves that faith is a gift and that we have nothing that we have not received . . . and since love is the first of the commandments."

With obvious reference to the Jews, Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem said: "The text should make no particular mention of any one non-Christian confession. Either they should all be mentioned or none."

Archbishop Gabriel Garrone of Toulouse, France, said it would forestall misunderstanding if it were made clear at the outset that "our ecumenism is based on integral and unshaken faith." He said that there are as many elements of ecumenism as there are matters of faith and that it would be a mistake to "see such elements only in some words or some aspects of revealed doctrine."

Coadjutor Bishop Arthur Elchinger of Strasbourg, France, hailed the schema as "a special grace and favor from God." He warned, however, that "a condition of all progress and success is a profound reform in our methods of investigating the truth."

In this respect, he said: "It is time to acknowledge

and admit historical truth even when it is bitter to the taste. The Church is holy, but God's holy things are carried in vessels of clay We must admit that many leaders of the ecumenical movement in the Catholic Church have had to face serious and even discouraging difficulties Our separated brethren, we must further admit, show more confidence in their scholars than we do Too many Catholics hold revealed truth passively and statically and have failed in their duty to study carefully those doctrines which are at the root of the separation we deplore."

Archbishop John McQuaid, C.S.Sp., of Dublin recommended caution, saying that "so many Catholics today interpret certain kindly feelings toward the Church on the part of non-Catholics as indicating a desire and a will to accept the whole doctrine of the Church."

What many want, he said, are explanations of Catholic truth in clear terms, and not from private theologians but from the Apostolic See.

The final speaker of the day—Archbishop Charles De Provencheres of Aix, France—saw a serious defect in the schema.

"There are three steps to union," he said, "first charity, then dialogue and then the internal renewal of the Church. The text treats adequately of the first two, but not of the third. There should be more emphasis on the interior renewal of the Church through the liturgy, the revamping of some ecclesiastical institutions and even in research into theological doctrine."

MSGR. JAMES I. TUCEK

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Not a sound was heard at the council meeting when Augustin Cardinal Bea got up to introduce the document on the true Catholic attitude toward the Jews.

Here stood a Prince of the Church, German-born, stretching out a hand of friendship to the Jewish people, who in his homeland had suffered such atrocious persecution. Here too was a member of the highest office of the Roman curia, speaking officially for the secretariat responsible for interfaith contacts, over which he

presides because the Pope wills it. And here was a Biblical scholar of world renown, equally familiar with the Old and the New Testaments, which he taught for many years at the Pontifical Biblical Institute in Rome.

Facing a microphone in front of a row of stalls reserved for the cardinals, the 82-year-old Jesuit Cardinal spoke with a firm voice, articulating every word of the statement he himself had composed with the aid of his assistants at the recommendation of the late Pope John.

Throughout the council hall you could see the thousands of cardinals and bishops following him attentively, holding before them the prepared text, which had been distributed the previous day. It was as though each council Father was holding his breath so as to miss none of Cardinal Bea's impressive gestures, none of his telling modulation.

Everybody's eyes were fixed on this German speaker who with the whole world as his witness was taking a firm stand in the light of Christian principles for justice and love for the people who gave humanity the Savior. Not once was he interrupted by applause. But when he had finished there was no further restraint and an ovation came from the august assembly. It was a just tribute to the purple-robed high priest who at heart is a modest scholar, a man of true charity who was translating into eloquent words the simple antiphon of the Holy Thursday liturgy: "Ubi caritas et amor, Deus ibi est" (Where charity and love are, there is God).

The immense tragedy that befell the Jewish people because of the madness and odious prejudices of a diabolical gang of usurpers who discredited the German name and misled many who were blind enough to lend themselves as instruments—now, at least, some reparation seemed to have been made when Cardinal Bea had spoken.

Now it was up to the council to put the official seal on his words, to stretch out a hand in a spirit of brotherhood to the Jewish people, whose bloodlines make them kinsmen of Jesus and the Apostles.

FATHER PLACID JORDAN, O.S.B.

Bishop De Smedt

Following is the text of the address made by Bishop Emile De Smedt of Bruges, Belgium, on Nov. 19 as he introduced the draft on religious liberty.

Very many conciliar Fathers have insistently demanded that this sacred synod clearly explain and proclaim the right of man to religious liberty. Among the reasons given, four principal ones should be listed:

1) Truth: The Church must teach and defend the

right to religious liberty because there is question of the truth, the care of which was committed to her by Christ;

2) Defense: The Church cannot remain silent today when almost half of mankind is deprived of religious liberty by atheistic materialism of various kinds;

3) Peaceful Social Life: Today in all nations of the world, men, who adhere to different religions or who lack all religious belief, must live together in one and the same human society; in the light of truth, the Church should point the way toward living together peacefully;

4) Ecumenism: Many non-Catholics harbor an aversion against the Church or at least suspect her of a kind of Machiavellism because we seem to them to demand the free exercise of religion when Catholics are in a minority in any nation and at the same time refuse and deny the same religious liberty when Catholics are in the majority.

Religious liberty is such a grave problem in modern society that it cannot be omitted in a pastoral decree on ecumenism. Therefore, we submit to your deliberations this fifth chapter of our schema on ecumenism. The Secretariat for Promoting Christian Unity, to the best of its ability, has carefully watched over the preparation of this material.

Since we are treating of a most difficult question and at the same time one of great importance in modern life, the authors of the schema cherish the hope that your attention and pastoral consideration will amend what needs amendment and perfect what is still imperfect in the schema now offered to you.

The term "religious liberty" has a definite meaning in our text. In the forthcoming discussion, great confusion might arise if any of the Fathers give to the expression a meaning that differs from the one intended by the text.

When religious liberty is defended, it is not asserted that it is proper for man to consider the religious problem according to his own whim without any moral obligation and decide for himself according to his own will whether or not to embrace religion (religious indifference).

Nor is it affirmed that the human conscience is free in the sense that it is as it were outside the law, absolved from any obligation toward God (laicism).

Nor is it said that falsehood is to be considered on an equal footing with truth, as though there were no objective norm of truth (doctrinal relativism).

Nor is it admitted that man in any way has a quasi-right to maintain a peaceful complacency in the midst of uncertainty (dilettantistic pessimism).

If anyone were to insist upon giving any of the aforesaid meaning to "religious liberty," he would attribute to our text a meaning which neither the words nor our intention possess.

What therefore is meant in the text by "religious liberty"?

Positively, religious liberty is the right of the human person to the free exercise of religion according to the dictates of his conscience. Negatively, it is im-

munity from all external force in his personal relations with God, which the conscience of man vindicates to itself.

Religious liberty implies human autonomy, not from within certainly but from without. From within, man is not freed of the obligations toward the religious problem. From without, his liberty is offended when obedience to the dictates of his conscience in religious matters is impeded.

At this point, two questions must be asked: 1) Can each man claim for himself religious liberty as a sacred right given to him by God? 2) Is there, and to what extent is there, a duty on the part of others to recognize the aforesaid religious liberty?

Our decree, since it is pastoral, tries to treat the present matter especially from the practical point of view and, after the manner of John XXIII, will carefully strive to remove the whole question from that world of abstractions which was so dear to the 19th century. The question is put therefore regarding real man in his real dealings with other men, in contemporary human and civil societies.

I

The first pastoral problem which must be examined now by this sacred synod is this: How must Catholics because of their Faith conduct themselves toward men who do not belong to the Catholic Faith? We propose the following answer for your deliberations:

1) All Catholics are invited by Christ to strive by prayer, penance, witness and evangelizing in the Holy Spirit to bring our non-Catholic brothers to the blessing of the evangelical light and of the life of the Church. The sacred, absolute rights of God as well as the evangelical and natural truths must always and everywhere be honored and observed by them.

2) They must abstain from all direct and indirect coercion. Although God wills all men to be saved and to come to the knowledge of the truth, the disciples of Christ may not infringe upon the religious liberty of the individual person. On the contrary, they must respect and esteem the right and duty of non-Catholics to follow the dictate of their own conscience even when, after sincere and sufficient study, it errs in good faith.

What is the reason of faith why non-Catholics can be forced by no one to admit the Catholic doctrine against their conscience? This reason is found in the very nature of the act of faith. For this act, on God's part, is a supernatural gift which the Holy Spirit most freely gives to whom and when He wills; and, on man's part, it is and must be an assent which man freely gives to God.

3) All Catholics are bound, by the command of the Lord, to love and to help their non-Catholic brothers with a sincere and active charity.

II

At this point, the schema takes a step forward and asserts that each and every man, who follows his conscience in religious matters, has a natural right to true and authentic religious liberty. In this second part, it is proposed that the sacred synod solemnly demand religious liberty for the whole human family, for all religious groups, for each human person whether his conscience be sincere (*rectam*) and true or sincere and false concerning faith, provided only that he sincerely follow the dictate of conscience. Therefore, a general principle is laid down: No human person can be the object of coercion or intolerance.

What is the reason why observance of religious liberty is demanded of all? The human person, endowed with conscious and free activity, since he can fulfill the will of God only as the divine law is perceived through the dictate of conscience, can obtain his ultimate end only by prudently forming the judgment of conscience and by faithfully carrying out its dictate.

From the nature of things, in forming this judgment, whereby man tries freely to conform to the absolute demands of God's rights, neither any other man nor any human institution can take the place of the free judgment of man's conscience. Therefore, the man who sincerely obeys his own conscience intends to obey God himself, although at times confusedly and unknowingly, and is to be considered worthy of esteem.

When religious liberty is violated, then the very freedom of the human person is violated in its principal matter, in a fundamental demand, in man's ordination to the supreme and ultimate end. The greatest injury is to prevent man from worshipping God and from obeying God according to the dictate of his own conscience.

III

The schema takes still another step forward and enters upon a most difficult question. Religious liberty would be fruitless and empty if men were not able to carry out the dictate of their conscience in external acts whether in private life, in social life, or in public life, or if human persons were prevented from forming religious groups whose members could worship the Supreme Deity by common and social acts and lead a religious life.

Here, however, there arises a most difficult problem. For, if a human person carries out the dictate of his conscience by external acts, there is danger of violating the rights and duties of another or of others. Since man is a social being and since in the human family men are subject to error and to sin, the conflict of rights and the conflict of duties cannot always be avoided.

From this it is evident that the right and duty to manifest externally the dictate of conscience is not un-

limited, but can be and at times must be tempered and regulated for the common good.

This ordering of the common good must be done juridically in human society and belongs to public authority (*potestati publicae*). "One of the fundamental duties of civil authorities, therefore," we read in *Pacem in Terris* (trans. NCWC rev. No. 62), "is to coordinate social relations in such fashion that the exercise of one man's rights does not threaten others in the exercise of their own rights nor hinder them in the fulfillment of their duties. Finally, the rights of all should be effectively safeguarded and, if they have been violated, completely restored."

How is public authority to carry out this duty? In establishing order for the common good, public authority can never act contrary to the order of justice established by God. As St. Thomas says: "Human law is truly law to the extent that it is in accordance with right reason; and therefore it is evident that it is derived from the eternal law. Insofar as it departs from reason, it is a so-called 'wicked law,' and therefore is not truly a law but a kind of violence" (i-ii, q. 93, a. 3, ad 2um).

Recent Roman Pontiffs again and again have bewailed the fact that not a few governments have gone too far in this matter, ignoring and violating religious liberty. In our own day, there are some regions in which tolerance in religious matters has been so little observed that the Supreme Pontiff, Paul VI, in his allocution to the Fathers of the Second Vatican Council on Sept. 29, 1963, said, speaking of the violated right to religious liberty:

"Because of sufferings of this kind, with what sadness are we affected, and how deeply we are grieved, when we behold that in some territories religious liberty, together with the other principal rights of man, is suppressed by the principles and arts of those who do not tolerate opinions different from theirs on politics, on races of men, or on religion of any kind. We are sorrowed also by the many injuries which are done to those who would like to profess their religion honestly and freely."

IV

In order that we might clearly understand the doctrine of the Church on the extent and limits of the civil power's duty relating to religious liberty, we must, in a few words, develop the history of this doctrine. Bear with me, Venerable Fathers, if I seem to make more than just demands on your patience. But the Secretariat for Promoting Christian Unity is convinced that many difficulties and confusions can be avoided in the study of the schema if, before the discussion begins, I show very briefly what the supreme pontiffs since the time of Pius IX have taught concerning the duties of public authority in religious matters.

On the question of religious liberty, the principal document is the encyclical *Pacem in Terris*, in which Pope John XXIII especially developed these two points of doctrine: 1) By the law of nature, the human person has the right to the free exercise of religion in society according to the dictates of a sincere conscience (*conscientia recta*) whether the conscience be true (*conscientia vera*), or the captive either of error or of inadequate knowledge of truth and of sacred things. 2) To this right corresponds the duty incumbent upon other men and the public authority to recognize and respect that right in such a way that the human person in society is kept immune from all coercion of any kind (cf. *Acta Apostolicae Seda* 55, 1963, p. 299; p. 264 and pp. 273-274).

Moreover, this doctrine must be understood as the contemporary terminus of a process of evolution both in the doctrine on the dignity of the human person and in the Church's pastoral solicitude for man's freedom. This doctrinal evolution took place according to a twofold law:

1) Law of continuity: The Church's doctrine and solicitude are always self-consistent, always remain the same. This perennial doctrine can be expressed in the words of Pope John: "The dignity of the human person demands this, that in his actions man should enjoy his own counsel and freedom" (*ibid.* p. 265). This doctrine has its deepest roots in the Sacred Scriptures which teach that man was made to the image of God. From this doctrine stems the continual pastoral solicitude of the Church for man's true freedom.

2) Law of progress: The ecclesiastical magisterium adapts, explains, and defends genuine doctrine according to the demands of errors which are spread and according to the needs which arise from the development of man and of society. By this progress, the mind of the Church is led to search more deeply into doctrine and to understand it more clearly.

In this way, there has arisen in two areas a distinction which no one has explained more clearly than Pope John XXIII in his encyclical *Pacem in Terris*: 1) A clearer distinction between false "philosophical teachings" and the "endeavors and institutions" which these ideologies give rise to or nourish. While on the one hand the ideologies are always to be condemned, on the other hand the economic, social and civil institutions which have arisen therefrom can contain something that is good and worthy of approval.

2) A clearer distinction between "errors" and the "person" who errs in good faith. While on the one hand errors must always be rejected, on the other hand the man in error "does not cease to be endowed with human nature, nor does he ever lose his dignity as a person, due consideration of which must always be maintained" (*ibid.* pp. 299-300).

These two laws of continuity and progress must be kept before our eyes always when the documents of the Apostolic See are read and interpreted.

V

In this way the door is opened to a correct understanding of many pontifical documents which in the 19th century treated of religious liberty in such words that this liberty appeared as something that had to be condemned. The clearest example is found in the encyclical *Quanta Cura* of Pius IX, in which we read: "From this completely false concept of social rule (*naturalism*), they do not hesitate to foster that erroneous opinion which is especially injurious to the Catholic Church and the salvation of souls, called by our predecessor Gregory XVI 'deliramentum,' namely that the freedom of conscience and of cults is the proper right of each man, and this should be proclaimed and asserted in every rightly constituted society" (*ASS* 3, 1867, p. 162).

As is evident, this freedom of conscience is condemned because of the ideology of the rationalists who founded their conclusions upon the principle that the individual conscience is under no law, and, therefore, is subject to no divinely given norms (cf. *Syllabus*, prop. 3, *ASS* 3, p. 168). Freedom of worship is condemned also when it is based upon religious indifferentism (*ibid.* prop. 15, p. 170).

Finally, there is condemned that separation of the Church from the State which is based upon the rationalistic principle of the juridical omnicompetence of the State, according to which the Church is to be incorporated into the monistic organism of the State and is to be subjected to its supreme authority (*ibid.*, prop. 39, p. 172).

To understand these condemnations correctly, we must see in them the constant doctrine and solicitude of the Church concerning the true dignity of the human person and his true liberty (law of continuity). For the ultimate basis of human dignity lies in the fact that man is a creature of God. He is not God himself, but an image of God.

From this absolute dependence of man upon God there flows every right and duty of man to claim for himself and for others true religious liberty. For man is subjectively bound to worship God according to the sincere dictate of his own conscience (*juxta rectam suae conscientiae normam*) because objectively he is absolutely dependent upon God.

In order, therefore, that his absolute dependence upon God might not be infringed in any way, man must not be impeded in any way by others or even by public authority from freely practicing his religion. Therefore, in opposing the philosophical and political tenets of laicism, the Church was fighting for the dignity and true liberty of the human person. In accordance with

the law of continuity, then, the Church, in spite of changing conditions, has remained consistent both in the past and in the present.

Leo XIII had already started this doctrinal development when he distinguished clearly between the Church, the People of God, and the civil society, a terrestrial and temporal people (cf. *Immortale Dei*, ASS 18, 1885, pp. 166-167). By this means, he opened the way to a new affirmation of the due and lawful autonomy which belongs to the civil order and to its juridical dispositions. Because of this, it was possible to take a step forward (law of progress) toward a new judgment on "modern freedoms."

These freedoms can be tolerated (cf. *ibid.*, p. 174; *Libertas Praestantissimum*, ASS 20, 1887, pp. 609-610). And yet they were to be tolerated only. The reason was evident. For at that time in Europe, the regimes which proclaimed the modern freedoms, religious liberty among them, consciously drew their inspiration from the laicist ideology.

There was danger, therefore—and Leo XIII sensed this—that the civil and political institutions of this kind of republic, since they were of laicist orientation, would lead to such abuses that they would necessarily do violence to the dignity and true liberty of the human person. In accordance with the law of continuity, what was dear to Leo XIII is always dear to the Church—the safeguarding of the human person.

With the rise of state-totalitarianism in its various forms, Pope Pius XI brought the pastoral and doctrinal development to a new height. There is no longer any danger, as there was in the 19th century, that the false concept of liberty might do violence to human dignity. There is a new danger, that every kind of human and civil liberty, and above all religious liberty, will be destroyed. For this reason, the Church is beginning in a new way to manifest her concern, which through the centuries has never wavered, for human liberty and dignity. With the increase of her pastoral concern, the Church's doctrine continues to develop.

Faithfully observing the law of continuity, Pius XI maintained the unstinting opposition of the Church to anti-religious laicism: "Those things which Pius X condemned we also condemn; as often as there is in 'laicism' any meaning or purpose that is harmful or contrary to God or religion, we condemn laicism, and openly declare that it must be condemned, as alien to God and religion" (*Maximam gravissimamque*, AAS 16, 1924, p. 10).

But observing the rule of progress no less, Pius XI introduced a new distinction which was of great importance for a deeper understanding of Catholic doctrine. He made a distinction between the "freedom of consciences" and the "freedom of conscience." The latter he rejected as "equivocal," as often used by the laicist to signify "an absolute independence of conscience, which

is an absurdity in man who was created and redeemed by God"; the former, however, "freedom of consciences," he accepted, stating that he would joyfully fight the good fight for "freedom of consciences" (*Non abbiamo bisogno*, AAS 23, 1931, pp. 301-302).

Moreover, Pius XI not only fought for the religious liberty of the faithful, but he was at the same time compelled to show the pastoral concern of the Church on a wider basis. For not only Christian, but human reality was at stake, if we can rightly distinguish between two things that are in reality one.

By way of new advances, Pius XI developed a truly liberal and Christian doctrine when he taught: "Man as a person possesses God-given rights which must remain immune from all denial, privation, or interference on the part of society" (*Mit brennender Sorge*, AAS 29, 1937, p. 159). And he continues in no ambiguous words:

"The believer possesses the inalienable right to profess his Faith and to practice it in a proper way. Laws which interfere with or render difficult this profession and practice are in contradiction to the natural law" (*ibid.* p. 160). No one who understands the condition of the times and the purpose of this encyclical can fail to understand the universal intent of this statement.

Deeply sharing the pastoral solicitude of his predecessor, Pius XII developed further and expanded his doctrine (law of progress). One thing he kept before his mind, the human person, created by God, redeemed by Christ Jesus, yet placed in stringent circumstances and surrounded on all sides by dangers.

In this context of doctrine and pastoral solicitude (law of continuity) must we read the text which in this matter is supreme. Enumerating "the fundamental rights of the person," which must be recognized and respected in every well-ordered society, he repeats the doctrine of Pius XI and vests it with new authority, affirming "the right to the private and public worship of God, including religious 'actio caritativa'" (*Nuntius radiophonicus*, Dec. 24, 1942, AAS 35, 1943, p. 19).

The Roman Pontiff did not propose this doctrine as a tenuous opinion or as a theory belonging to the schools. On the contrary, he carries the doctrine to its juridical conclusions so that it becomes a principle according to which just limits are placed on public authority: "The chief duty of any public authority is to safeguard the inviolable rights that are proper to men and so to provide that each one might more easily fulfill his duties" (*Nuntius radiophonicus*, June 1, 1941, AAS 33, 1941, p. 200).

Here we must recall especially the doctrine of Pius XII on the limitation of the state, because it deals with the suppression of errors within society: "Could it be that in certain circumstances He (God) would not give men any mandate, would not impose any duty, and

would not even communicate the right to impede or to repress what is erroneous and false? A look at things as they are gives an affirmative answer."

Then, having cited the example of divine providence, he proceeds: "Hence the affirmation: religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally. Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality. Such a command is unknown to the common convictions of mankind, to Christian conscience, to the sources of Revelation, and to the practice of the Church" (Ci Riesce, AAS 45, 1953, pp. 798-799).

This declaration (law of progress) is of the greatest importance for our question, especially if we keep in mind what was in the past held concerning the role of the state.

At the end of this historical development comes the encyclical *Pacem in Terris*. This document comes forth as the ripe fruit of a slow process of growth which has taken place within the Church, under the light of the Holy Spirit, throughout the whole of the last century.

Our schema had already been prepared and had been studied by the Central Commission and by the Commission for Coordination when Pope John, on April 11 of this year, published his last encyclical, *Pacem in Terris*. We believe that our text is in complete conformity with his per-lucid doctrine, which was received within the Church and outside of the Church with unprecedented praise.

We now submit this text for your consideration. In the historical conspectus of this doctrine, we have

shown that, in the pontifical documents, along with continuity, we must look for a progressive spelling out of doctrine. It is evident that certain quotations from the popes, because of a difference of words, can be put in opposition to our schema. But I beseech you, Venerable Fathers, not to force the text to speak outside of its historical and doctrinal context, not, in other words, to make the fish swim out of water.

Let our document be studied as it stands. It is not a dogmatic treatise, but a pastoral decree directed to men of our time. The whole world is waiting for this decree. The voice of the Church on religious liberty is being waited for in universities, in national and international organizations, in Christian and non-Christian communities, in the papers, and in public opinion—and it is being waited for with urgent expectancy.

We hope that it will be possible to complete the discussion and the approbation of this very brief, but very important, decree before the end of this second session. How fruitful our work would appear to the world if the conciliar Fathers, with the voice of Peter's successor, could announce this liberating doctrine on religious liberty!

Venerable Fathers, we will add our labors to yours. Our secretariat will study your emendations most attentively and also with the utmost speed. We will work day and night. But our hope is in the Lord. May Jesus Christ assist all of us with His grace.

If at the end of this session He asks of us: "Young men, do you have any fish?" seeing the faith and good will of this council, He might say to their successors what once He said to the Apostles: "Cast the net to the right of the boat; and you will find" (John 21, 6).

Cardinal Bea

Following is the text of the address of Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, delivered when he introduced the declaration on the Catholic attitude toward the Jews to the Fathers of the ecumenical council on Nov. 19. The declaration is Chapter IV of the council schema on ecumenism.

The schema "On Jews" now up for examination was begun about two years ago and in substance it was finished in May of last year. This year, with the approval of the Council Coordinating Commission, it was placed in the schema "On Ecumenism."

The secretariat to which the care of promoting Christian unity is given undertook the question treating the Jews not on its own initiative, but by reason of the express command of the Supreme Pontiff, Pope John XXIII

of happy memory. This was given verbally to the president of the secretariat.

After this schema was prepared, it was to be discussed in the conferences of the Central Commission in June, 1962. The discussion was omitted not because of the ideas or doctrine expressed in the schema, but only because of certain unhappy political conditions at that time.

The decree is very brief, but the material treated in

it is not easy. Let us enter immediately into the heart of it and tell what we are talking about. Or rather, since it is so easy to understand it wrongly, before all else let us say what we are not talking about. There is no national nor political question here. Especially is there no question of acknowledging the state of Israel on the part of the Holy See. None of these questions is treated in the schema. Nor is there any treatment of such condition or consideration in any way. There is only treatment of a purely religious question.

The decree intends to recall in a solemn way those things which the Church of Christ, by the hidden design of Divine Providence, receives through the hands of the chosen people of Israel. It receives especially, in the words of St. Paul in his Epistle to the Romans, "the oracles of God" (Rom. 3, 2); that is, the word of God in the Old Testament. Besides, in the words of the same St. Paul, "who are Israelites who have the adoption as sons, and the glory and the covenants, and the legislation and the worship and the promises"; who have the fathers and from whom "is the Christ, according to the flesh, who is over all things, God blessed forever" (Rom. 9, 4-5).

In other words, not only was the whole preparation of the work of the Redeemer and His Church done in the Old Testament, but also the execution of His work, the foundation of the Church and its propagation in the world, either in the chosen people of Israel or through members of this people whom God chose as instruments. The Church is in some sense the continuation of the chosen people of Israel, as is so well stated in "De Ecclesia" (On the Church), Chapter I, p. 7 sq., so that according to St. Paul, Christians can be called "Israelites" not indeed "according to the flesh" but because in them are fulfilled the promises made to Abraham, the Father of the people of Israel (cf. Rom. 9, 6-8). For in us Christians, members of the Church, the perfection of that Kingdom of God for which God selected and designated the people of Israel, is brought to fruition.

Really, it is a valid question to ask whether our preachers at times in their sermons, especially on the Passion of Our Lord, use these facts and associations of the Church to the chosen people of Israel and whether they give our necessary thanks to this people.

There are those who object: Did not the princes of this people, with the people in agreement, condemn and crucify the innocent Christ, the Lord? Did they not "clamor": "Let His blood be upon us and upon our children" (Matt. 27, 25)? Did not Christ Himself speak most severely about the Jews and their punishment?

I reply simply and briefly: It is true that Christ spoke severely but only with the intention that the people might be converted and might "recognize the time of its visitation" (cf. Luke 19, 42-49). But even as He is dying on the cross He prayed: "Father, forgive

them, for they know not what they do" (Luke 23, 34).

Wherefore, since the Lord emphasized, before the burial of Lazarus, speaking to the Father: "I know that Thou always hearest me" (John 11, 42), it is wrong to say that His prayer to the Father was not heard and that God has not only not forgiven the fault of His chosen people but that He has rejected them.

God Himself through St. Paul assures us that He "in no way" has rejected His chosen and beloved people. For the Apostle writes to the Romans: "I say then: Has God cast off His people? By no means . . . God has not cast off His people whom He foreknew" (Rom. 11, 1 s.). And a little below this he gives the reason: "For the gifts and the call of God are without repentance" (ibid, v. 29), that is, God does not revoke a choice once made nor does He reject the people of Israel.

Going still further, St. Paul affirms that at some time "all Israel" will be saved, both those who are of "Israel according to the flesh," as well as those who are of Israel according to the promise only. For the Apostle states: "For I would not, brethren, have you ignorant of this mystery, lest you should be wise in your own conceits, that a partial blindness only has befallen Israel, until the full number of the Gentiles should enter and thus all Israel should be saved . . . For as you (the Romans, insofar as they belonged to the non-Jewish people) also at one time did not believe God, but now have obtained mercy by reason of their unbelief, so too they have not now believed by reason of the mercy shown you, that they too may obtain mercy" (Rom. 11, 25-30).

Hence St. Paul, who indeed suffered so much from Jews, having imitated the burning charity of God, said: "For I could wish to be anathema myself from Christ for the sake of my brethren, who are my kinsmen according to the flesh" (Rom. 9, 3).

Therefore, the aim of this very brief decree is to call to the attention of Christ's faithful these truths concerning the Jews proposed by the Apostle and contained in the deposit of faith and to do this so clearly that in dealing with the children of that people the faithful will act in no other way than did Christ the Lord and His Apostles, Peter and Paul. St. Peter in preaching to the Jewish people on the crucifixion of the Lord said: "I know that you did this through ignorance as did your leaders . . ." (Acts 3, 17). Thus he excuses even the leaders themselves. Likewise St. Paul (Acts 13, 27).

The point therefore is not in any way to call into doubt—as is sometimes falsely asserted—the events which are narrated in the Gospels about Christ's consciousness of His dignity and divine nature, or about the manner in which the innocent Lord was unjustly condemned. Rather that, with these things kept fully in mind, it is still possible and necessary to imitate the gentle charity of Christ the Lord and His Apostles with which they excused their persecutors.

But why is it so necessary precisely today to recall these things? The reason is this. Some decades ago anti-Semitism, as it is called, was prevalent in various regions and in a particularly violent and criminal form, especially in Germany under the rule of National Socialism, which through hatred for the Jews committed frightful crimes, extirpating several millions of Jewish people—we need not at the moment seek the exact number. Moreover, accompanying and assisting this whole activity was a most powerful and effective “propaganda,” as it is called, against the Jews. Now it would have been almost impossible if some of the claims of that propaganda did not have an unfortunate effect even on faithful Catholics, the more so since the arguments advanced by that propaganda often enough bore the appearance of truth, especially when they were drawn from the New Testament and from the history of the Church. Thus, since the Church in this council is striving to renew itself by “seeking again the outlines of its most fervent youth,” as John XXIII of venerable memory said (cf. Discourse of Nov. 14, 1960, AAS 52/ 1960/ 960), it seems imperative to take up this question.

Not that anti-Semitism, especially that of National Socialism, drew its inspiration from Christian doctrine, something which is in no way true. Rather, it is a question of rooting out from the minds of Catholics any ideas which perhaps remain fixed there through the influence of that propaganda. If Christ the Lord and the Apostles who personally experienced the sorrows of the crucifixion, embraced their very persecutors with an ardent charity, how much more must we be motivated by the same charity?

For the Jews of our times can hardly be accused of the crimes committed against Christ, so far removed are they from those deeds. Actually, even in the time of Christ, the majority of the chosen people did not cooperate with the leaders of the people in condemning Christ. Does not the Gospel say that an actual member of the Sanhedrin, namely, Joseph of Arimathea, did not agree “to their plan and their actions” (Luke 23, 51)? Again, those among them who cried out to Pilate, “Crucify him,” formed a very small part of the chosen people. Were not the leaders of the Jews unwilling to kill the Lord “on the feast day lest there be a tumult among the people” (Matt. 26, 5)?

If therefore not even all the Jews in Palestine or in Jerusalem could be accused, how much less the Jews dispersed throughout the Roman Empire? And how much less again those who today after 19 centuries live scattered in the whole world?

But let us set aside these considerations. Let the example of ardent charity given by the Lord and the Apostles

be sufficient for us. To this example the Church must conform as perfectly as possible in teaching the Passion and Death of the Lord. In saying this we do not mean to state or to hint that anti-Semitism usually or principally arises from a religious source, namely from what the Gospels recount concerning the Passion and Death of the Lord. We know very well that anti-Semitism also has causes of a political-national, psychological, social and economic nature. But we affirm that the Church most certainly must imitate Christ's example of gentle charity toward the people through whom it received so many great benefits from God.

If and when, therefore, some or many Jews do this or that one of things of which they are accused, Christians will be mindful of the example of St. Paul. He, while violently attacked by many of the Jews, indeed publicly denounced his persecutors who were interfering with either his freedom to announce the word of the Lord or the freedom of men to believe the Gospel (cf. I Thess. 2, 15f). At the same time, however, he testified that he loved them so ardently that he would wish “to be anathema from Christ” for them. In such fashion, therefore, the children of the Church also should make vigorous use of the peaceful weapons of truth, charity and patience, which weapons are surely most effective.

Lastly: since we are here treating a merely religious question, there is obviously no danger that the council will get entangled in those difficult questions regarding the relations between the Arab nations and the State of Israel, or regarding so-called Zionism.

In December of last year, I set out in writing for the Supreme Pontiff, Pope John XXIII of happy memory, a discussion of this whole question “Regarding the Jews.” After a few days the Holy Father indicated to me his full approval.

The Supreme Pontiff himself did indeed write in this way scarcely five months before his holy death. Certainly, I am not saying that the question which we are treating was settled by these words of his; for he wanted the council to be free, just as his successor also unquestionably wishes it. I think, however, that these words of his are dear to all the Most Eminent and Most Excellent Fathers, and that at the same time, they throw light on how to follow the Lord Christ.

However, for our purpose, of much more importance, in fact simply decisive, is the example of burning charity of the Lord Himself on the Cross praying: “Father, forgive them, for they know not what they do.” This is the example to be imitated by the Church, the Bride of Christ. This is the road to be followed by her. This is what the schema proposed by us intends to foster and promote.

71st General Congregation

November 20, 1963

Council Fathers of the English-speaking world presented a solid front in favor of the schema on ecumenism as council debate on the topic went into its third day.

Strong recommendations of the schema were made by Albert Cardinal Meyer of Chicago, Archbishop John Heenan of Westminster, England, and Archbishop Maurice Baudoux of St. Boniface, Man.

Criticisms of the schema at the meeting were only on minor points, and it appeared that discussion on general acceptability of the schema would soon be closed and that the council would pass on to examination of its individual chapters.

While discussion of the schema was going on, five ballots were taken on details of the second chapter of the liturgy schema, all of which passed by wide margins.

This assembly witnessed also an open difference between Antonio Cardinal Bacci of the Roman curia and the four cardinal moderators of the council.

Before the day's work began, Cardinal Bacci asked to be allowed to insert a remark to the effect that on Oct. 30, before the presentation to the Fathers of the five points on the collegiality of bishops and the permanent diaconate prepared by the moderators, he had requested permission to speak. He said that his request had been ignored and that he considered it such a serious breach of council procedure that perhaps it should be brought to the attention of Pope Paul VI.

Later in the morning the presiding moderator, Gregorio Cardinal Agagianian, interrupted the council's work to give an explanation of the incident cited by Cardinal Bacci. He said that the Cardinal had approached the moderators to call their attention to a weakness in the Latin formulation of one of the points. He objected to the use of the expression "jus primatiale" as being less clear than "jus primatus." Cardinal Agagianian explained that, since the moderators were in agreement that the text was clear as it stood and that in substance the two expressions were identical in meaning, their decision had been that there was no point in permitting discussion of a point of grammar on the council floor. He was applauded by the council Fathers.

Five votes were taken on the liturgy schema: one on each of three changes in the text which had been suggested; one on the commission's handling of the sug-

gested changes, and the final vote on the chapter as a whole.

One of the changes dealt with the authority of the local Ordinary over concelebration of Mass with special reference to Religious houses. This passed with 2,057 in favor and 123 opposed. A second change had to do with a textual change referring to concelebration in the Eastern and Western Rites and this was not submitted to a vote.

The liturgical commission's decision not to incorporate two changes in the text was voted upon and passed. The first suggestion had been that explicit use of the vernacular be provided for in the prayers of the priest to which the faithful are to respond. The commission decided that such explicit mention was not necessary since it is already contained in the more general provisions of the text.

The second suggestion had been that permission for Holy Communion under both species be extended to nuptial Mass. The commission replied that this extension could not be proposed in a brief article with all necessary precautions, and that this could be provided for in individual local circumstances under the authority of national conferences of bishops according to the general principle already approved.

The Fathers approved the liturgical commission's work on the schema by a favorable vote of 2,056. Its acceptance of the complete text of the second chapter passed with a favorable vote of 2,112.

Cardinal Meyer was the first of the day's 13 speakers on the schema on ecumenism. He said that Chapter IV on the Jews and Chapter V on freedom of conscience were topics which must be considered by the council and urged that they be treated in the present schema. He declared:

"There might be some differences of opinion on their place in this schema or another, but it is the opinion of numerous council Fathers that the subjects of these two chapters are intimately connected with the whole question of ecumenism. Although the text can and should be perfected, it is to be hoped that the entire schema will be approved as it stands."

Cardinal Bacci then objected to the use of the word "ecumenism," saying that it could cause confusion and

the danger of interconfessionalism. He declared furthermore that Chapters IV and V are out of a place in a schema on ecumenism.

At the U.S. bishops' press panel following the meeting, it was asked what Cardinal Bacci had meant by the "danger of interconfessionalism."

Father Gustave Weigel, S.J., council expert from Woodstock College, Md., replied that he thought Cardinal Bacci meant the danger of Catholics attending non-Catholic churches, accepting their ceremonies and thus accomplishing an easy transference from one church to another without a person's specifically desiring to lose his identity in his own religion.

Bishop Angelo Jelmini, Apostolic Administrator of Lugano, speaking in the name of the Swiss bishops, urged the council to take up not only the question of the Jews but also of Moslems, saying that "in these days of atheism we should consider all who believe in God because the Church must present herself as the friend of all believers. Without a firm stand on religious liberty there can be no ecumenism."

A serious defect of the schema, in the mind of Bishop Andrzej Sapelak, S.D.B., Apostolic Visitor of Ukrainian Rite Catholics in Argentina, lay in its failure to make a clear distinction "between the venerable separated Oriental churches and the Christian communities of the West." He objected also that there is not enough clarity in stating the necessary conditions of unity.

Archbishop Casimiro Morcillo Gonzalez of Saragossa became the first Spanish Father in the current debate to favor the schema. He said: "We welcome the schema warmly because of its positive approach and its omission of the usual warnings and condemnations." He suggested, however, that the question of the Jews be treated not in the present schema but in the one on the presence of the Church in the world.

It was asked at the bishops' press panel if Archbishop Morcillo was breaking ranks with the other Spanish prelates who have already denounced the schema. Father Weigel replied that it would be difficult to say, since ecumenism may mean different things to different people. He remarked that the Spanish idea of ecumenism may be colored by the fact that there really is not any non-Catholic church to speak of in Spain.

To this, Father Thomas Stransky, C.S.P., of Milwaukee added that most of the Spanish priests encounter the problem of ecumenism only in the missions. The official of the Secretariat for Promoting Christian Unity said, however, that there has already been an ecumenical center established in Barcelona, Spain.

"Christians not of our Faith are expecting great things of this council," declared Archbishop Baudoux, who read a telegram addressed to the Canadian Bishops at the council by the executive council of the Anglican Church of Canada.

He said: "Our dialogue is not merely human but it is a genuinely supernatural conversation under the guidance of the Holy Spirit and has nothing in common with doctrinal relativism. The chief means of promoting understanding are mutual pardon, friendship and mutual confidence."

Archbishop Heenan was loudly applauded for his "welcome of the present schema with joy."

He said: "In the ecumenical movement we should have regard for the greatness of our common heritage and should forget past injuries in order to allow charity to be in control and to cast out the spirit of dissension. Union will never be achieved through argument, but only through virtuous living.

"The text should indicate clearly the immediate objective of ecumenism, which is mutual understanding and love among those who are united by Baptism but divided by doctrine. Its final aim is the visible union of all Christians in the one church of Christ . . .

"Some suspicious Catholics eye the ecumenical movement with misgivings and would cooperate with other Christians only on the level of charity and sociology. This is not enough. The renewal of the Church requires a true religious dialogue. Genuine interest in the mission of the Church demands that we undertake a fuller and more frequent dialogue with all Christians of whatever denomination."

Although no note was made of it in the council press communique, it was brought out at the press panel that Archbishop Heenan was speaking in the name of the entire English hierarchy.

Two Fathers—Archbishop Jean Weber of Strasbourg, France, and Father Robert Chopard-Lallier, S.M.A., Apostolic Prefect of Parakou, Dahomey—asked that ecumenism be furthered by a less strict law on Catholic participation in the religious services of non-Catholics. The former urged participation "particularly when we are dealing with those who belong to churches having all the sacraments, valid priesthood and bishops in apostolic succession." The latter said it would be desirable "especially for such family events as weddings, funerals and the like."

Bishop Sergio Mendez Arceo of Cuernavaca, Mexico, called the schema "the finest gift the council can make to the Church." He suggested that the text give more emphasis to "the importance of the liturgical movement and the Biblical movement in ecumenism." It should establish the Gospel as the foundation for all dialogue, he said.

Retired Coadjutor Bishop Andre Jacq, O.P., of Langson and Caobang, Vietnam, said that "the schema corresponds to the aim of the council and opens the door to the renewal of the Catholic Church."

A more detailed study of the collegiality of the bishops might serve as an acceptable basis for ecumen-

ism, Bishop Antonio Ferreira Gomes of Oporto, Portugal, suggested.

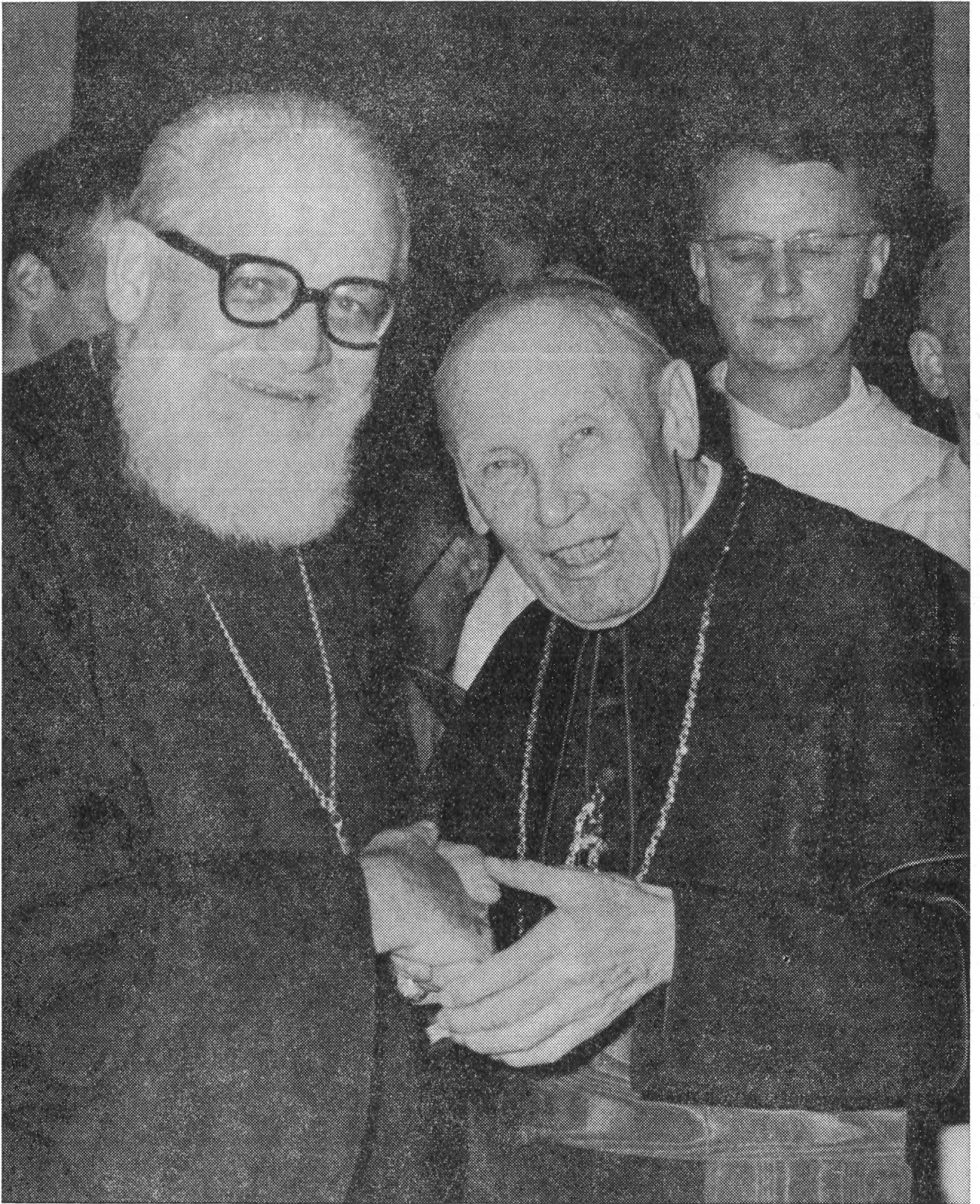
Bishop Leon De Uriarte Bengoa, O.F.M., Apostolic Vicar of San Ramon, Peru, asked for a clearer definition of terms in the schema.

At the press panel, Father Robert Trisco, council

expert from the Catholic University of America, added that Bishop Ferreira Gomes praised the schema particularly for its use of Biblical language.

It was announced that a vote on the complete schema on communications media would be taken on Nov. 25.

MSGR. JAMES I. TUCEK



In an ecumenical mood Russian Orthodox Archpriest Igor Troyanoff, director of the Russian Orthodox churches of Lausanne and Vevey, Switzerland, shakes hands with Cardinal Bea at a reception given in Rome. Behind the Cardinal, at right, is Canon Peter John Maan, representing the Old Catholic Church.

72nd General Congregation

November 21, 1963

With only days to go before the end of the second session of the ecumenical council on Dec. 4, Pope Paul VI has authorized a reorganization of all the council commissions.

Reorganization of the council commissions provides:

—That membership in each commission be increased from 25 to 30.

—That each commission, after increasing its membership, elect a vice president and a vice secretary.

The surprise move, announced at the Nov. 21 council meeting, was generally interpreted here as having two aims:

The first, and more certain, is to hasten the task of rewriting the schemas being sent back to the commissions.

The second, and less certain, is to forestall a delaying action which, reports say, is holding up revision of certain highly controversial schemas.

There are two exceptions to the provision for increasing membership of council commissions. They are in the Commission for the Oriental Churches, which already has 27 members, and in the Secretariat for Promoting Christian Unity, which has only 18 members.

Of the five members to be added to the other commissions, one will be designated by the Pope and four will be elected by the council Fathers.

Inasmuch as the Pope has recently added two members to the Commission for the Oriental Churches, the three necessary to complete the number of 30 will be all elected.

Of the 12 to be added to the secretariat, four will be named by the Pope and eight will be elected by the council Fathers.

The presidents of national bishops' conferences were asked to meet as soon as possible to prepare lists of no more than three names for each commission. A deadline of Nov. 25 was set for presentation of the names by the presidents of the national conferences.

On Nov. 27 the council Fathers were to be given printed lists of the names thus turned in. It was announced that the Fathers would be free to vote for any one of their choice independently of the names on the lists submitted. Voting for commission members was to take place on Nov. 28.

Before opening discussion on the schema's Chapter

meeting, Father Bernard Haering, C.S.S.R., council expert, said that reorganization of the commissions will have two immediate effects: First, the election by the assembly of four members to each commission will increase the majority representation in the commissions, and secondly, the commission will be able to work better and faster with additional competent help.

At the Nov. 21 council meeting, voting continued on two schemas and discussion of the schema on ecumenism passed from its general acceptability to its first chapter.

Voting was on the revised Chapter III of the liturgy schema and on the general acceptability of the schema on ecumenism for chapter by chapter discussion. All passed.

Three changes in Chapter III of the liturgy schema were submitted to a vote. The changes were:

1. To authorize unrestricted use of the vernacular in administration of the sacraments and the sacramentals, conforming to the provisions of article 36 of the schema. Favorable, 1,848; unfavorable, 335.

2. To determine in what sense certain blessings are to be reserved to Ordinaries. Favorable, 2,084; unfavorable, 96.

3. To authorize selected laymen to administer certain sacramentals with the permission of the local Ordinary. Favorable, 1,972; unfavorable, 132.

Two other votes were cast on this chapter. One gave overall approval to the modifications made in the remaining article of Chapter III, and the other approved the chapter as a whole.

The council Fathers were expected to conclude voting on the remaining chapters of the liturgy schema on Nov. 22. There would be one more vote on the entire schema and it would be done once and for all.

Seven speakers were heard on the discussion of the schema on ecumenism in general. The presiding moderator, Giacomo Cardinal Lercaro of Bologna, Italy, then informed the Fathers that in the judgment of the moderators the general acceptability of the schema had been sufficiently discussed. His request for a standing vote to close discussion brought an unmistakable majority to their feet.

At the U.S. bishops' press panel after the council

I, the Fathers were asked to vote overall approval of the schema independently of Chapter IV and V on relations with Jews and religious freedom. The vote was 1,996 in favor and 86 opposed.

Chapters IV and V were obviously held out for a separate vote because they are the most debated. The taking of a vote in this manner would preserve the first three more easily acceptable chapters without jeopardizing them by the possible failure of the final two chapters. The Fathers were informed that "at a later date" separate votes would be taken on the last two.

At the press panel, Msgr. George G. Higgins, director of the Social Action Department of the National Catholic Welfare Conference, said that detachment of Chapters IV and V in the voting was no sign that they would be scuttled. He pointed to the applause, the loudest to date, which greeted the presentation of the chapter on religious freedom as a sign of the Fathers' feeling on the subject.

Father John Long, S.J., of New York, an official of the Secretariat for Promoting Christian Unity, expressed some concern that no specific date has been set for the vote on two chapters. He said that if no vote is taken on them at this session, it could give rise to misunderstanding in the minds of those watching the council.

Continued discussion on the general acceptability of the schema on ecumenism opened with a speech by Bishop Jaime Flores Martin of Barbastro, Spain, who said the text should lay down the general principles of peaceful coexistence with the separated brethren in brotherly love and mutual aid. He asked that "the widest possible latitude be allowed for participation in non-Catholic religious services in order to avoid the struggles which are all too common among those who should be living together in peace."

A similarly favorable position was taken by Archbishop Juan Aramburu of Tucuman, Argentina, who said that "ecumenism should not be treated as a problem but should be elevated to the dignity of a mystery." He suggested the development of a "theology of ecumenism."

The schema is acceptable, said Maronite Rite Archbishop Ignace Ziade of Beirut, Lebanon, because it pays more attention to what unites us than to what divides us, because it makes it clear that we must all accept the riches of the traditions of the separated churches, and because it preserves unity in diversity.

Bishop Endre Hamvas of Csanad, Hungary, while expressing approval of the schema, gave the Fathers a new insight into what ecumenism means in his communist-ruled nation. He said:

"Hungary, on the borderline between the East and the West, favors ecumenism and has shown signs of its activities . . . Catholics and non-Catholics have been brought together by the common danger of atheism and

materialism. All confessions have something to learn from the others and can help one another."

Bishop Joseph Hoeffner of Muenster, Germany, favored the schema but urged giving more attention to those who are losing their faith altogether. He divided non-Catholics into two classes: those for whom separation from the Church means only entrance into some other Christian community, and those for whom separation from the Church entails drifting into indifference and ultimate loss of all religious faith. He said that the big difficulty "is not the reform of the Roman curia or the division of dioceses but the mass movement toward infidelity."

Archbishop Ermenegildo Florit of Florence, Italy, was the strongest voice in opposition to the schema among the day's speakers. According to him, the elements held in common with separated Christians are not a sign of unity but rather they emphasize division.

He held that the treatment of the Jews would be more appropriate in the schema on the Church. The chapter on religious liberty, he said, would be better in the schema on the Church in the World, since it pertains more to the affirmation of human rights than to ecumenism. This latter point was repeated in a later speech by Bishop Juan Hervas y Benet, Ordinary of the independent prelature of Ciudad Real, Spain.

On the matter of religious liberty, Archbishop Florit asked:

"When we say that every man has a natural right to the profession and exercise of religion according to his conscience, do we mean to imply that this involves a natural right to diffuse a false religion? . . . All error is against the common good. However, this common good can vary according to circumstances, and it may at times be better for the common welfare to allow the diffusion of a false religion than to prohibit it publicly and officially."

It was at this point that the presiding moderator, Cardinal Lercaro, closed discussion on the schema in general and began considering it chapter by chapter. The remaining five speakers of the day spoke on the first chapter: "The Principles of Catholic Ecumenism."

Archbishop Enrico Nicodemo of Bari, Italy, underlined the first chapter's exposition of the conditions necessary for the unity of Christians.

Bishop Hermann Volk of Mainz, Germany, declared that "Catholic ecumenism must rest on the certainty that only the Catholic Church fulfills perfectly the promise of Christ to His Church. This supposes the Catholic Church to be really catholic in doctrine and practice. Consequently, all Christian truth and all genuine Christian values can find a legitimate place in the Catholic Church."

Asked at the press panel about "Catholic ecumenism," Father Long said: "Some bishops feel that there

is only one ecumenism and that is Catholic ecumenism. Others feel that the ecumenical movement is apart from the Church and that it is a question of what place the Church will have in it and what its approach will be. Those who talk solely of a Catholic ecumenism often mean another form of convert making."

Ecumenical discussions are necessary, said Bishop Manuel Talamas Camandari of Ciudad Juarez, Mexico, but Catholics should be prepared for them.

"The text," he said, "should indicate the necessity of education under Church guidance in order to obviate all danger of confusion in the minds of Catholics. Thus, when the council urges Catholics to promote mutual knowledge and esteem for non-Catholics, the faithful must have an enlightened and solid faith."

"We should pay more attention to the elements of truth possessed by our separated brethren," Maronite Rite Bishop Antoine Abed, of Tripoli, Lebanon, said. "When speaking to our separated brethren we should stress such ideas as the reflecting of Christian conscience in morals and Christian hope in the risen Christ."

Bishop Luigi Carli of Segni, Italy, repeated the point made before that the text should explain terms carefully because ecumenism has different meanings for Catholics and non-Catholics.

The Mass which opened the day's meetings was celebrated by Bishop Andrew G. Grutka of Gary, Ind. The Mass was in the Roman Rite but in the Old Slavonic language.

A discussion at the press panel on future possible sessions brought out the fact that many bishops believe that only one more will be necessary. Father Robert Trisco, council expert from the Catholic University of America, quoted Amleto Cardinal Cicognani, Papal Secretary of State, as having said that he thought one more session would be enough, perhaps not to complete all the

work, but to complete the matters at hand with the remainder to be worked out by other means later.

MSGR. JAMES I. TUCEK

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With an ecumenical council tackling the problem of the status of the laity for the first time in history, the lay representatives now functioning as "auditors" side by side with the bishops of the Universal Church feel that their views are being given earnest consideration.

This is the gist of a statement released on behalf of the dozen Catholic lay representatives in the council, who were all appointed directly by Pope Paul VI.

The statement said that it is especially in the meetings of the council commissions that the lay auditors have their place: "There we can offer our advice." Several such lay interventions have proved effective, according to the statement.

The auditors said that they are impressed by the fact that the Church is not at all static, but rather "dynamic and anxious to renew herself." They also said they have been impressed by the freedom of discussion in the council sessions. This is salutary, they said, as "the most tumultuous councils have resulted in progress."

So far as ecumenism is concerned, the statement continued, the Catholic Church, now engaged "in dialogue with herself, is emerging from the epoch of mutual ignorance."

The auditors voiced their gratitude for the "openness" of the Church and her genuine desire to meet the needs of the present day and age in an effort offering great opportunity for lay cooperation.

The statement also revealed that Bishop Emilio Guano of Leghorn, Italy, a member of the council's Lay Apostolate Commission, has been appointed the council's liaison "assessor" for lay auditors.

FATHER PLACID JORDAN, O.S.B.

73rd General Congregation

November 22, 1963

The 73rd general congregation of the Second Vatican Council, Nov. 22, will be a day to record not only in the history of the council but in the history of the Church.

In that council assembly, precisely at 12:05 p.m., the document providing for sweeping reform of the public worship of the Church was given complete approval by the council Fathers with only 19 dissenting votes out of a total of 2,178 votes cast. One vote was null.

Announcement of the completion of the schema was greeted with warm and prolonged applause from the council Fathers. Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals and ranking prelate of the 13 council presidents, expressed the thanks of the council to the Commission on Sacred Liturgy for its work, mentioning particularly the president of the commission, Arcadio Cardinal Larraona, and his predecessor, Gaetano Cardinal Cicognani, who died in February, 1962.

Father Frederick R. McManus, former president of the North American Liturgical Conference, later said at a meeting of the American bishops' press panel that some of the provisions of the schema would have to wait simply for Pope Paul's promulgation of the document—slated for Wednesday, Dec. 4—and would then go into effect immediately. Others, however, would have to wait for the decision of national or regional conferences of bishops, and still others would have to wait for the decision of the Pope.

Bishop Thomas K. Gorman of Dallas-Fort Worth, Tex., noted that, as regards the use of the vernacular in the Mass and Sacraments, there would be no need in many cases to wait for a new translation of the various parts of the liturgy. He said several English translations could be put to use, at least for the time being. He told reporters that a program of liturgical renewal in the United States would be announced as soon as the constitution is promulgated. The American bishops are scheduled to meet in the Spring to take further decisions on both a short term and long term basis, he said.

The day's council session continued discussion of the ecumenism schema. The first three speakers, each supported by five other bishops, took advantage of the

right to return to remarks on the schema in general, even though the overall discussion had been closed. The last six speakers dealt with the first chapter of the schema.

There were only nine speakers to address this assembly, as the first half of the morning's work was taken up with presentation of the last four chapters of the seven-chapter liturgy schema prior to a taking of votes on these individual chapters and the final vote on the liturgy schema as a whole.

Coadjutor Bishop Michael Rodrigues of Belgaum, India, speaking on the ecumenism schema in general, opposed acceptance of the schema in its present form because of the addition of the special section—Chapter IV—on the relationships of Catholics with Jews.

"No matter what precautions we take," he said, "it is inevitable that this council text will be misinterpreted for political reasons. It will cause trouble in Arab nations and in Asiatic countries which have very ancient religions not mentioned in the schema. Either Chapter IV should be eliminated completely or further chapters should be added on Hinduism, Islam and so on."

Similar opposition to the schema was expressed by Bishop Jose Pont y Gol of Segorbe, Spain, because of the additions of both Chapter IV and Chapter V (which proclaims the right of freedom of conscience). Chapter IV, he said, should be turned over to the secretariat for non-Christian religions which is to be set up in the future. As for Chapter V, he objected that the text of that chapter had come too late (two days before its presentation in the council hall) for the council Fathers to give sufficient study to the delicate problems involved.

The third speaker on the schema in general, Bishop Andreas Makarakiza, W.F., of Ngozi, Burundi, did not object to the schema but asked that it carry more emphasis on the presence of Christ in the Christian life as a basic requisite for all ecumenism.

Discussion of the schema's first chapter was opened by Auxiliary Bishop Jan Mazur of Lublin, Poland, speaking in the name of all the Polish bishops present at the council. He urged that the first chapter emphasize the universal saving will of God, the wisdom and goodness of the Creator who did not abandon man after the

fall, and the concept of Christ as the cornerstone of Christian life.

He said that "with these points as basic principles we can really work toward unity in Christ."

Bishop Gerard Huyghe of Arras, France, praised the schema for giving less attention to the idea of "return" of the separated brethren and for giving more attention to a change in the Catholic Church's own procedures and viewpoints.

The ecumenical movement is threatened by two dangers, according to Bishop Felix Romero of Jaen, Spain. First, he said, is the danger of confusion in the minds of the faithful, and the other is the danger of harm to sound ecumenism.

Archbishop Lorenz Jaeger of Paderborn, Germany, congratulated the authors of the schema for their use of concrete language instead of scholastic definitions. He observed, however, that "long experience with discussions between Catholics and non-Catholics has made it clear that good will alone is not enough." He urged therefore that "the choice of theologians to take part in such debates must fall on men who not only know their own theology well but are also perfectly familiar with the theology of the others with whom they are engaging in discussion."

Council Described as Stressing Bishops' Service

The eight-day discussion on the schema on bishops and the government of dioceses cut the cloth for the government of the Church according to the pattern that had been set down in the council's theoretical discussions on the nature of the Church.

The new look that emerged from the deliberations on the nature of the Church was the accent on the collegiality of the bishops.

This resulted from the test vote engineered by the four council moderators which showed that well over 80% of the Fathers favored writing the collegiality of the bishops into the dogmatic constitution as of divine origin. It is evidently understood that the successor of St. Peter is the head of the episcopal college.

The relator who presented the schema on the bishops and government of dioceses to the council Fathers before debate was Bishop Luigi Carli of Segni, Italy. Together with Alfredo Cardinal Ottaviani, secretary of the Sacred Congregation of the Holy Office, and Ernesto Cardinal Ruffini, of Palermo, Sicily, he was most strenuously opposed to the affirmative vote on the collegiality of the bishops and afterwards audaciously de-

"The schema is quite acceptable for theological, pastoral and ecumenical reasons," said Bishop Claude Flusin of St. Claude, France. He suggested though that the text "distinguish between individuals personally and directly responsible for heresy or schism, and those who were born later into groups thus cut off from the Church."

The council's text dealing with ecumenism should also include mention of such groups as Buddhists, Confucianists and Shintoists, said Bishop Vito Chang, former Bishop of Sinyang, China, who now lives in Germany. He declared: "God provides the means of salvation for every nation and for this reason no nation can feel that the Church is foreign to it. Our treatment of ecumenism should have the widest possible scope."

The presiding moderator, Giacomo Cardinal Lercaro of Bologna, Italy, announced that on Monday, Nov. 25, the council Fathers would be asked to pass on to the second chapter of the ecumenism schema.

Because the feast of the day was that of St. Cecilia, patroness of music, the full complement of the Sistine Chapel choir sang during the opening Mass of the morning. The choir members were applauded by the council Fathers as they left the council hall.

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clared that the unambiguous vote of Oct. 30 was null and void. His presentation of the schema gave the discussion a completely different direction than he himself had wished.

Spokesman after spokesman for the overwhelming majority of the Fathers insisted during the debate that the dogmatic ideas already clearly expressed should provide the framework for the practical regulations of the schema on the government of dioceses.

Principal interest during the schema debate centered on Chapter I, concerned with the relations of bishops and the Roman curia, and on Chapter III, dealing with episcopal conferences. Chapter II dealt with coadjutor and auxiliary bishops; Chapter IV with the boundaries of dioceses and ecclesiastical provinces. These were touchstones for a right understanding of the solidarity of the episcopal college.

The key council spokesmen who had actively promoted a pronouncement on the collegiality of the bishops made it crystal clear in the debate on applying the doctrine in practice that the idea posed no question of a movement away from the Pope or his primacy. Rather

they stressed that his office should be placed in a clearer light to enhance its attractiveness for the Church and all Christendom.

The real purpose of collegiality, their interventions made clear, was to rally the bishops more closely around the Pope and to contribute immediately to an effective concentration of all the Church's pastoral powers, subject to the rule of the pope. They noted that the Church's legislative structure should clearly manifest the pope as the center of gravity of the episcopal college and the guarantee of its unity and solidarity in pastoral work.

Thus the discussions on the first chapter brought out that primarily involved were not the relations between the bishops and the curia, the pope's administrative staff, but the bishops' relations with the pope. The curia should not be a barrier between the pope and the bishops, it was stressed, nor should the impression be given that such is actually the case.

The great concern expressed by the episcopal college was that the Roman curia should not only act in legal form "in the name of the pope," but that its work and spirit should reflect nothing but selfless service in the cause of unity in love.

The council majority gratefully took up the invitation of Pope Paul VI to study suitable norms according to which "the venerable brothers in the episcopate might be at his side in a more effective and more helpful way." The suggestion was made in the Pope's allocution which was given at the opening of the second session of the council.

The idea of having a supreme council of bishops at the pope's side is gaining acceptance. Such a supreme commission of representatives of the world's episcopate, which would take precedence over all Roman congregations, including the Holy Office, would form a kind of senate around the pope. It would not limit his primacy in any way, but it would guarantee the greater effectiveness of his role as head of the episcopal college.

The Supreme Sacred Congregation of the Holy Office—its title hardly reflects Biblical simplicity—has a function that is predominantly negative: watching over deviations and punishing certain offenses. If this congregation is regarded as the summit of the exercise of papal power, then the impression arises that the pope's task is negative.

A supreme holy council of bishops, whose main task would be the coordination of all positive efforts to spread the Gospel, would give a clearer indication that the pope, the pastor of pastors and supreme shepherd of the Church, is fully united with his brethren in the episcopate.

Obviously, this central episcopal congregation would not make up the full episcopal college. But it would be an effective symbol of collegiality, which is exercised

primarily in ecumenical councils and in the absolute solidarity of all bishops with the pope and with themselves in all questions that concern the preaching of the Gospel and pastoral responsibility.

Clearly a supreme episcopal council of this nature would be a step toward centralization. But in a world that is constantly drawing closer together, such a concentration is thought necessary. At the same time it would be a counterbalance to the wholesale return to the bishops of certain powers that have been reserved by the congregations of the Roman curia.

The Apostolic See should reserve to itself only those powers that cannot be exercised by the individual bishops or regional episcopal conferences without injury to the Universal Church. Unnecessary restriction of power upsets and weakens the community of charity and pastoral effectiveness.

Everything should be regulated according to the fundamental principle of subsidiarity. This means that anything that can be dealt with on a lower level should not be reserved to a higher authority.

This subsidiarity should be so built into the structure of the Church that even a first glance will reveal that the Church is not a mere organization or collectivist or dictatorial model.

The Church is an organism whose concept of authority excludes lust for power. Ecclesiastical authority is a sway of love, a service of love, a guarantee of brotherhood in humility.

Regional episcopal conferences should become more effective instruments for a common pastoral work. From ancient times bishops of a region have held regular consultations on common problems, and they made decisions binding on all. These decisions were made in regular synods that were more than mere conferences, or through permanently constituted synods of patriarchates, in which the bishops were represented. This synodal system remains the norm in the Eastern Rite patriarchates today, both Catholic and separated.

Consecration as a bishop effects incorporation in the episcopal college. It carries with it an obligation of solidarity that has a special sacredness, as it is based on the highest grade of the sacrament of Orders. Thus it follows that the bishops do not only pledge themselves as individuals, each acting only for himself, to respect the vertical relationship of subordination to the head of the episcopal college, the pope. At the same time, rather, they enter together into what could be called a horizontal community of pastoral work devised according to a common plan, one which facilitates the organic union with the pope.

The effective unity of the Church in all its offices and functions calls for an organic union of members. This makes easier any needed unity of action in various regions, countries and continents, as well as an organi-

cally functioning subordination to the center of Christendom.

Properly organized episcopal conferences not only facilitate pastoral planning in common for a given region. They also contribute to an effective horizontal relationship with other episcopates with a view to mutual help.

The discussions in St. Peter's have not yet revealed clearly the extent of the jurisdiction to be accorded to episcopal conferences, or how far conference decisions will oblige individual bishops by force of law.

A small minority, dead against the very concept of episcopal collegiality, rejects any such binding force. It invokes instead the idea that there are only two columns of "monarchical" authority—the pope for the Universal Church, and the local bishop for his diocese. Except for the pope, they insist, nobody should curtail the "monarchical power" of the bishop in his own diocese.

Many vigorous proponents of collegiality (on the basis of episcopal consecration) emphasize as a practical consequence of their view that first consideration should not be given to jurisdiction and the might of law. Instead of merely juridical considerations, they see moral unanimity as a greater bond and motive for action for regional episcopal conferences. Such moral unanimity, according to this view, is undoubtedly a consequence of the sacrament of Orders and the unity of the Church.

Thus they hold it a misconception to consider the idea of episcopal collegiality primarily from the standpoint of the force of law and the exercise of legislative power. They argue that if an episcopal conference were to enact too many laws, this would obscure the moral obligation to pastoral solidarity that stems from the essence of the Church and the episcopate—to say nothing of the fact that setting up bishops' conferences as essentially legalistic bodies would alienate the sympathy of many persons.

The council, however, has witnessed general agreement that any realistic consideration of the human element calls for some indispensable minimum of juridical structure. Joseph Cardinal Frings of Cologne pointed out that despite the lack of any hard and fast juridical presentation, and with a minimum of coercion, many pastorally significant achievements have resulted from the annual conferences of the bishops of Germany. He added that the bishops' conferences of the United States and Canada have accomplished even more.

Stefan Cardinal Wyszynski, Primate of Poland, created the greatest impression on the council Fathers by his remarks on this subject. He drew attention to the fact that the Polish bishops' conference had proved itself effective and necessary in every way, especially in times of difficult pastoral conditions. And he said that the Polish bishops' body, well organized and well conceived, is based on the premise of solidarity. Cardinal Wyszynski's intervention drew major applause.

According to an expression used by Pope Paul while he was still Archbishop of Milan, the Church of the Second Vatican Council "is laying aside the mantle of royalty." Thus canon law stipulations about bishops and the government of their dioceses must be given a preeminently pastoral imprint stressing humble service instead of stressing authority.

If the good of souls demands the resignation of a bishop from his office, the Roman curia should not have to bear the blame. The majority of the council Fathers clearly hold that precisely because of his position as a father in his diocese, a bishop must resign when he can no longer meet the demands of his office as chief shepherd.

It is not yet clear how this matter can be regulated by law. But the discussion in the council has served well to arouse in the bishops of the world—though there are always exceptions—a new insight bringing about greater readiness to take the initiative themselves, in the interests of their people, to ask for coadjutors or to arrange for division of a diocese that is too large or merger of Sees that are too small.

The council Fathers in general have shown—partly in reaction to isolated expressions of a surviving monarchical or feudal mentality—a conscience which gives a decisive "yes" to the challenge of self-denial and the abandonment of a power mentality.

In short, it is a "yes" to selfless service. This conscience corresponds to the high ideal of episcopal consecration and a sacred sense of collegiality in shouldering responsibility and rendering obedience. It is more than a guide-line for legislation. It is above all a guarantee that such legislation will be morally effective.

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Ecumenism Schema Seen As Meeting Challenges

Some of the greatest challenges facing the Christian and non-Christian world today are met squarely in the schema on ecumenism which more than 2,000 Catholic bishops are discussing in the Second Vatican Council.

The document has a significance in terms of the past, present and future, both inside and outside the Catholic Church. No other matter has come before the council which touches immediately so many millions of people. It embraces the Church's most ancient teachings in the rights of man, respect and recognition of truth wherever it is to be found, and on the all-encompassing love which Christ has for His Church.

With this in mind it is well to take a close look at this remarkable document which has stirred not only the hearts and minds of Catholics but also has found great interest and even admiration far beyond visible boundaries of the Roman Catholic Church.

As it stands now, the document is composed of five sections: Chapter I, Principles of Catholic Ecumenism; Chapter II, The Practice of Ecumenism; Chapter III, On Christians Separated from the Catholic Church; Chapter IV, The Relations of Catholics to Non-Catholics, and Especially to the Jews; and Chapter V, On Religious Liberty.

Of these the first three chapters have been accepted by the Fathers as a basis for discussion on the council floor. Acceptability of the last two chapters for debate is to be voted on, it is hoped, sometime before the second session ends on Dec. 4.

Ecumenism is defined in the schema as "a movement and well ordered activity to encourage that unity among Christians which Jesus Christ sought from His heavenly Father with fervent prayer."

A summation of the concept of ecumenism as made by one of the experts attached to the Secretariat for Promoting Christian Unity—the agency which drew up most of the document, with the cooperation of other bodies—may serve to give the general thinking of those who had a hand in drafting the proposed decree. According to this expert, the goal of ecumenism is a union of dialogue in which Catholics and other Christians present their positions, views and beliefs as clearly and sincerely as possible and with as much Christian charity as possible. The hope and trust is that out of this exchange, God, through the Holy Spirit, will bring about something more—that Christ's promises for the unity of His Church are fulfilled.

The schema opens with Biblical citations supporting the unity of the Church. It relates that unity to the con-

cept of the unity existing among the three Persons of the Trinity. The schema calls "the unity of the Father and of the Son and of the Holy Spirit" the "supreme model and principle" of the sacred mystery of the unity of the Church.

The schema's first chapter states that Christ "is the chief cornerstone" of the Church that He founded and that Christ chose Peter "to preside over the college of his brethren, to confirm them in faith and to feed the entire flock in perfect unity." Through its development, the Church of Christ will manifest its gift of unity through confession of the same Faith, common celebration of divine worship, and brotherly concord in governing. Thus it makes its "pilgrim journey hopefully toward its eternal homeland."

In the 1,900 year development of the one and only Church of God, schisms have arisen, dissensions have developed and communities have broken away. The schema states that baptized Christians, though "they do not enjoy perfect communion with the Church," nevertheless enjoy some kind of communion and "are rightly honored with the name of Christian, and the Church recognizes them as her children."

The schema acknowledges the existence outside the "visible pale" of the Church, some of the elements of the Church such as "the life of grace and other interior gifts of the Holy Spirit, faith, hope and charity, and also some visible elements by which also the Church's unity is manifested."

The schema takes note that the Spirit of Christ does not refuse to use the separated churches or communities as means to salvation, since their efficacy is derived from that fulness of grace and truth that has been entrusted to Christ's Church. But at the same time, it is affirmed that "separated brethren, both individuals and their communities and churches, do not enjoy that unity which Jesus Christ wishes to lavish upon all those whom He regenerated and vivified into one body and in newness of life."

What, then, are the consequences of this view of the one and only Church of Christ?

First, says the schema, is the fact that Catholics must live their Faith fully and make it evident to others. In other words, Catholics must show good example since the "Catholic Church possesses all the truth revealed by Christ and all instruments of grace." By doing so, they "will daily possess more fully and manifest a genuine catholicity, and the door to this Catholic home of the Church will be more widely open to all."

Secondly, Catholics should "recognize with joy and respect" the authentic goods of Christ and the gifts of the Holy Ghost which are found among the separated brethren. "Whatever is truly Christian is never opposed to the genuine goods of Faith." Rather, they can result in the fact that "the very Mystery of Christ and of His Church can be the more perfectly realized."

Noting that separation of Christians retards the growth of the Kingdom of God, impedes development of the fulness of catholicity in the separated children of the Church and gives rise to scandal outside Christianity's borders, the schema praises prayers being raised inside and outside the Catholic Church to remove obstacles to the "unity of Christians" and encouraging "more and more mutual esteem and understanding."

As a result, the schema urges "all Catholics to refrain from any words, judgments and actions, which in equity and truth do not correspond with the present state of the separated brethren." It also asks that Catholic and non-Catholic Christians "seek carefully to discover how they can mutually know each other better, appreciate and help one another by prayer and cooperation."

The first chapter closes in rejoicing that ecumenism is increasing in the Catholic Church and recommends to the bishops of the Church that "it be diligently promoted and prudently directed by them."

The second chapter of the schema elaborates the duty of Catholics to live their lives in an exemplary manner.

It is the "office and duty" of Catholics, it says, to have "that concern for restoration of union which to some extent manifests the fraternal bond already existing among all Christians."

The schema calls first of all for "spiritual renewal of the faithful."

An inner conversion accompanied by prayer to the Holy Spirit for the "grace of sincere self-denial, humility and meekness in the service of others and a fraternal attitude toward them" can help the future of ecumenism.

It notes that such movements as the liturgical and Biblical movements, spiritualizing of marriage and the Church's teaching and activity in the social fields are good omens for "future successes of Catholic ecumenism."

It is from self-denial and an outpouring of charity, it says, that desires for unity spring and grow. Therefore, the schema urges, Catholics should show in their lives holiness which "gives open testimony to the fulness of the inheritance which they claim to enjoy in the Church."

Prayer meetings for unity are "licit and even advantageous" for Catholic and non-Catholic Christians under certain special circumstances, it says.

Such prayer for unity is "very efficacious" and a "genuine indication of the bonds by which Catholics are

still joined with the separated brethren," the schema says.

But it adds that such bonds are still "only partial and imperfect" and that it is "not licit to celebrate the sacred mysteries of the Eucharist in common."

Beyond common prayer, the second chapter recommends that Catholics, to better understand the separated brethren, "acquire a better knowledge of the doctrine and history, devotional and ascetical life, religious psychology and culture" of non-Catholics.

It was particularly recommended that such an approach to ecumenical problems be fostered in seminaries since priests and missionaries are involved most directly in the field. At the same time, the schema warns against "false irenicism [conciliatory approach to Christian unity], whereby the purity of Catholic doctrine suffers harm, or its genuine and certain sense is obscured

"The manner and method of stating our Faith must in no way be an obstacle to dialogue with the brethren. . . . We must expound our Faith profoundly, correctly and clearly; likewise all care must be used to speak in such a way and with such language as to be correctly understood by all."

Finally, Chapter II notes that Christians are already cooperating on social and emergency areas such as fighting hunger, aiding disasters, combatting illiteracy, remedying housing shortages, and rebalancing poor distribution of goods. "This cooperation can lead Christians to know one another better, thus opening the way to Christian unity."

Chapter III then examines relations between the Catholic Church and the Orthodox and Protestants. It is the longest single chapter in the schema.

The chapter gives "special and due consideration" to Eastern Christian Churches which are not in communion with the Holy See, noting that not a few of them trace "their origin from the Apostles themselves."

The schema points out that the Western Church has inherited much of the treasure of the Eastern Church in liturgical matters, in spiritual traditions, and in the juridical order.

Moreover, the Church of the West accepts the dogmas defined by the ecumenical councils which were held in the East.

"For the restoration of full canonical and spiritual communion between the Eastern Churches and the Catholic Church," it is important that the Christian tradition of the East be faithfully safeguarded and that "this extraordinary spiritual and liturgical patrimony be known, revered, preserved and encouraged."

The schema reaffirms the right of Eastern Churches to certain diversity of customs and practices. It also affirms a "legitimate diversity" in regard to "different theological statements of doctrine."

The document says that while maintaining the oneness and integrity of truth, it is recognized that certain

points of a revealed mystery can be seen from one aspect or another more clearly and that these "various theological formulae are to be regarded as completing one another rather than differing from one another."

To achieve reunion, the schema says, it is necessary to understand the relationship that existed between Eastern Churches and Rome before the separation and adds that "today with all our heart and soul and with the help of God's grace we intend to remove that wall so that there may be but one dwelling place whose cornerstone is Christ Jesus who will make both one."

Turning to the subject of Protestantism, the schema says that these Christian communities "are bound to us by such dear and sacred bonds."

Among these are the confession of Jesus Christ and the bond of Baptism. The schema says that "these true brothers of ours can live by the charity of Christ and they can be elevated by supernatural gifts."

Praising Protestant reverence for Scripture, the schema lays heavy stress in this section on Baptism, "the sacramental bond existing between all those who have received the sacrament of regeneration." It says that besides Baptism, there is needed a complete profession of Faith, complete incorporation in the plan of salvation and complete insertion in the Eucharistic communion.

The schema also says it does not mean to overlook those who do not admit the "reality of this sacrament" but who nevertheless profess devotion to Christ and who have a spiritual life nourished by Scripture and practice charity toward their fellowmen.

In closing this chapter, the schema cautions against imprudent zeal but acknowledges the value of efforts for a "dialogue among Christians." It recognizes the fact that "no progress" is to be made without the inspiration of the Holy Spirit.

Chapter IV is a one-page statement on relations between Catholics and non-Christians, especially Jews. It says that principles of Catholic ecumenism are to be applied also to all who worship God or at least try in conscience and good will to observe the moral law.

Speaking of the Jews, the schema says that the Church, while being a new creation in Christ, "cannot forget that it is a continuation of that people with whom God in His ineffable mercy once deigned to enter into the Old Testament."

The schema says it is unjust to call the Jews an accursed people since the "Lord by His Passion and Death has atoned for the sins of all men . . . The Death of Christ was not caused by a whole people then living and much less by a people of today." Priests are warned against saying anything that might bring on hatred or contempt for the Jews. The Church must not forget its "common heritage with the synagogue."

Lastly it says that mutual understanding and good will are to be fostered and that hatred and persecutions

against Jews as well as all injustices to men are to be condemned.

Many council Fathers have said that this chapter does not belong specifically in a schema on ecumenism. Some opposed any treatment of the subject by the council; but many others favored treatment of the subject, but either in a separate schema or in another schema such as the 17th which will deal with the Church in the modern world.

The last chapter is a statement on religious liberty. Father John Courtney Murray, S.J., who teaches theology at Woodstock College, Md., and is a council expert, told a press conference in Rome that this chapter is best understood in the light of the introduction given it on the council floor (Nov. 19) by Bishop Emile De Smedt of Bruges, Belgium, a member of the Secretariat for Promoting Christian Unity.

It is widely understood that Father Murray had a hand in drawing up the document and that the American bishops put great support behind the introduction of this statement at that time.

In fact, one American bishop said privately: "Without the American bishops' support, this document would not have reached the floor."

In his introduction, Bishop De Smedt gave four reasons why religious liberty must be among the matters touched on by the council:

1. The Church must teach and defend the right to religious liberty since it is a question of truth;
2. The Church cannot remain silent today when almost half of mankind is deprived of religious liberty by atheistic materialism of various kinds;
3. In all nations today, men who have different religions or lack of all religious belief must live together in one and the same human society;
4. The Church must not leave herself open to the charge that she fosters religious liberty only in those situations where she is the majority religion.

The Bishop defined religious liberty positively and negatively—"Positively, religious liberty is the right of the human person to free exercise of religion according to the dictates of his conscience. Negatively, it is immunity from all external force in his personal relations with God which the conscience of man vindicates to itself."

The first problem examined by the schema is the question:

"How must Catholics because of their Faith conduct themselves toward men who do not belong to the Catholic Faith?"

The answer proposed is that Catholics must strive by prayer, penance, witness and evangelizing in the Holy Spirit to bring our non-Catholic brothers to the blessing of the evangelical light and of the life of the Church but they must abstain from all direct and in-

direct coercion. They may not infringe upon the religious liberty of the individual person.

The schema holds, according to Bishop De Smedt, that the reason non-Catholics cannot be forced to admit a Catholic conscience against their consciences is that the act of Faith "is a supernatural gift which the Holy Spirit must freely give to whom and when He wills and, on man's part, it is and must be an assent which man freely gives to God. Thus, all Catholics are bound to love and to help their non-Catholic brothers with a sincere and active charity."

Bishop De Smedt said that, in the second part of the chapter, "it is proposed that the sacred synod (the council) solemnly demand religious liberty for the whole human family, for all religious groups, for each human person, whether his conscience be sincere and true or sincere and false concerning Faith, provided only that he sincerely follow the dictates of conscience. Therefore, a general principle is laid down: no human person can be the object of coercion or intolerance."

"The man who sincerely obeys his own conscience," he said, "intends to obey God Himself, although at times

confusedly and unknowingly, and is to be considered worthy of esteem."

In the third part, Bishop De Smedt said, "the schema takes still another step forward and enters on a most difficult question."

This step is to state that "the right and duty to manifest externally the dictates of conscience is not unlimited but can be and at times must be tempered and regulated for the common good."

Father Murray has objected that the criterion of the common good "is much too vague a criterion."

He said it could be reduced to a "reason of state" which could be used to justify various kinds of limiting action and therefore he argues that the concept should not be left on the abstract level but should rather be reduced to the narrower concept of the "exigencies of public order."

The rest of the document reviews the development of the "process of evolution both in the doctrine on the dignity of the human person and in the Church's pastoral solicitude for man's freedom."

JAMES C. O'NEILL

74th General Congregation

November 25, 1963

The decree on communications media has joined that of the liturgy as work completed by the ecumenical council.

The schema on communications media was passed in the council assembly of Nov. 25 with a vote of 1,598 favorable, 503 opposed and 11 null.

With 2,112 voting, the schema thus passed with a relatively narrow margin of 190 votes above the minimum required for a two-thirds majority.

Two votes were taken to complete the schema: One on the amendments to the schema and another on acceptance of the schema as a whole. Before these votes were taken, Eugene Cardinal Tisserant, chairman of the council presidents, took the floor to inform the assembly that, as the bishops were entering the council hall for this assembly, printed sheets had been distributed expressing dissatisfaction with the schema on communications media and urging other members of the council to vote against it. The sheet bore the names of those bishops who had signed the circular.

Cardinal Tisserant denounced the circular as "most vigorously to be deplored inasmuch as the schema in question, in its component parts, had already been approved by much more than the required two-thirds majority." He objected to the distribution of the sheets as an attack on the freedom of vote of the council Fathers and as an act unworthy of an ecumenical council.

First in the order of the day's business was an announcement made by the council Secretary General, Archbishop Pericle Felici, that a solemn public session of the council would be held on Wednesday, Dec. 4. At this session, with Pope Paul VI present, the council Fathers will vote solemnly and definitively on whatever decrees have been approved by that time in the daily general congregations. This established once and for all the date for the promulgation of the decrees; it had been reported earlier that the Pope would proclaim the decrees on Nov. 29.

It was furthermore announced that on Tuesday, Dec. 3, there will be a solemn ceremony in St. Peter's to commemorate the fourth centenary of the Council of Trent. The speaker on this occasion will be Giovanni Cardinal Urbani of Venice.

The tragic death of President Kennedy was noted

also in the preliminary announcements of this assembly as Archbishop Felici announced a solemn funeral service to be held in the Archbasilica of St. John Lateran at 5 p.m. the same day for the repose of the soul of the late President of the United States. All Fathers were invited to be present.

Later in the course of the morning's business, Mr. Kennedy's death was noted by Joseph Cardinal Ritter of St. Louis. At the end of his discourse on the council's business, he thanked all the council Fathers for their many expressions of condolence and their promises of prayers.

"Where charity and mutual consideration are not in possession of the human heart, there can only be hatred, of which this untimely death is one of the fruits. Let there be prayers that all of us, Catholics and separated brethren alike, may learn to live in peace and charity in the hope of one day living in unity."

The discussions in the council hall turned on the first and second chapters of the schema on ecumenism. Giacomo Cardinal Lercaro of Bologna was the presiding moderator over discussion on the first chapter. When by a standing vote, discussion moved on to the second chapter, Julius Cardinal Doepfner of Munich became presiding moderator.

With the discussion of the chapters moving so quickly, it began to be apparent that, before the week was out, the assembly could be called upon to vote on whether or not to accept the fourth and fifth chapters of the schema for further discussion. If this were done, one of the thorniest issues of the second session could be settled before the session's final working day, Dec. 2.

Paul Emile Cardinal Leger of Montreal, the first speaker of the day on the first chapter of the schema on ecumenism, complained that one of its weaknesses is "its manner of presenting unity as a note of the Church."

He added: "Because of undue insistence on unity in the past, the false impression is given that the Church promotes a monolithic unity which entails excessive uniformity in doctrine, liturgy and so on. In our insistence on unity, we have too often lost sight of the advantages of diversity."

"Charity and truth must not suffer in our discussions. But we must pursue truth in humility as well as

in charity. Since separation became a sad reality, our separated brethren have been engaged in their own doctrinal research. Discrepancies between them and us cannot be resolved without joint theological investigation.

"The Church has known many heresies and schisms. The remedy is not necessarily authority, but in humble progress in the Faith."

At the American bishops' press panel session that afternoon, Father Gustave Weigel, S.J., of Woodstock (Md.) College, noted that Cardinal Leger was warning against what is called "immobilism." He said this is characterized by the mentality which feels that all things and all attitudes should be held onto simply because they are old.

Actually, said Father Weigel, in the case of truth itself, there can be no change. But the way truth is formulated, and its expression, can change to meet the requirements of the times.

The last speaker of the day, Bishop Pierre Martin, S.M., Vicar Apostolic of New Caledonia, spoke in a similar vein. In a plea for concrete directives for the ecumenical movement, he urged that the Catholic Church be willing to put itself on trial.

The French-born prelate said:

"At the Conference on Faith and Order in Montreal last summer the complaint was voiced that the Catholic Church is unwilling to subject itself to examination. Would it not be better for the Church to consider the question of reform very frankly instead of insisting that she cannot be on the same level as others?"

"We should undertake an honest examination of conscience on the following points:

"1. Whether the sociological structure of the Church today reflects the genuine spirit of the Beatitudes, especially as regards poverty of spirit and humility.

"2. Are our sentiments on suffering humanity, with which Christ identified Himself, all that they should be, bearing in mind the words of John XXIII to the then Cardinal Montini, 'The poor man is an image of Christ and a quasi-sacrament'?"

"3. Are we preparing today for the questions we shall have to answer on the day of judgment, when it is not words but deeds which will count? This should be our examination of conscience as we realize that the practical exercise of charity will contribute more to the progress of ecumenism than any number of abstract arguments."

Next to take the floor was Cardinal Ritter, who suggested that it be made clear that unity is the fundamental principle of the ecumenical movement. He said:

"We have with our separated brethren common desires and common activities. We should present unity not merely as a goal of inestimable value, but in such a way as to show disunion as an evil of equal magnitude."

Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, followed with a reply to many objections to the schema that had been heard earlier in the council hall. It had been objected, he said, that the ecumenical movement contains dangers for the Catholic faithful. He answered that "these dangers exist where the question of unity is treated by men who may be inspired by good will but who are not sufficiently cautious. All interfaith discussions should be under the supervision of local bishops. . . .

"Directives will come from Rome but must be applied on a local basis. Consequently local Ordinaries and national episcopal conferences will be able to take appropriate steps to forestall any possible dangers. It would be useful for regional secretariats to be set up for the promotion of unity in collaboration with the permanent secretariat in Rome."

What is this unity? asked Bishop Giovanni Canestri, Auxiliary to the Cardinal Vicar of Rome. "Our separated brethren have a right to know what kind of unity we are inviting them to. This means we have an obligation to tell them, in truth and charity."

Auxiliary Bishop Anastasio Granados Garcia of Toledo, Spain, made the point that unity should be distinguished from unicity. "Unicity," he explained, "is a joint effect of unity and catholicity. The unity of the Church is obtained through the incorporation of the faithful into Christ."

The great evil of religious division is not made known sufficiently, said Bishop Emilio Guano of Leghorn, Italy. He added: "The solution of today's problems and the effectiveness of the Gospel message absolutely demand unity."

Archbishop Joseph Tawil, Melkite Rite Patriarchal vicar in Damascus, Syria, said that unity could not mean uniformity. He declared: "Because of historical and geographic circumstances it would be a practical impossibility to impose any overall uniformity on individual Oriental groups."

"The ecumenical movement and the promotion of conversions are two prospects of one same apostolate of the Church," said Father Aniceto Fernandez, O.P., Master General of the Dominican Order.

Bishop Jean B. Gahamanyi of Butare, Rwanda, asked that the text "give us a stronger statement on the obligation of all Catholics to bring non-Catholics into the fold," which he said "should be done with all discretion and mutual respect for another's views."

The truth possessed by the separated brethren requires a single bond of union and a focal point to give its meaning, Bishop Andrea Pangrazio of Gorizia, Italy, observed. He said that "this bond and center is in Christ whom all Christians want to know and serve."

Jose Cardinal Bueno of Seville, Spain, led off discussion of the second chapter of the schema by warn-

ing: "We must take care that separation does not degenerate into an abyss. Proselytism is completely alien to the ecumenical movement. No one should try to preach the Gospel where it has been preached and been in practice for centuries."

One of the strongest means for promoting ecumenism is common prayer, said Bishop Michel Darmanier, S.M., French-born Vicar Apostolic of Wallis and Futuna Islands. "Our prayers for unity will ask for nothing else than for what Christ asked," he said.

Archbishop Nicola Margiotta of Brindisi, Italy, suggested—apropos of what it was not clear—that "to safe-

guard the faith of our people, the Index of Forbidden Books should be retained in order to provide helpful warnings for the unwary. Nevertheless the penalty of excommunications for those who read or retain such books in their possession should be lifted."

Auxiliary Bishop Stephane Desmazieres of Bordeaux, France, indicated the presence of the non-Catholic observers in the council hall as a sign of ecumenism, but added that "the absence of representation from certain groups is regrettable. It is a sin against the Holy Spirit to remain passive, or what is worse, to oppose the ecumenical movement." MSCR. JAMES I. TUCEK



General view of press conference in the Council press hall near St. Peter's.

75th General Congregation

November 26, 1963

A Texas Bishop, firing verbally with deadly accuracy, attacked Old World critics of ecumenism.

Bishop Stephen A. Leven, Auxiliary of San Antonio, speaking at the ecumenical council meeting of Nov. 26, turned the criticisms of the opponents of ecumenism back upon themselves as he accused them of not keeping their own fences mended. His words were received with mixed reaction as some of the council Fathers sat in angered silence and others responded with enthusiastic applause.

Bishop Leven said there is need not only for a dialogue with the separated Christians, but also among the bishops of the council themselves.

He stated that some Fathers have taken occasion to preach, while others have taken every opportunity to attack the collegiality of the bishops of the Church. He said it has almost been insinuated that the teachings of Pope John on religious liberty—as set forth in his encyclical, *Pacem in Terris*—“were offensive to pious ears.” Some speeches, he said, seem to be based on the principle that any recognition of the action of the Holy Spirit in non-members of the Church is tantamount to a denial of the Faith.

Not a few Fathers have spoken of separated Christians as if they were children to be talked down to in a catechism class, he continued. And all the while, he added, such speakers have perhaps never encountered one separated Christian in the flesh. Such approaches to the problem have unduly exaggerated the possible danger of ecumenism, he stated.

He declared that the prelates who have been dedicating themselves to the apostolate of ecumenical dialogue are not disobedient to the Holy Father nor to the genuine principles of Catholic theology. They are not the ones whose churches have become empty and who have lost their people to communism, he said.

Discussing his speech after the meeting at the U.S. bishops' press panel, Bishop Leven admitted that it “was not really doctrinal but polemic.” He said the “they” referred to in his speech were not Fathers from just one country.

He said he made the speech because “all my life I have worked among Protestants.” It is unbearable to

hear Protestants talked about as if they were a strange entity, he said.

Because he had asked to speak on a subject already closed for discussion, he had to have five other bishops support his request. Bishop Leven said he was supported by the six bishops who sit in his row in the council hall. Only two of these are Americans, he said. The others come from other nations, including Iron Curtain countries. He said that after the morning's assembly many bishops from the U.S., Australia, Canada, Latin America and South Africa came to congratulate him.

The work of the day's meeting was devoted to the second chapter of the schema on ecumenism which is entitled “Relation of the Separated Brethren to the Catholic Church.” But the first six speakers, one of whom was Bishop Leven, exercised their privilege of speaking on the preceding chapter on the principles of Catholic ecumenism, which had already been closed by vote.

Archbishop Gabriel Manek, S.V.D., of Ende, speaking in the name of 29 Indonesian bishops, objected to the schema's refusal to call some non-Catholic communities a “church.” He held that the Christian communities originating in the Reformation have elements which entitled them to be called a “church,” and argued that “if they can be called churches without any damage to faith, then they should be given this title.”

Auxiliary Bishop Rafael Gonzalez Moralejo of Valencia went contrary to what has seemed to be the predominant attitude of the Spanish hierarchy in opposing the ecumenical movement. He said that “the principles of religious freedom should be put at the very beginning of the schema since without them no ecumenical dialogue is conceivable.”

Abbot General Sighardus Kleiner of the Cistercian Order recalled that “the first schema, dealing with the Church, recommended devotion to Our Lady as the safeguard of unity” and warned that “any ecumenism which fails to provide a place for the Mother of God is doomed to failure.”

The Church rests on the foundation stone of Peter, said Bishop Enrico Compagnone, O.C.D., of Anagni, Italy, and “no discussion of ecumenism should lose sight of this basic truth.”

At this point Bishop Leven spoke. He was followed by Archbishop Jean Zoa of Yaounde, Cameroun, who urged that "at a time when Africa is endeavoring to manifest its unity, we should keep trying to deepen unity in the ranks of Christians."

Consideration of the schema's second chapter was opened by Valerian Cardinal Gracias of Bombay, who noted that it emphasizes the importance of cooperation among Christians in "the pursuit of unity in charity." He complained, however, that the text does not give sufficient importance to interfaith cooperation in the service of the poor. He continued:

"A recent study by qualified experts has demonstrated that approximately 150 million families in the world are living in subhuman conditions without enough food to sustain life properly. When we face up to situations such as this, we should recognize our responsibilities to our brothers all over the world. In order to put the Church on record in this regard, a petition would be in order to the Holy Father that the first item on the agenda for the next session of the council should be Schema 17 on the presence of the Church in the world. This is of the utmost importance everywhere."

Raul Cardinal Silva Henriquez, S.D.B., of Santiago, Chile, told the meeting: "A type of ecumenism which would be very practical for Europe might not be at all applicable to Latin America, where so many difficulties have arisen from deficiencies in the pastoral approach of the past. Consequently episcopal conferences should study local problems and provide different norms for each country."

Ecumenism demands not only speculative knowledge of present day circumstances and of history, said Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem, but also a practical and genuinely realistic experience of the mentality, sensibilities and methods of action of separated Christians.

Archbishop William Conway of Armagh, Ireland, seconded the earlier statement of Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, to the effect that the direction of the ecumenical movement must be under the authority and vigilance of local bishops. He suggested that a statement to that effect be incorporated in the text. He also said:

"The schema enumerates certain obligations of Catholics such as sanctity of life, mutual knowledge of our separated brethren and the ecumenical spirit. To this should be added an obligation in this ecumenical day and age of acquiring a thorough knowledge of the teachings of our Faith."

Speaking in the name of the Polish bishops at the council, Bishop Michal Klepacz of Lodz suggested that a paragraph be added to insist on a return to the primitive testimonies of the Faith.

Auxiliary Bishop Antonio Cardoso Cunha of Beja, Portugal, joined Archbishop Conway in saying that in interfaith discussion care should be taken to determine the qualifications of those who are to take part. He added:

"Along the lines of the Secretariat for Promoting Christian Unity, a central permanent office should be set up as a clearing house for directives on the ecumenical movement. Local centers and societies should be organized to prepare the way for the ecumenical movement and assure its progress."

Three bishops suggested a modification of the Church's laws on mixed marriages as an aid to ecumenism.

They were Bishop Jean Gay, C.S.Sp., of Basse-Terre et Pointe-a-Pitre, Guadeloupe; Melkite Rite Bishop Augustin Farah of Tripoli, Lebanon; and Bishop Franz Hengsbach of Essen, Germany.

"We should go slowly in receiving into the Church those who already belong to another Christian group," said Bishop Gay. "On the occasion of mixed marriages it would be most helpful for the priest to have a sincere talk with the minister of the non-Catholic party."

Bishop Farah declared: "Real charity would call for a greater leeway in participation in religious services and in modification of the legislation on mixed marriages."

Along with cooperation with non-Catholics in the social field on a national and international scale, Bishop Hengsbach suggested collaboration in the political field also.

He said such collaboration would produce much good "if various religious groups worked together on the solution of religious problems touching the public interest before competent authority had to decide." He added that to these should be joined a modification of the legislation on mixed marriages.

A plea for more emphasis on charity in this chapter was made by Bishop Alfonso Sanchez Tinoco of Pantla, Mexico.

Bishop Charles-Marie Himmer of Tournai, Belgium, said that "the necessary renewal of the Church . . . should be reflected in our churches and our liturgical services, our relations with civic authorities and our whole life, lest we hide the authentic face of the Gospel."

MSGR. JAMES I. TUOEK

Bishop Leven

Following is the text of the remarks of Bishop Stephen A. Leven of San Antonio, Tex., on the schema on ecumenism on Nov. 26.

What I have to say about Chapter I can also be said about Chapter II. For I wish to speak about the principles and practice of ecumenism.

Every day it becomes more clear that we need the dialogue, not only with Protestants but also among us bishops. For there are some Fathers who have already spoken to us frequently in the council who speak as if the only text in the Holy Bible were Matthew 16, 18: "Thou art Peter and upon this rock I will build my church."

In every intervention they argue against the collegiality of the bishops. They preach to us and chastise us as if we were against Peter and his successors or as if we desired to steal away the Faith of our flocks and to promote indifferentism.

They speak as if our Holy Father John XXIII had never cited in our day the expression of St. Augustine: "They are our brothers, they will not cease to be our brothers until they cease saying Our Father."

They speak as if the whole doctrine of the freedom of conscience due every man, so clearly stated in *Pacem in Terris*, were offensive to pious ears.

Again and again in this hall they continue to chastise us as if the prelates who feel compelled by clear evidence to acknowledge the gifts of the Holy Spirit in persons of other ecclesial bodies were denying the Faith and giving grave scandal to the innocent.

They prefer to blame non-Catholics, whom perhaps they have never seen, (rather) than to instruct the children in their parishes. Otherwise why are they so afraid the efforts of ecumenism would not be good? Why are

not their people better instructed? Why are not their people visited in their homes? Why isn't there an active and working Confraternity of Christian Doctrine in their parishes?

It seems the dangers arising from ecumenism may be exaggerated. The prelates who seek a sincere and fruitful dialogue with non-Catholics are not the ones who show disaffection and disloyalty to the Holy Father. It is not our people who miss Mass on Sunday, refuse the sacraments and vote the communist ticket.

It is not we who make little of the well known and often repeated (by word and example) desire of Popes Paul VI and John XXIII. And what of the will of God who, as St. Paul says (I Tim. 2:4), wishes all men to be saved and to come to the knowledge of truth? Jesus said (Mark 9, 39): "He who is not against you is with you."

Our Catholics are good Catholics, loyal to us bishops, to Holy Mother the Church and to the Holy Father.

We have not lost the working class. They are the foundation and the support of the Church.

Venerable conciliar brothers, I pray you let us put an end to the scandal of mutual recrimination. Let us proceed in an orderly way with the examination and study of this providential movement called ecumenism so that with patience and humility we may achieve that unity for which the Lord Christ prayed at the Last Supper. St. Paul wrote (I Cor. 13, 13): "So there abide faith, hope and charity, those three, but the greatest of these is charity."



A special guest of the Secretariat for Christian Unity, Bishop Cassien, rector of the Orthodox Theological Institute of St. Serge, Paris, and (left) his guide and interpreter, Father Lucas, S.J., of Vatican Radio.

76th General Congregation

November 27, 1963

Ecumenical council Fathers at their Nov. 27 general meeting began discussion of the last schema chapter on their agenda for the council's second session.

A standing vote closed discussion after a day's debate of the second chapter of the ecumenism schema dealing with the implementation of ecumenism. Since Chapters IV and V of the schema, dealing with Christian relations with Jews and religious freedom, had not yet been submitted to a vote for acceptance as part of the schema, Chapter III on separated Christians became the last topic to be discussed until the fate of the two final chapters was settled.

Although only four more working days remained until the session's end on Dec. 4, the general feeling expressed by the Fathers in and out of the council hall was that the two disputed chapters had to be and would be voted on before the bishops returned to their dioceses.

A minor skirmish occurred at the Nov. 27 meeting which—less for its importance than to keep the record complete—should be noted.

The previous week Antonio Cardinal Bacci of the Roman curia had protested that his suggestion for a grammatical correction in the text of the five proposals dealing with the collegiality of bishops and the permanent diaconate had been ignored by the council moderators. The five proposals were those voted on favorably by large majorities on Oct. 30. Following Cardinal Bacci's protest, the day's moderator, Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, explained the moderators' position that the grammatical change was unnecessary, to the evident satisfaction of the council Fathers.

At the Nov. 27 meeting, Cardinal Bacci returned to the disputed point, saying that "we should take every measure to avoid ambiguity in any council text."

The presiding moderator, Leo Cardinal Suenens of Malines-Brussels, Belgium, dismissed the objection brusquely, stating that in his judgment and that of his fellow moderators "there was no equivocation or obscurity in the minds of the council Fathers as to the meaning of the disputed word."

The lists of names submitted by national bishops' conferences as candidates for membership in the enlarged council commissions were distributed at the beginning

of the meeting. The Fathers also received ballot sheets for the elections, which were to be collected on Nov. 28.

The day's first seven speakers spoke on Chapter II. The presiding moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, then asked for a vote on cloture.

When it passed, Cardinal Suenens took the moderator's chair for the discussion of Chapter III.

The chapter is divided into two parts, one dealing with the "special situation of the Oriental church"—the Orthodox—and the other with "communities that have arisen since the 16th century onward"—the Protestants.

Part I recognizes that "in the East many local churches had their origin directly from the Apostles" and admits the debt of the Church in the West to the Eastern churches for many of its liturgical elements. In phrases of highest respect, the schema says that "pastors and faithful of the Catholic Church should give special attention to the fraternal communion existing among these churches on the ecclesiastical level and also to their antiquity and apostolic origin."

With an eye to reunion the text declares: "The council solemnly affirms the principle of 'unity in diversity' which allows a certain diversity of custom and practices, especially when these are sanctioned by the Church Fathers. . . . The full observance of this traditional principle, too often disregarded, is a necessary condition to the restoration of unity."

This principle of diversity also applies to the theological expression of doctrine, the schema continues. "While the truth of Sacred Revelation remains one and inviolate, East and West follow different methods in understanding and professing revealed truth. Consequently, certain aspects of a revealed mystery are at times more adequately perceived and illuminated by one than by another, so that these various theological formulations are complementary rather than opposed to each other."

Under the heading of "Conditions Necessary for the Restoration of Union," the schema states that "one must impose no greater burden than is necessary." It joins theologians of the Eastern Churches in saying that there must be an understanding of the nature of the relations which existed between the Eastern Churches and the Roman See before their separation and notes that "these

relations reveal the responsibility of the Roman See to preside in charity."

Acknowledging that a wall divides the Eastern and Western churches the schema declares: "It is our whole-hearted purpose to demolish that wall, so that there may be but a single dwelling whose cornerstone, Jesus Christ, will make both one."

As for the "communities that have arisen from the 16th century onward," the schema recognizes the common acceptance of the Bible as "an invaluable means for the bringing about of dialogue."

While the faithful "are admonished to abstain from all superficiality and from any imprudent zeal," nevertheless the text commends "the first steps of Christians to enter into a dialogue which has already brought them closer to one another."

The first of the day's speakers, continuing discussion of Chapter II, was Coptic Rite Auxiliary Bishop Jean Nuer of Thebes, Egypt, who urged participation of Catholic priests and laity in non-Catholic religious services.

He was followed by Bishop Vicente Enrique y Tarancon of Solsona, Spain, who held that the question of religious liberty is important to the present chapter.

Former Auxiliary Bishop Frantisek Tomasek of Olomouc, Czechoslovakia, recalled the concrete directives given by Pope Pius XI for an increase of the knowledge of the Eastern churches and suggested that these directives be adopted for the ecumenical movement.

Repeating what had already been said several times, Archbishop Corrado Mingo of Monreale, Italy, cautioned that without the Blessed Virgin no unity in the Church is possible.

Directives for removing obstacles that hinder unity should be added to Chapter II, Bishop Eduard Necsey, apostolic administrator of Nitra, Czechoslovakia, said.

The principle of religious liberty was again underlined by Bishop Paul Schmitt of Metz, France, as being "an indispensable condition of any effectual ecumenical activity."

Archbishop Salvatore Baldassari of Ravenna, Italy, asked that the schema lay down clear principles on co-operation with those not of the Church.

At this point the moderator, Cardinal Doepfner, called for cloture on behalf of the entire board of moderators, saying that this decision was based on "the repetitions, admonitions and meditations which have characterized recent discourses from the floor."

Opening the discussion of Chapter III, Cardinal Bacci noted that the schema states that it is the duty of the Roman See "to preside in charity." To this, he said, should be added "and in authority."

Melkite Rite Patriarch Maximos IV Saigh of Antioch expressed his regret that some council Fathers had suggested a unification of the two codes of canon law of

the Latin and Eastern churches. He said: "Rome has gone to considerable trouble to give the Oriental churches a code of canon law different from that of the Latin church. The results of this project are certainly not perfect but they are leading in the right direction."

On another matter, Patriarch Saigh said that the Latin church has set up its hierarchy everywhere through its worldwide mission activities. He urged, therefore, that "the Oriental churches should have their share in the missionary apostolate, especially in the countries where they have been in existence for a long time."

Bishop Bernardin Collin, O.F.M., of Digne, France, was the first of two bishops who suggested that the Anglican church be given special treatment in the schema, just as is given the Orthodox. The other was Coadjutor Archbishop Paul Gouyon of Rennes, France.

Asked after the meeting at the U.S. bishops' press panel why two French bishops should ask for a special treatment of the Anglicans, panel members explained that through history the French Church and the French bishops have shown a special affection for the Anglicans and that the day's intervention was merely an expression of that long tradition.

An important word of caution was voiced by Bishop George Dwyer of Leeds, England, who said: "We should not be deluded into thinking that a few kind words and a spirit of cordiality will bring on union in the immediate future. Polemics have waned. But union is still far off. There are differences in faith and in morals. . . ."

"The basic principle of all ecumenism is to take each man exactly as he is. The dialogue must be perfect on both sides. There can be no preliminary accepting of conditions. We must begin with mutual respect and recognize problems, such as the basic one of how to reconcile human liberty with the authority of the Church."

Auxiliary Bishop Henri Jenny of Cambrai, France, underlined the mutual possession of the Eucharist as the best approach to restoring unity between the Latin and Eastern churches.

A motive for unity suggested by Bishop Edoardo Mason, Apostolic Vicar of El Obeid, the Sudan, is the common danger of atheistic communism.

Seconding the cautions of Bishop Dwyer, the Auxiliary Bishop of Poznan, Poland, said:

"The text speaks of unity as a simple return of those outside the Church. This is not acceptable. We must study honestly all the difficulties of our separated brethren and with equal honesty propose solutions."

Coptic Rite Bishop Isaac Ghattas of Thebes, Egypt, suggested that as a good beginning of ecumenism between the Latin and Eastern churches it would be well to return to the former legislation which recognized the marriage of a Latin Catholic and an Orthodox Catholic before an Orthodox priest.

Speaking at the press panel with reference to Bishop Ghatta's suggestion, Father John Long, S.J., of New York, an official of the Secretariat for Promoting Christian Unity, said that before 1949 there was no uniform legislation regarding mixed marriage and that each of the Eastern churches had its own laws. Very few, he said, followed the Latin Rite practice of forbidding mixed marriages before non-Catholic ministers. The legislation promulgated in 1949, he said, created a grave social problem in many Oriental communities. It was and is the commonly accepted practice that, if there is a mixed marriage, the marriage is held and eventual children are raised in the rite of the father, he stated.

In general reference to the current matter of relations between Catholics and non-Catholics, Father Gustave Weigel, S.J., American council expert, predicted

that at some time in the future a special form of membership in the World Council of Churches may be extended to the Roman Catholic Church. While the Church would not be a strict member, because of the many obvious difficulties, Father Weigel said that there might be something like "honorary membership." He said that this matter had been brought up already by members of the World Council of Churches at their last year's meeting.

In the text of the schema it is stated that the separated Christians are united with the Church "through imperfect union."

Auxiliary Bishop Narciso Jubany Arnau of Barcelona, Spain, asked that the text state what the elements of this union are.

MSGR. JAMES I. TUCEK

77th General Congregation

November 28, 1963

Extreme liberalism was the dominant note of the ecumenical council's Nov. 28 meeting as the world's bishops discussed ways of encouraging ecumenical relations with non-Catholics of East and West.

The measures recommended included such things as recognition of the validity of mixed marriages before non-Catholic ministers, permission to attend non-Catholic religious services and cooperation with non-Catholic religious services and with non-Catholics in studies.

In spite of the fact that a majority vote had closed discussion of the second chapter on the schema on ecumenism, which deals with the implementation of ecumenism, 15 council Fathers succeeded in finding another five Fathers each to support them in their requests to continue speaking on Chapter II. As a result, although technically consideration of Chapter II was already closed, only four of the day's speakers could be heard on the topic properly under discussion, Chapter III dealing with separated Christians.

One of the 15, Archbishop Eugene D'Souza of Bhopal, India, yielded the floor in view of the great number of Fathers who had asked to speak on the second chapter. He was roundly applauded.

The long list of speakers on the "closed chapter" had a noticeable effect on the meeting. This reporter had never seen the council hall so empty. A majority of the bishops were in the side aisles of St. Peter's basilica, walking up and down and conversing privately with other council Fathers.

One of the bishops commented that he believed there was no one left in the council hall but the bishops listed to speak and the five bishops each who had supported their request to speak.

During the morning, ballots of the council Fathers for election of additional members of council commissions were collected. Since each ballot called for 45 votes, the tally of some 2,000 ballots could not be made until the following day.

First speaker on Chapter II was Joseph Cardinal Frings of Cologne, Germany. He said the council should demonstrate that one church is possible here and now and is not necessarily something to be awaited in the distant future. To demonstrate this possibility, he urged recognition of the validity of mixed marriages contracted

before a non-Catholic minister. He did so, however, with some strong reservations.

While urging the council to declare the validity of mixed marriages before non-Catholic ministers, he said:

"We should at the same time declare disapproval of mixed marriages. We should insist on the question of religious schools for the education of our children. If a non-Catholic party feels it is against his conscience to promise to bring up his children in the Catholic Faith, he is not to be subjected to pressure, but he should give up an idea of marriage in the circumstances. We should declare the validity of mixed marriages contracted in the presence of a non-Catholic minister and should remove the ecclesiastical penalties of such marriages. All this would clear the atmosphere and prepare the way for fruitful ecumenical activity."

Cardinal Frings was followed in these suggestions by Father Hilaire Capucci, superior general of the Melkite Rite Order of St. Basil of Aleppo, who also added that legislation on participation in non-Catholic religious services should be changed.

Beyond cooperation with non-Catholics in the social field, Archbishop Hyacinthe Thiandoum of Dakar, Senegal, said there should be cooperation also in the fields of science, art and culture.

Bishop Vicente Reyes of Borongan, the Philippines, suggested that it would be a practical step to promote a joint novena with non-Catholics in preparation for the feast of Pentecost for the intention of unity in faith and charity.

"We should not lose sight of the importance of intellectual activity in the work of reconciliation," said Archbishop Emile Blanchet, rector of the Catholic Institute of Paris. "We should carefully avoid any feelings of superiority or condescension and should guard against any attitude which might give the impression that accepting the Catholic Church is like abandoning one's mother. We should have respect for the positive aspects of the faith of our separated brethren."

Abbot Benedict Reetz, O.S.B., president of the Benedictine Congregation of Beuron, Germany, recounted his experiences with theologians of the Protestant faculty of the University of Tuebingen, Germany, who sometimes make a retreat in his monastery. He said:

"One of their major complaints is what we might call contorted and acrobatic theology . . . Similarly they dislike the excessive scholasticism in our theology which is often lacking the Biblical touch. They dislike undue juridicism, which exalts the legal element in the Church to the point where it becomes difficult to understand its relationship with human liberty.

"Lastly, they object to certain forms of piety which obscure true piety . . .

"On the other hand, they admire our liturgy with chant, the marvelous unity of the Church, the monastic life, the celibacy of the clergy and sacramental confession."

Since Chapter II speaks of the Biblical movement as a pledge and augury of the success of the ecumenical movement, said Bishop Guillaume Schoemaker of Purwokerto, Indonesia, the council should entrust the preparation of a text of the Vulgate for all Christians to a post-council commission, with experts from every nation and religious confession collaborating.

Bishop Garabed Amadouni, Apostolic Exarch of Armenian Rite Catholics in France, suggested a special college in Rome for the training of Eastern Rite clerics which would also admit clerics of churches separated from Rome.

In order that "this great grace of the council" not be simply recorded and filed away, Archbishop Henrique Golland Trindade, O.F.M., of Botucatu, Brazil, urged that public opinion should be taken into account. He declared:

"We cannot influence this opinion by radio, press or television, but it is always in our power to influence it by good example."

Elements often repeated before were brought to the floor by the following:

—Bishop Antonio Pildain y Zapiain of the Canary Islands asked that the schema give more emphasis to charity.

—Archbishop Armando Fares of Catanzaro, Italy, warned that ignorance and imprudence might lead to indifference.

—Archbishop Anibal Munoz Duque of Nueva Pamplona, Colombia, said that a different approach to ecumenism would be required in Latin America.

—Bishop Bernardino Pinera Carvallo of Temuco, Chile, said that the interior renewal of the Church would

require greater emphasis on poverty, humility and the spirit of service.

Bishop Lucien Lebrun of Autun, France, recounted to council Fathers details of the success of the Protestant monastic community of Taize and its experiments in ecumenism.

Speaking on the third chapter, Maronite Rite Patriarch Paul Meouchi of Antioch said:

"Progress in ecumenism can be likened to progress in the spiritual life, in which the first steps are in the 'purgative way.' In the spirit of this way, it is important to purge ourselves of all prejudices and false impressions and thus to build up a genuine respect for the churches of the Orient."

There is more to separation of the churches than theological causes, said Archbishop Franjo Seper of Zagreb, Yugoslavia, and Bishop Vladimir Malanchuk, Apostolic Exarch of Ukrainian Rite Catholics in France.

Archbishop Seper said:

"The text gives the impression that the separation of the churches came only from theological causes. There were many others, such as the work of the devil, sin, and some non-religious elements such as differences in languages, mentality and discipline. There is no reason for insisting on certain points which have no meaning for the majority of the Oriental faithful, like the apostolic origin of some particular churches . . .

"It is much more important for the council to determine clearly the conditions on which our separated brethren can enter the Church. Provided they accept the [papal] primacy, they should be allowed to keep the structure which they have now. The same dignity should be assured the married priests of the Orient as for the celibate priests of the West. There should be no Latinization, especially in liturgical matters."

Bishop Malanchuk said:

"The schema should make some mention of the non-religious causes of past separations: politics, race, excessive patriotism, the desire to be free of outside influences, mutual ignorance and distrust."

Archbishop Casimiro Morcillo Gonzalez of Saragossa, Spain, said that "the distinction made in the text between the Oriental churches and the Protestant churches of the West is inadequate because a geographical basis is used for the Orient, while chronology is used for the Protestants." MSGR. JAMES I. TUCEK

78th General Congregation

November 29, 1963

The date for the third session of the ecumenical council was set for Sept 14 to Nov. 20, 1964, at the Nov. 29 general meeting of the council Fathers.

At the same meeting the names of bishops elected as additional members of council commissions were published. Included were six Americans. No other nation had so many bishops elected to the 43 additional commission posts. Papal appointments remained to be named.

The six U.S. bishops elected are:

Auxiliary Bishop Gerald V. McDevitt of Philadelphia, Commission on Religious.

Bishop John W. Comber, M.M., Superior General of Maryknoll, Commission on the Missions.

Bishop Loras T. Lane of Rockford, Ill., Commission on Seminaries, Studies and Catholic Education.

Bishop Allen J. Babcock of Grand Rapids, Mich., Commission on the Lay Apostolate.

Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., Secretariat for Promoting Christian Unity.

Bishop Ernest J. Primeau of Manchester, N.H., Secretariat for Promoting Christian Unity.

Also elected was American-born Bishop John E. Taylor, O.M.I., of Stockholm, who was named to the Commission on the Discipline of the Sacraments.

In the announcement of the dates for the third session there was an element of doubt in the way it was expressed by the council's secretary general, Archbishop Pericle Felici. He said the dates were given "to enable council Fathers to make their plans" and that the dates could be regarded "as the most likely time for the session."

Some bishops took this as a suggestion that the dates depended on the way council commissions performed during the interim period and considered it possible that there might not be a council session at all in 1964.

Those more familiar with Roman practices, however, judged the more probable meaning to be that official announcement was being reserved for Pope Paul VI and that this was the only reason for its not being made in a more definite form by Archbishop Felici.

It was announced also that there would be a solemn vote and promulgation on Dec. 4 of the constitution of

the liturgy and the decree on communications media. A definitive copy of the liturgy constitution was distributed to council Fathers with the advice that a definitive copy of the communications decree would be distributed on Dec. 2.

Archbishop Felici added to this announcement that, given the special pastoral character of the council, the Fathers should rest assured that no vote on any document is intended with a view to infallible definition and that, if such a case should arise, this fact would be clearly indicated. The documents to be considered at the public session of Dec. 4, he said, are purely disciplinary and, although they present the authentic teaching of the Church, there is no question of infallible definitions.

He added that the Pope had asked the council Fathers to study the texts in question very seriously and to pray fervently that the light of the Holy Spirit might guide them in their vote.

The Fathers were also provided with a preliminary text of a special message, in the form of a pastoral exhortation, to be sent to all priests of the world by the council. Council Fathers were asked to submit any observations on this prior to a vote to be taken on Dec. 2.

A special secrecy was imposed on this document. This was done, however, not because of the nature of its contents, but because it was not intended for publication until after the vote of the council. The document was composed chiefly of an exhortation of a spiritual character.

There were 11 speakers at the Nov. 29 meeting, all of whom discussed the third chapter of the ecumenism schema, which deals with separated Christians.

The first speaker, Fernando Cardinal Quiroga y Palacios of Santiago de Compostela, Spain, urged that there be special mention in the schema of the dogmas which are shared with the separated Eastern Christians, such as the Eucharist and the Apostolic Succession of the episcopate.

Bishop Launcelot Goody of Bunbury, Australia, asked for a clear exposition of the basic truths of Catholic doctrine upon which there would have to be complete agreement in ecumenical efforts. Among these he numbered the hierarchical priesthood in the Catholic

sense, the primacy of the pope, the integrity of sacramental life and the public cult of Our Lady.

The objection was raised once more—by Bishop Helmsing—that the text refuses to apply the term “church” to non-Catholic communities. This will certainly be an obstacle to any effective ecumenical action, he said.

Bishop Helmsing added at the end of his speech an exhortation to the Fathers to proceed to a vote on acceptance of Chapters IV and V of the schema before the end of the session on Dec. 4. He was voicing what was a growing concern, coupled with resentment, among many of the council Fathers that there might be a studied attempt to stall a decision on the chapters and end the session without submitting them to the promised vote. The chapters deal with Christian relations with Jews and religious freedom.

After the meeting at the U.S. bishops' press panel Bishop Helmsing told journalists his remarks on Chapters IV and V were “an afterthought.” He described them as “a little bombshell thrown in at that moment.”

In making his speech in the council, Bishop Helmsing had defended the use of the term “church” as applied to non-Catholic religious bodies by citing the wonderful spirit among Protestants. He had paid tribute to the Rev. Martin Luther King—a leader of Negro efforts to win civil rights—as an example of the witness non-Catholic communities show for Christ. At the press panel meeting he added: “We American bishops are all very much impressed by the Negro clergy leadership in the drive for racial equality.”

Bishop Thomas K. Gorman of Dallas-Fort Worth supported this statement saying: “All southern bishops would join in this sentiment.”

The schema should clearly determine the goal of union, Bishop Jose Souto Vizoso of Palencia, Spain, declared at the council because of the different ideas held by Catholics, Orthodox and Protestants on the unity and unity of the church.

Bishop Frane Franic of Split, Yugoslavia, reminded the meeting that “ecumenical dialogue is not restricted to the theological specialists but often must be engaged in by the simple faithful.”

The differences which divide Eastern churches from the Latin Church, said Archbishop Enrico Nicodemo of Bari, Italy, should be studied very carefully in order to lead to clear ideas as to just how far one can go in legitimate diversity.

Bishop Jean Rupp of Monaco objected that, while the text has theological foundations, it gives the impression of superficiality. He noted, for example, that there is no recognition of devotion to the episcopate as found in separated Christian communities. Attention should be given, he said, to the “special providence watching over all men of good will living in these communities.”

Maronite Rite Bishop Pierre Dib of Cairo suggested that a study of the Eastern Fathers would be useful for a proper understanding of the traditions and spirit of the Eastern Oriental churches.

Latin and Eastern churches are closer to union than many might suspect, declared Archbishop Elie Zoghby, Melkite Rite Patriarchal Vicar in Egypt. He said:

“After nine centuries of separate evolution, the Latin Church and the Oriental churches are now recognizing their similarities. The difficulty in the past was that effective dialogue was blocked by social, cultural and political considerations. The Oriental churches always opposed the centralization of Rome, seeing in this a threat of uniformity and a menace to their own particular Christian heritage. Unity of faith is impossible if it means harm to the traditions of the Oriental Church. But, since they are both apostolic and traditional, real unity between these churches can be achieved. Dialogue must be on a basis of equality. The Oriental churches have the task of promoting this dialogue if they wish, within the Catholic Church, to bear witness to the institutions of the Orient.”

The suggestion, repeated often in the past days and almost always from Eastern Rite Fathers, was again made that legislation prohibiting participation in non-Catholic religious services should be mitigated. This time it came from Father Atanasio Hage, superior general of the Melkite Rite Order of St. Basil in Lebanon.

The last speaker, Coptic Rite Bishop Alexandros Scandar of Assiut, Egypt, suggested that “in order to promote better understanding between East and West, more care should be taken in organizing seminary curricula for the formation of future pastors.” He complained that Eastern Rite candidates for the priesthood trained in Latin Rite seminaries sometimes arrive at ordination without knowing how to celebrate Mass in their own rite.

Following is a complete list of those elected to council commissions, excepting the Americans already named:

Doctrinal Commission on Faith and Morals—Auxiliary Bishop Alfred Ancel of Lyons, France; Abbot Christopher Butler, O.S.B., president of the Benedictine Congregation of England; Auxiliary Bishop Joseph Heuschen of Liege, Belgium; Auxiliary Bishop Luis Henriquez Jimenez of Caracas, Venezuela.

Commission on Bishops and the Government of Dioceses—Auxiliary Bishop James Carroll of Sydney, Australia; Auxiliary Bishop Eduard Schick of Fulda, Germany; Bishop Alfredo Viola of Salto, Uruguay; Archbishop Owen McCann of Cape Town, South Africa.

Commission on the Oriental Churches—Archbishop Maurice Baudoux of St. Boniface, Man.; Archbishop Charles De Provencheres of Aix, France; Maronite Rite Archbishop Ignace Ziade of Beirut, Lebanon.

Commission on the Discipline of the Sacraments—

Bishop Juan Hervas y Benet, Ordinary of the Independent Prelature of Ciudad Real, Spain; Father John de Reeper, Apostolic Prefect of Ngong, Kenya; Bishop Petrus Moors of Roermond, the Netherlands.

Commission on the Discipline of the Church and the Faithful—Archbishop Bernardin Gantin of Cotonou, Dahomey; Archbishop Julio Rosales of Cebu, the Philippines; Bishop Paulus Rusch, Apostolic Administrator of Innsbruck-Feldkirch, Austria; Archbishop William Conway of Armagh, Northern Ireland.

Commission on Religious—Bishop Luigi Borromeo of Pesaro, Italy; Auxiliary Bishop Bernhard Stein of Trier, Germany; Archbishop Joseph da Conceicao Cordeiro of Karachi, Pakistan.

Commission on the Missions—Father John Schuette, S.V.D., superior general of the Divine Word Fathers; Archbishop Eugene D'Souza of Bhopal, India; Bishop Ignatius Doggett, O.F.M., Apostolic Vicar of Aitape, New Guinea.

Commission on Seminaries, Studies and Catholic Education—Coadjutor Archbishop Franziskus Jachym of Vienna; Bishop Bernard Wall of Brentwood, England; Archbishop Jose Maurer, C.S.S.R., of Sucre, Bolivia.

Commission on the Lay Apostolate—Bishop Manuel Fernandez-Conde of Cordoba, Spain; Auxiliary Bishop Jose da Silva of Lisbon; Auxiliary Archbishop Helder Pessoa Camara of Rio de Janeiro.

Secretariat for Promoting Christian Unity—Ukrainian Rite Archbishop Maxim Hermaniuk, C.S.S.R., of Winnipeg, Man.; Coadjutor Bishop John Gran, O.C.S.O., of Oslo; Bishop Loisio Lorscheider, O.F.M., of Santo Angelo, Brazil; Archbishop Gilbert Ramantanina of Fianarantsoa, Malagasy Republic; Bishop Donald Lamont, O.Carm., of Umtali, Southern Rhodesia; and Bishop Pedro Cantero Cuadrado of Huelva, Spain.

MSGR. JAMES I. TUCEK



Offering a helpful hand, Auxiliary Bishop Clement Chabukasansha (right) of Fort Roseberry, Northern Rhodesia, adjusts the miter of Italian Bishop Federico Sargolini. The incident occurred during a meeting of the second session of the second Ecumenical Council.

79th General Congregation

December 2, 1963

The second session of the council closed its last working meeting with the assurance that the two chapters of the ecumenism schema, on relations with the Jews and freedom of conscience, are still live issues and will be among the first items on the agenda for next fall.

The second session still had two days to go before its solemn closing ceremonies on Dec. 4. But the assembly of Dec. 2 was its last working session, a session which witnessed four important acts:

—It was announced that Pope Paul VI would issue on his own behalf on Dec. 3 a document extending the faculties of residential and titular bishops throughout the world.

—Instructions were given for the interim period between the second and third sessions of the council.

—Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, addressed the assembly assuring the council Fathers that the last two chapters of the schema on ecumenism are still very much alive.

—The opening Mass of the assembly honored the memory of the late President Ngo dinh Diem of Vietnam and his brother, Ngo dinh Nhu.

The Mass was celebrated by Archbishop Pierre Ngo dinh Thuc of Hue for the repose of the souls of his two brothers who met their death Nov. 2 in the overthrow of the Diem government. It was the "month's mind" Mass of their tragic deaths, and the council Fathers were invited to join in praying for their eternal repose. Nhu's six-year-old son, Jean Marc, was present in the council hall and received Communion at the Mass.

There was nothing in the announcement of the forthcoming papal decree—a *motu proprio* bearing the title "Pastorale Munus"—to indicate what it would contain, but it had been long rumored that the Pope was ready to return to bishops a number of powers which in the present century have been reserved to himself or to the Vatican congregations.

The secretary general, Archbishop Pericle Felici, in the Pope's name, outlined broadly what would be the work of the interim period between the second and third sessions. He said that the council commissions will hold frequent meetings. All the council Fathers were urged

to send, before Jan. 31, their observations on the schemas still remaining to be studied. He said further that the results of the commissions' work will be communicated to the council Fathers in due time along with instructions for the third session which is to open next Sept. 14.

Cardinal Bea, the last of the day's speakers, thanked the assembly for its interest in discussing the schema on ecumenism and for casting the votes which passed its first three chapters by a wide margin. Then he said:

"There have remained, however, the two final chapters of the draft. We all regret that it was not permitted to us to have at least a foretaste of a discussion concerning these chapters too. For in this way our secretariat would have received greater illumination toward making a definitive edition of each chapter. However, as things have turned out, I am sincerely persuaded that even this fact offers us not a few useful things.

"At first sight, indeed, one could ask: Could not a vote have been taken at least to admit these chapters as a basis for discussion? To this one might perhaps answer in the affirmative. Nevertheless, I think we should be grateful to the venerable Fathers, the moderators, because they wished to give ample opportunity for speaking on the three fundamental chapters in order to prevent creating the danger that someone might say that a hasty vote was taken on these three chapters and on the two others which treat matters that are sufficiently difficult, present something new, and are of the greatest importance for the life and activity of the Church in our time."

(On the day previous, Sunday, Dec. 1, Leo Cardinal Suenens of Malines-Brussels, one of the four council moderators, spoke at the Canadian College, saying among other things that the moderators, who could have insisted that the two chapters be brought to a vote, had decided not to do so. He said their thinking was that, after a cooling-off period and after the issues had been aired in the public print, they felt the vote would stand a greater chance to pass. He said it was their intention to bring acceptance of the two chapters to a vote early in the third session.)

"It is fitting, therefore," Cardinal Bea continued, "to meditate and ponder everything carefully over and over again, without haste and with a serene and tran-

quill spirit, so that in the next session of the council they (the two chapters) may be treated and judged with mature consideration. The ancient saying applies here: 'What is put off is not put away.'

"Therefore, the questions treated in these two chapters remain entrusted to your study and examination, venerable Fathers, during the months to come. The discussion which it was not permitted to accomplish here will be held in the next session of the council and will be properly prepared during the coming months.

"For this reason, the president of the secretariat earnestly asks all, even though there are very many tasks which will almost smother each one as he returns to his diocese, to give attentive consideration to these chapters and, please, to indicate their proposals and corrections to the general secretariat of the council before the middle of February."

In the course of his speech, although it was not contained in the written text, Cardinal Bea explained that the two chapters had not been brought to a vote "because of insufficiency of time." He added, repeating it twice: "and no other reason." A careful reading of the wording of his written text revealed, however, that there may have been other reasons, and that the Cardinal was disappointed that the two chapters had not been submitted to a vote.

(In the American bishops' press panel session following the council meeting, a unity secretariat aide, Father John F. Long, S.J., of New York, said that there was disappointment within the secretariat that the question of religious liberty had not come to the floor.)

Ernesto Cardinal Ruffini of Palermo, Sicily, the first of the day's council speakers, seemed to be responding to the attack made Nov. 26 by Auxiliary Bishop Stephen A. Leven of San Antonio, Tex., on Old World opponents of the ecumenical movement. The Cardinal admitted the importance of the ecumenical movement, but added:

"The separation of certain of our brethren cannot be blamed on the Roman Church as such, but on certain of its children who had not sufficiently grasped the full meaning of certain doctrines of the Church. If the children of Rome have given offense to others then they are not to be blamed and all of us should ask pardon."

The problem of Anglican orders—which were declared invalid by Pope Leo XIII in 1896—was brought up by Bishop Ernest A. Green of Port Elizabeth, South Africa. He called them the chief problem in ecumenical contacts with Anglicans. He said: "Useful though they may be, local secretariats for Christian unity cannot be expected to solve a problem of this magnitude. It must be resolved on the highest level between the supreme authorities of the Roman Catholic and the Anglican Churches.

"Any discussion of this problem should be under a twofold aspect. The first deals with the validity of the orders themselves . . . The second aspect is a very practical one. It would seek out a solution for the cases of converted ministers who are unwilling to renounce either their ministry or the married state."

Auxiliary Bishop Thomas W. Muldoon of Sydney, Australia, asked deletion from the text "of the brief passage which undertakes to explain too succinctly the origin of Protestant communities." Holding that the text would open the way to bitter controversy, he said: "If we want peace, this passage should be eliminated. If we want war, leave it as it is."

The identical point was made by Bishop Vittorio Costantini, O.F.M., Conv., of Sessa Aurunca, Italy, who said "the historical situations thus summarized were not as simple as they might seem at first sight."

Abbot Christopher Butler, O.S.B., of Downside Abbey, president of the Benedictine Congregation of England, declared: "It is altogether appropriate that there should be special mention of the Anglican Church, which is so widespread, so devoted to patristic antiquity, and has deserved so well of the ecumenical movement." Abbot Butler is a convert from the Anglican Church.

There was a brief verbal skirmish between Bishop Muldoon and Abbot Butler. Bishop Muldoon had noted that "certain Fathers keep saying we should fall down on our knees and confess our sins and those of our forefathers" for their faults in bringing on the lack of Christian unity.

The bishop said that Pope Paul's words at the opening of the council session were being misquoted—that the Pope had used an "if" and had not declared the Catholic Church's guilt as a matter of fact. He concluded: "Those who have spoken so emotionally and tearfully irk us."

When it came Abbot Butler's turn to speak, the Benedictine scholar expressed surprise at the sentiments "of our Australian colleague," and added: "I do not know if the history of the events of the 16th century have yet reached Australia." According to his reading of history, the Abbot said, there is real need for confession of sins over the split in Christendom and that the Pope's words are to be taken in their literal and true meaning.

A consideration of the Oriental Churches in the day's discussion was introduced by Malankara Rite Archbishop Gregorios Thangalathil of Trivandrum, India. Many nice things have been stated in the schema, he said, on the patrimony proper to the Oriental Churches, but it should be made clear that they can enjoy this patrimony only in that unity which was willed by Christ.

A restoration of the position of the patriarchs of the East and recognition of the synodal governments were urged by two Ukrainian Rite prelates from Canada—Archbishop Maxim Hermaniuk, C.S.S.R., of Winnipeg,

Man., and Bishop Andrew Roborecki of Saskatoon, Sask.

Said Archbishop Hermaniuk: "This council should authorize the organization of mixed theological commissions—one composed of Catholic and Orthodox theologians, the other of Catholic and Protestant theologians. These commissions would function under the Secretariat for Christian Unity, which would have responsibility for everything referring to unity.

"We should restore to the Oriental Churches the status which was theirs before their separation. This would entail declaring that the patriarchs have the same dignity as was decreed for them by the early councils and which has never been revoked by subsequent councils. Those churches which do not have patriarchs should be given them, and the traditional synodal government of the Oriental Churches should be recognized."

On the Catholic-Protestant side, he urged that "the Catholic Church find a way to participate actively in the ecumenical dialogue within the framework of the World Council of Churches."

Czechoslovakian Bishop Frantisek Tomasek, former Auxiliary of Olomouc, then said:

"A glaring weakness of our ecumenical discussions is that we are not consulting the other side before reaching our decisions . . . The cause of ecumenism would be greatly advanced by the convocation of an ecumenical council composed of both Catholic and Orthodox bishops."

Armenian Rite Archbishop Georges Layek of Aleppo, Syria, repeated a suggestion that had been made often before—for relaxation of legislation preventing Catholic participation in non-Catholic religious ceremonies and legislation requiring that mixed marriages be performed before a Catholic priest.

The duality between East and West is often mentioned, said Maronite Rite Archbishop Ignace Ziade of Beirut, but it should be kept in mind that the Oriental Church is many churches.

Bishop Leo D'Mello of Ajmer and Jaipur, India, suggested that, before adjourning, the prayer of the Church unity octave be recited by the assembly. Nothing was done about his suggestion.

MSGR. JAMES I. TUCEK

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The overall agreement among the great majority of the council Fathers was singled out here as perhaps the most significant development of the second council session.

Experts on the American bishops' press panel were asked to give a summary of the second session of the council by American journalists Dec. 2. Members of the panel expressed various views, but the common denominator seemed to be the question of the unanimity demonstrated during the course of the second session.

Father Eugene H. Maly, Scripture professor at the archdiocesan seminary of Cincinnati, pointed to the actual votings that had been taken during the session and said they indicate there has been "a loud voice" in the hall. He said the size of the majorities reached was significant, reflecting the thinking and tendencies predominating in this session.

Father Gregory Baum, Berlin-born Augustinian teaching in Canada, said he thought the "growing unanimity" among the bishops was the most important development of the session. He said that the council was not divided equally in two camps but rather that there was demonstrated a tremendous and unexpected unanimity which constantly grew, so that majorities of 80% and larger were reached on almost all matters.

Father Gustave Weigel, S.J., of Woodstock (Md.) College, distinguished between formulation of doctrine and between the impact that the council will have in the future of the catholic life of the Church. In terms of formulation little was done at the second session, he noted. Most of the work on liturgy was done at the first session; there still must be written a chapter on the Blessed Virgin Mary, to be inserted in the project on the Church; the communications media project was not discussed but it does constitute a formulation of teaching; the project on bishops still needs work, and only three sections of the ecumenical schema have been reviewed.

In terms of the effect the council will have on the future of the Church's life, however, Father Weigel said, there have been developments of real significance. "During the first session, the conservative minds were like persons holding a hill; they were the kings of the mountain. But during that session the kings of the mountain found themselves in a very precarious position."

In the second session, he said, the conservative minds were "not anxious to take to the battlefield. Rather they retired to strong, previously prepared positions, leaving the battleground to others."

As a result there will be more action, more freedom in the Church in the future, according to the Jesuit theologian. "This session has opened the windows wider." What can be expected, he added, is an evolution both greater and more rapid in its progress in the future.

Before the panel began the day's business, the moderator, Father John Sheerin, C.S.P., was presented with a gold pingpong paddle by the newsmen covering daily meetings in recognition of his ability to send difficult and thorny questions to the right panel expert.

Both Archbishop Joseph T. McGucken of San Francisco and Bishop Albert R. Zuroweste of Belleville, Ill.—who are in charge of the panel—paid tribute to the American bishops' panel of experts and to the level of reporting that had been done by the American press.

JAMES C. O'NEILL

200 Council Fathers Ask Schema on Communism

A petition signed by more than 200 council Fathers from 46 countries asking for a special schema on communism, Marxism and socialism has been handed in to Amleto Cardinal Cicognani, Papal Secretary of State. This was reported here by the Divine Word News Service.

The petition called communism and Marxism the "greatest and most dangerous heresy of this century." It said that the "faithful will remain puzzled if the council does not treat a question of such great importance."

The petition, contained in a bound volume, asks that Catholic social doctrine be set out clearly and that the "errors of Marxism, socialism and communism" be treated philosophically, sociologically and economically.

The petition asked for condemnation of the Marxist error that "any person in need or any nation in need can take from another person or another nation by force those goods which the person or nation attacked did not strictly need to keep alive."

The petition said that this was being spread "even by teachers in the ranks of the clergy."

The petitions warned against the peace line presently being taken by the Russians who are championing co-existence.

This momentary diminution of the rigor of political discipline creates the illusion that there is some evolution going on inside communist nations, the petition says.

Even though socialist countries deny the right to private property, the petition noted, "very many Catholics today consider such a government tolerable and think the Church is not essentially opposed to such a socialistic state."

The movement to bring discussion of communism to the council floor was started by Archbishop Geraldo de Proenca Sigaud, S.V.D., of Diamantina, Brazil, and Bishop Antonio de Castro Mayer of Campos, Brazil, the Divine Word news agency said.

Two Laymen Address Council

Two laymen, one French and the other Italian, took the floor of the council (Dec. 3) to speak of the need for ecumenism and of the role of the laymen in the Church in the presence of Pope Paul VI and more than 2,000 bishops.

The rare occasion for laymen to address the assembled bishops of the council took place during a commemorative session marking the fourth centenary of the Council of Trent. The speakers were French writer Jean Guittou and Italian Vittorino Veronese, long a leader in the field of Catholic Action.

Guittou said his vocation to the ecumenical movement "is founded on meditation on the reasons which, in the Gospel of St. John, Jesus gives for His sacrifice and on the certitude that this will of Christ is effective and that we must cooperate in it with our whole being."

He warned against two false approaches to ecumenism.

He cautioned against one approach which would retain "solely that which is common to all Christians or which prepares a new super-church said to be the synthesis of the historical churches." Rather than accept this approach, he said, "true religious spirits prefer the solitude of disunion to an equivocal union" which offends truth.

The second approach referred to was "immobilism," which holds that "the Catholic Church must restrict herself to waiting for the return and the submission of the churches which have broken the link of unity. But unity is a link of love, and love compels us to unity," he said.

Guittou said ecumenism "demands two complementary sacrifices."

On the one hand, Catholics themselves must respond "with a humble, magnanimous and sorrowful effort of purification so as to remove from the face of the Church the lines which mar her eternal youth. The blood which achieves unity cannot be shed on one side only."

He also said it must be stressed that "the Catholic Church is entrusted with the task of announcing to the world that she is the only church as willed by her Divine Founder."

Yet this must not obscure the fact that Catholics must realize that unity will be perfect only when the legitimate forms of Christian and human diversity have once more found their place and their just freedom in the bosom of the Church.

Guittou then conjured up a vision, saying:

"Let us imagine, venerable brothers, that all our

separated brothers wanted to enter tomorrow the Catholic basilica.

"She would widen her nave, she would open up her cupola, she would make her useless ornaments, her antiquities disappear, so that everyone should feel at ease in her sublime simplicity. She would preserve the same form, the same essence, the same structure. Nothing that is essential in dogma, in worship and in authority would be modified. But this same inalterable form, enriched by so many contributions and so many sorrows, would then have its flowering, its perfect plenitude, I might even say its anticipated glory. What a testimony this would be in the face of the world!"

Guittou told the bishops that "this unity of Christians is contained in the prayer of the Eternal Christ and where is the religious man who does not desire it from the depths of his heart? It will be achieved through ways which are unknown to us and which are being prepared

while we remain unaware of them, the great events in history. So many converging prayers rise toward God! So many lives have been offered on one side and the other for unity!"

He concluded by saying: "May graces be given to you for listening to a layman speaking of his experience. He has done it fearlessly like a son before his father in whom he places all his hope!"

Veronese thanked the Pope for including laymen as auditors of the council. He said such a recognition affords laymen the opportunity of being "the interpreters of that Catholic laity which otherwise we would not have known how to represent."

Noting that the bishops of the council are returning home, Veronese said: "We too return to our neighbors. . . . We return to our parishes and to our families" to update the spiritual and corporal works of mercy as demanded by the problems of the times.

Cardinal Bea

Following is a translation of the address given by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, on Dec. 2 before the 79th general congregation of the ecumenical council's second session.

We have now arrived at the end of this session and, more particularly, at the end of the discussion of the first three chapters of the draft "De Oecumenismo," which were proposed by our Secretariat for Promoting Christian Unity. What shall I say now, except above all to express my sincere and heartfelt thanks in the first place to the Great and Good God and then to all the venerable Fathers.

If by chance anyone should have held a divergent opinion up to now concerning the zeal and love of the bishops of the Catholic Church from all over the world for Christian unity, through this discussion he should have been able to see with the utmost clarity and be completely persuaded that this zeal and this ardent love do exist with full vigor in the Catholic Church. Already the very vote by which the first three chapters of our schema were accepted as a basis for discussion by an almost moral unanimity—even though from the beginning it had been clear to the members of the secretariat that there were many things in the draft which could and ought to be perfected—has very clearly revealed this zeal.

It was out of the same loving concern that many considerations were offered for improvement of the text. In fact, the very doubts and criticisms came out in the discussions concerning various points of the draft, indicating the same love and zeal for searching out those

better methods which would realize that great desire of Our Lord "that all might be one." Therefore, from my heart I express my deep thanks to all of you, venerable Fathers.

What was brought out in the discussion will be subject to careful and diligent examination by the secretariat.

Toward this end almost two months ago subcommissions were already established within the secretariat. With regard to the proposals made in the discussion some will be incorporated into the draft, while others will be used in formulating that "Ecumenical Directory" which the relator of these three chapters, His Excellency Archbishop Martin, announced would be prepared.

The discussion itself demonstrated as if before our very eyes that circumstances are extremely different in various dioceses and regions and that therefore the general principles of this draft—as well as many things which will also be contained in the Directory I mentioned—demand adaptation and prudent application to the circumstances of places and persons.

A merely material and, I might say, mechanical execution would, if not create dangers, at least possibly frustrate the fruits of the ecumenical movement.

Allow me then to repeat what I said in this hall one week ago: the ecumenical movement is primarily the duty of the reverend pastors as it is also their duty to

preach the Gospel and feed the flock of the Lord. While they should preserve the principles and essential norms, their duty is also to watch over with care the ecumenical movement and its activities, to prudently direct it, to apply it to concrete situations and to give it effective stimulation. In carrying out this task, they can receive great assistance from our Secretariat for Promoting Unity and from the secretariats which are to be established in single dioceses or regions or even nations as opportunity demands.

There have remained, however, the two final chapters of the draft. We all regret that it was not permitted to us to have at least a foretaste of a discussion concerning these chapters also. For in this way our secretariat would have received greater illumination toward making a definitive edition of each chapter.

However, as things have turned out, I am sincerely persuaded that even this fact offers not a few useful things to us. At first sight, indeed, one could ask: could not a vote have been taken at least to admit these chapters as a basis for discussions? To this question one might perhaps answer in the affirmative.

Nevertheless, I think we should be grateful to the venerable Fathers, the moderators, because they wished to give ample opportunity for speaking on the three fundamental chapters to prevent creating the danger that someone might say that a hasty vote was taken on these three chapters and on the two others which treat of matters that are sufficiently difficult, present something new and are of the greatest importance for the life and activity of the Church in our time.

It is fitting, therefore, to meditate and ponder everything carefully over and over again, without haste and with a serene and tranquil spirit so that in the next session of the council they may be treated and judged with mature consideration. The ancient saying applies here: "What is put off is not put away."

Therefore, the questions treated in these two last chapters remain entrusted to your study and examination, venerable Fathers, during the months to come. The discussion which it was not permitted to accomplish here will be held in the next session of the council and will be properly prepared during the next months.

For this reason, the president of the secretariat earnestly asks all, even though there are very many tasks which will almost smother each one as he returns to his diocese, to give attentive consideration to these chapters and to please indicate their proposals and corrections to the Secretariat General of the council before the middle of February.

For our part, the secretariat will diligently examine both what has already been said in this hall and what it will receive in writing and will propose them in its presentation of these two chapters for discussion, so that at length we may obtain what will contribute to the greater service of God and the more efficacious good of souls.

In conclusion: One year ago, the Sovereign Pontiff John XXIII of venerated memory, as he was bringing to a close the work of the first session of the council, anticipated, as it were, the doubt which certain people might possibly have been able to utter, that the fruits of the work of that session were extremely meager and hardly corresponded to the great expectation of the faithful and the world.

Against this doubt, the Sovereign Pontiff offered as the greatest and most precious fruit that fraternal discussion which took place among the bishops concerning the most important problems of the Church and of our times (cf. Oss. Rom. 11-12 Dec. 1962, p. 1).

Without hesitation, I also affirm the same thing with regard to this session and with regard to what is of particular interest to me, the discussion of ecumenism. For that sincere and open exchange, I might call it a dialogue, on the multiple ecumenical problems is, without a doubt, extremely useful for the Church.

The conclusions indeed of this dialogue will be committed to paper and ink only at the proper time but we may rightly feel confident that even now they exist in the minds and hearts of the successors of the Apostles gathered here in the Holy Spirit. In a certain way we can say that through the ineffable mercy of God, the episcopate of the Catholic Church has been granted somewhat the same experience as the disciple "whom Jesus loved" to recline on the breast of the Divine Redeemer (cf. John 13, 23-25) and hear the beating of His Divine Heart from which there poured forth the earnest priestly prayer "I ask . . . that all be One as You, Father, in me and I in You; that they also may be one in us; that the world may believe that You have sent Me" (John 17, 21).

The effects of this outstanding gift have already been indelibly written by the Spirit of the living God in the life of the Church and thus will undoubtedly bear fruit "in their own time."

Thus, venerable Fathers, I think all of us ought to give heartfelt thanks to the Father of Lights, from whom "every best and perfect gift descends" (James 1, 17) for this discussion concerning the reasons for and the means of promoting Christian unity.

Jean Guittou

Following is a translation of the discourse delivered in St. Peter's basilica before the ecumenical council by Jean Guittou.

Most Holy Father:

I can give Your Holiness this late title of Father in all its force and fulness because, as a simple layman, I am indeed your son.

Venerable brothers, united to the common Father:

I would like to give here the testimony of a layman, which is not the divinely guaranteed testimony of the successors of the Apostles, but a personal testimony, founded on the inner conviction and the experience of an entire lifetime.

Forty-three years ago, I heard the ecumenical appeal through a French Religious, Father (Fernand) Portal, a friend of the future Cardinal Tisserant. At the time of the Malines conversations, I was the disciple of (Desire) Cardinal Mercier and of Lord Halifax, and then the friend of l'Abbe Couturier. It is the spirit, the testament of these forerunners that I would like to illustrate here, expressing my conception of the ecumenical vocation as a truth, a way, a life.

This vocation is founded on meditation on the reasons which, in the Gospel of St. John, Jesus gives for His Sacrifice; on the certitude that this will of Christ is effective and that we must cooperate in it with our whole being.

But like all sublime tasks, ecumenism is a difficult matter of balance, beset by two contrasting errors. One of these errors, and certainly the more serious, is the minimum ecumenism which restricts itself to retaining solely that which is common to all Christians, or which prepares a new super-church said to be the synthesis of the historical churches.

But truth is an absolute which cannot be diminished, as witnessed by so many martyrs. And our divisions, so crucifying, result, in the end, from the fact that truly religious souls prefer the solitude of disunion rather than an equivocal union. All of us are firmly determined to follow the will of Christ, all of us say to Him: "Make of us, make of me what You will."

The other error—the ecumenism of the maximum—consists in "immobilism." It consists of believing that the Catholic Church must restrict herself to waiting for the return and the submission of the churches which have broken the link of unity.

But unity is a link of love and love compels us to unity. Further, we should refrain from identifying our own mentalities, our own language with Revelation. Woe to me if, before our brothers who wish for a new understanding, I were to confuse, for lack of knowledge,

dogma with this or that formulation of dogma, method with this or that aspect, life with this or that mode of life, thus narrowing that path of that unity for which Christ died.

Ecumenism demands two complementary sacrifices; to the heroic effort which Catholics demand from their formerly separated brethren, they themselves must respond with a humble, magnanimous, sorrowful effort of purification, so as to remove from the face of the Church the lines which mark her eternal youth. The blood which achieves unity cannot be shed on one side only and this is why we must always remember these two complementary truths, which are the soul of Catholic ecumenism:

The first is that the Catholic Church is entrusted with the task of announcing to the world that she is the only Church, as willed by her Divine Founder, a Church without seams, in which everything must be visibly recapitulated. Were we to remain silent regarding this exigency, we would be deceiving our brothers and we would have ceased to be what we are.

But to be a Catholic also means to proclaim that realization of unity will be perfect only when the legitimate forms of Christian and human diversity have once more found their place and their just freedom in the bosom of the Church. To be a Catholic, therefore, means two cares, in a way perpendicular, and which converge in our heart: the first of these cares is the unity of the one flock under the one Shepherd; the second, that of diversity, which decrees that each sheep shall be different from the other in this one flock and that all the legitimate varieties shall be gathered in the Church, so that the Church may have a fuller life.

Let us imagine, venerable brothers, that all our separated brothers wanted to enter tomorrow the Catholic basilica. She would widen her nave, she would open up her cupola, she would make her useless ornaments, her antiquities, disappear, so that everyone should feel at ease in her sublime simplicity.

She would preserve the same form, the same essence, the same structure; nothing that is essential in dogma, in worship and in authority would be modified. But this same unalterable form, enriched by so many contributions and by so many sorrows, would then have its flowering, its perfect plenitude, I might even say, its anticipated glory. What a testimony this would be in the face of the world!

These considerations show to us the way we must follow to make ourselves worthy of such a grace. It is

the way of an unremitting and loyal dialogue; one looks for what draws us closer together rather than for what divides.

One returns to the common sources, Biblical, evangelical, patristic, to see whether, starting from the same foundations, one could not reduce our differences.

Finally, with an effort of the imagination, one seeks to find out whether it would be possible to express the living identity of the Church by loving innovations, by a development of theology, by new institutions which would make the Church even more one and united.

After such a dialogue, there would necessarily remain an insoluble part, a seemingly unsurmountable obstacle. But, were non-Catholic ecumenism identical with Catholic ecumenism, there would no longer be a problem but an embrace. We are more than ever attentive to these impressive non-Roman assemblies, in which we see the hand of the Father who convenes them, of the Church who sustains them, and where we hear the indescribable lamentations of the spirit of unity. The divergence which still persists urges both sides to render more intense the invisible exercise of the supreme virtues in their hearts.

Because, and this is the last point I shall make, the ecumenical vocation performs the deepest and purest acts of the spiritual life. Faced with impediments and delays and with the feeling of impossibility, we find ourselves similar to our father Abraham, who advanced in the night of the Faith "in hope against hope," sustained only by the Word.

And it is in the nature of hope not to heed the hour, and to throw itself in the secret of the Father, whose ways are not our ways. Face to face with God, our ecumenical prayer expires in the act of surrender, which is the climax of love. Face to face with our sepa-

rate brothers, our ecumenical prayer expires in silence, which would convey to them inexpressible sentiments and desires and an infinite respect.

In the brief course of a human life, I have been able to witness the unforeseeable progress of the ecumenical idea, which received its consecration at this council. As laymen in close contact with the world, we realize that this ideal corresponds to the hopes of present day men. Each historic era experienced a great vision, encompassing every hope.

Thanks to the council, the young generations will draw from the work in preparation for unity a renewal of knowledge and energy which can renovate the face of the earth. That which is at stake concerns every man in the world, since most of the problems which beset us, such as war and poverty, would be fully solved if the Christians were united.

This unity of Christians is contained in the prayer of the eternal Christ and where is the religious man who does not desire it from the depths of his heart? It will be achieved through ways which are unknown to us and which prepare, while we remain unaware of them, the great events in history. So many converging prayers rise toward God! So many lives have been offered, on one side and the other, for unity!

May the Virgin Mary, who advanced the eternally fixed hour at the wedding feast of Cana, advance the so desirable hour of the reunion of all the Christians in one single body! And may the great cry of the origins, Maranatha, the Lord is coming, reecho here. Veni, Veni, Domine Jesu!

May graces be rendered to you for listening to a layman speaking of his experience! He has done it fearlessly, like a son before his father, in whom he places all his hope.

Vittorino Veronese

Following is a translation of the address given by Vittorino Veronese, a leader in Catholic Action, before the ecumenical council in commemoration of the Council of Trent.

Most Holy Father:

Our generation has been nourished by great things. It has been tested by war and by separations, undermined by doctrines denying the Divine Fatherhood and thus the sacredness of the human person. But it, this generation of ours, has also had powerful nourishment, the illuminating assistance of the Church for a more open testimony of the evangelic message.

A pope admonished us that it is not permissible for anyone in this century to be mediocre. And another pope

who followed him recalled that duties unknown to another age are incumbent upon us and he taught us that "the faithful, and more precisely the laymen . . . must always have a clearer consciousness of not only belonging to the Church but of being the Church" (Pius XII, Discourse to the semi-public consistory of Feb. 20, 1946).

More recently still, a pope, whose voice rang out like a testament, pointed out to us "the signs of the times" and told us that peace comes from an "order founded on truth, constructed according to justice, vivified and integrated

by charity and carried out in freedom" (Encyclical letter of John XXIII, "Peace Among All Peoples").

And now in a moment of history in which the world is confronted by problems of universal dimensions and of perhaps decisive importance, before the Church responds to the expectations and needs of the world, you, Holy Father, have asked the council: "What do you say of yourself, Church of Christ?" And you have granted (us the privilege) of assisting and of participating in some way of our own in this dialogue, promise and preparation of this answer.

Our souls are stirred and exalted by these great things and we, as we have already said, and we repeat here, (we wish to give) public testimony of our feelings to the venerable council Fathers for what we have heard and seen in this session, and so, today we are able also to offer solemnly to you, most Holy Father, our gratitude for this exceptional privilege which makes life worth living.

Yes, in this recognition (of us), we are certain to be the interpreters of that Catholic laity which otherwise we would not have known how to represent out of modesty. And we can certainly expect from so many brothers and sisters the help needed to make us become, according to the words of Your Holiness, not only auditors but also, at the proper time and place, locutores.

Now as the bishops return to their flocks, pastors who not even being here are really far from them, so we return to our neighbors, to those to whom each of us has been sent. We return to our parishes and to our families, because the lifting of the mind to God in

prayer expresses itself in a more exemplary practice of the fundamental virtues of prudence, justice, firmness and temperance.

We return to our professions and to our work, the exercise of which in responsible freedom will not be mortified but rather nourished by the charity of Christ which works in us and which must bring us to the "updating" of the works of spiritual and corporal mercy, according to the desires and sorrows of this age and in terms of their communal dimensions.

We will return to resume the work of the ecumenical council, if this be your pleasure, Holy Father, ready to give, we and so many others who will be called to work with us, the cooperation which will be asked of us by the workload of the commissions.

May there accompany us, Holy Father, your guidance and your blessings, as well as that of our bishops which we have in our own countries. May the help of God and the grace of our state (in life) work to contribute—together with our wives and our children and all men of good will both inside and outside the Church—to the realization within us of a purer religion, a fuller justice, a deeper unity and a more real peace.

Thus we will be better able, when each time the priest invites us at the *Oratione Fratres* (let us pray, brothers) to respond with conviction and fervor, "May the Lord receive the sacrifice at your hands to the praise and glory of His name, to our own benefit and to that of all His holy Church."

In the name of the Lord—most Holy Father, with you and with our bishops.

Closing General Congregation

December 4, 1963

The second session of the Second Vatican Ecumenical Council came to an end with:

—An announcement by Pope Paul VI that he will go on a pilgrimage to the Holy Land in January.

—A papal wish that the council end at the close of its third session next fall.

—Overwhelming passage of the Constitution on the Liturgy and Decree on Communications Media.

Pope Paul noted that no pontiff since St. Peter has been in the Holy Land and added:

"We are so convinced that for the final happy conclusion of this council prayers and good works are necessary, that after careful deliberation and much prayer we have decided to become a pilgrim."

The Pope also expressed the wish in a 6,000-word address that full council meetings end with the third session scheduled for Sept. 14 to Nov. 20, 1964. He suggested that after that date council work should be terminated in commissions, with the bishops being summoned to Rome for a final ceremony to promulgate the council's total decrees.

The second session's last meeting approved a sweeping reform of the public worship of the Church by passing the liturgical constitution by an overwhelming majority of 2,147 to 4. A tremendous burst of applause greeted announcement of the vote. The Pope then approved and promulgated the constitution, making it the law of the Church.

Pope Paul in his speech called the liturgical reform "the first invitation to the world to break forth in happy and truthful prayer and to feel the ineffable life-giving force that comes from joining us in the song of divine praise and human hope."

It was announced immediately after promulgation that on Feb. 16, 1964, the first Sunday of Lent, the Pope will issue instructions as to when and how the constitution's provisions are to be put into practice. A warning was given that until the instructions are made public, no changes are to be made.

The meeting also approved the Decree on Communications Media by a vote of 1,960 to 164. Applause for the vote was less than that given the liturgical constitution. Pope Paul also approved and promulgated the decree.

In his speech the Pontiff said the decree is "not of small value" and added that it indicates the "capacity of the Church to unite the interior and exterior life, contemplation and action, prayer and the active apostolate."

Pope Paul also spoke about the collegiality of bishops, one of the most discussed issues during the second session, saying that "the episcopacy is not an institution independent of or separated from, or still less antagonistic to the supreme pontificate of Peter. But with Peter and under him it strives for the common good and the supreme ends of the Church."

The Pontiff's address was a review of the work done by the council so far and noted that "the council has labored much. As you all know, it had addressed itself to many questions whose solutions are in part virtually formulated in authoritative decisions, which will be published in time after the work on the topics to which they belong is completed."

The final day's ceremonies began at 9 a.m. with more than 2,000 bishops in their places in St. Peter's basilica wearing white copes and plain white miters. The diplomatic corps accredited to the Holy See, Roman nobles and more than 10,000 people packed the church.

Pope Paul, preceded by 80 cardinals, was borne on his portable throne down the main aisle and was saluted by the applause of the bishops and crowds. He took his place on a throne placed on a platform built over the open space before the papal altar and faced toward the assembled council Fathers.

Mass was celebrated by Eugene Cardinal Tisserant, dean of the College of Cardinals, after which the cardinals left their places to file by and kiss the Pope's ring. Pope Paul chatted at length with various cardinals and longest with Francis Cardinal Spellman of New York; Valerian Cardinal Gracias of Bombay; Stefan Cardinal Wyszynski, Primate of Poland, and Paul Cardinal Leger of Montreal.

After the cardinals came the eight patriarchs of East and West, while the bishops chanted the Creed.

The final council meeting began with the enthronement of the Gospels and the intoning of the prayer, *Adsumus*, by the Pope. The Pope also intoned the hymn, *Veni Creator Spiritus*, which was sung by all in the church.

At the hymn's conclusion, the council general secretary, Archbishop Pericle Felici, mounted a pulpit and read the beginning and concluding paragraphs of the individual chapters of the Constitution on the Liturgy. This was done to save time as the document is about 16,000 words long.

When the reading was done, Archbishop Felici asked the bishops to vote. Voting and tabulation of the votes by electronic machines took about 20 minutes. During the interval, Pope Paul sat motionless in prayer on his throne, while the council Fathers sang the *Salve Regina*.

When the results were tabulated, Archbishop Felici communicated them to the Pope and then to the council. Applause greeted the announcement of the totals and Pope Paul then read the solemn approval and promulgation which put the final seal of approval on the documents.

When all ceremonies connected with the decrees were completed, the Pope delivered his speech. He began by thanking all who took part in the council's work and noted that the council was being interrupted for a second time to permit Fathers to "celebrate liturgical mysteries [at Christmas] in that place where Providence has entrusted to us His Church, His community and His priestly pastoral duty."

The Pope also thanked particularly "those Fathers who have been good enough to contribute toward the great expense that the organization of this great event requires" and those who shared the expenses of poor bishops and who helped victims of recent disasters.

Pope Paul noted that "many of the council's results have not yet come to maturity, but they are grains of wheat cast into the furrows awaiting their effective and fruitful development which will be granted only in the future through new mysterious manifestations of the divine goodness."

Although many things are still to be worked out, Pope Paul said, "let us rejoice, my brothers, for when was the Church ever so aware of herself, so in love with Christ, so blessed, so united, so willing to imitate Him, so ready to understand one another and to deal with one another, and, though we were almost strangers, through the process of union we have become friends."

Pope Paul asked the Fathers: "Do we not see that if canon law, which governs the Church, is developed, its growth will extend in two directions? It will accord to every person and office in the Church both greater dignity and greater power of development, and at the same time it will strengthen, as it were, according to the intrinsic demands of love, of harmony and of mutual respect, the power which unites through hierarchical government the whole community of the faithful."

The Pope praised the widespread, unflagging and lively participation of the council Fathers and paid special

tribute to the lay auditors representing the Catholic laity throughout the world.

He said the council's work was both laborious and enjoyed freedom of expression. He stated:

"This is the way that the Holy Church works today at the highest and most significant stage of its development. It works intensely and it works spontaneously.

"Our satisfaction is in no way diminished by the variety, by the multiplicity or even by the divergence of the opinions which have been expressed in the discussions of the council. On the contrary, this is a proof of the depth of the subjects investigated, of the interest with which they have been followed and, as we have said before, of the freedom with which they have been discussed."

Speaking of liturgical reform, Pope Paul noted that the authorization of the use of the vernacular does not signify a wish "to lessen the importance of prayer." He warned all against introducing "into the official prayer of the Church private changes or singular rites." He said no one "should arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy, which today we promulgate, before opportune and authoritative instructions are given. Furthermore, reforms which will be prepared by postconciliar bodies must first receive official approbation."

Turning to the communications media decree, Pope Paul said that he hoped "that this decree too will help to guide and encourage numerous forms of activity in the exercise of the pastoral ministry and of the Catholic mission in the world."

After counting among the fruits of the council the faculties and privileges given to bishops at the Dec. 3 meeting, the Pope expressed his hope that the third session would complete the council's work. He said:

"We hope that the third session in the autumn of next year will bring them to completion.

"It is fitting that we should have more time to reflect on these difficult problems and that competent commissions, on whose work we place so much hope, will prepare for future council meetings, in accordance with the minds of the Fathers as expressed specially in the general congregations, proposals profoundly studied, accurately formulated and suitably condensed and abbreviated, so that discussions, while remaining always free, may be rendered easier and more brief."

As examples of matters to be thus treated, Pope Paul mentioned the schemas on Revelation, on bishops and on Our Lady.

As regards Revelation, he said that the council "will give a reply which, while defending the sacred deposit of divine truth against errors, abuses and doubts that endanger its objective validity, at the same time will provide directives to guide Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical

teachings and vitalized by every good modern scientific tool, will want to promote earnestly, prudently and with confidence."

Pope Paul continued by pointing out that the present council "is a natural continuation and complement of the First Vatican Council." Therefore, he said, it is the "aim of our council to clarify the divinely instituted nature and function of the episcopacy, not in contrast to but in confirmation of the supreme Christ-given prerogatives, conveying all authority necessary for the universal government of the Church, which are acknowledged as belonging to the Roman pontiff."

The Pope said that the council's aim "is to set forth the position of the episcopacy according to the mind of Our Lord and the authentic tradition of the Church, declaring what its powers are and indicating how they should be used, individually and corporately, so as worthily to manifest the eminence of the episcopate in the Church of God."

Pope Paul continued treating the problem of the collegiality of bishops by stating that the bishops work with and under the Pope and saying that the "coordinated hierarchy will thus be strengthened, not undermined; its inner collaboration will be increased, not lessened; its apostolic effectiveness enhanced, not impeded; its mutual charity stirred up, not stifled. We are sure that on a subject of such importance the council will have much to say that will bring consolidation and light."

As for Our Lady, the Pope said he hoped for "the unanimous and loving acknowledgment of the place, privileged above all others, which the Mother of God occupies in the Holy Church . . . so that we can honor her with the title 'Mater Ecclesiae' [Mother of the Church] to her glory and our benefit."

The Pope recognized the fact that many other problems have yet to be treated by the council, but he promised a "thorough and deeper reexamination" of these matters "so as to be able to present to the council schemas which are short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions."

Pope Paul

Following is the council press office translation of the Latin address delivered Dec. 4 by Pope Paul VI at the closing meeting of the second session of the ecumenical council.

We have now reached the end of the second session of this great ecumenical council.

You have already been long absent from your Sees, in which the sacred ministry requires your presence, your guidance and your zealous pastoral labors. Your

Although he did not specify what these matters were, it was understood that it could refer to the statement on the Church's relations to the Jews and that on religious liberty.

The Pope noted that the bishops will be called on to collaborate in the revision of the Code of Canon Law "to translate into fitting and specific norms the general decisions of the council." He said he would name bishops to this commission, as well as members of Religious orders, as had been done for the preparatory commissions of the council.

With this as a basis, Pope Paul commented on the often-proposed idea of a senate of bishops to aid the pope in the Church's government. Without using the word "senate," Pope Paul said "experience will suggest to us how, without prejudice to the prerogatives of the Roman pontiff defined by the First Vatican Council, the earnest and cordial collaboration of the bishops can more effectively promote the good of the Universal Church."

After a brief conclusion, the Pope made his surprise announcement of his intention to go to Jerusalem. As he spoke the words in Latin, few outside the Fathers understood the import of his message.

The Pope said he has been thinking of the journey for a long time in telling of his decision to become "a pilgrim ourselves in the land of Jesus, Our Lord . . . We wish to go to Palestine in January to honor personally the holy places where Christ was born, lived and died and ascended to Heaven after His Resurrection."

The Pope continued: "We shall see that blessed land whence Peter set forth and where not one of his successors has returned. Most humbly and rapidly we shall return there as an expression of prayer, penance and renovation to offer to Christ His Church, to summon to this One Holy Church our separated brethren, to implore divine mercy on behalf of peace among men, that peace which shows in these days how weak and tottering it is, and to beseech Christ Our Lord for the salvation of the entire human race."

On this dramatic note, the second session of the council ended.

JAMES C. O'NEILL

work here has been heavy, and assiduous and protracted by reason of the ceremonies, studies and meetings of this period of the council.

And now we have just entered upon the sacred season of Advent which prepares us to celebrate worthily

the memory of the blessed Nativity of our Lord Jesus Christ, that yearly recurring feast which never loses its solemnity and wonder and holiness. During this important and absorbing commemoration of the ineffable mystery of the Incarnate Word of God none of us should be occupied with other thoughts, however elevated or holy they may be. None of us should be detained in any other See, however great and venerable, but each of us should celebrate the liturgical mysteries in that place where Providence has entrusted to us His church, His community and His priestly pastoral duty.

We must, therefore, interrupt for a second time the course of this great synod; we must once again bid each other farewell and go our separate ways after these happy days of momentous brotherly conference.

But we must first thank God for the blessings that He has bestowed during this session and by its means, nor can we withhold our thanks from any of those who have taken part in the session and have had some positive part in its successful functioning. We thank especially the presidency of the Council, the moderators, the secretariat and also the commissions and the periti, the representatives of press and television, those who have fitted out this basilica, and those who have offered hospitality and assistance to the Fathers of the council.

And we thank in a particular way those Fathers who have been good enough to contribute toward the great expense that the organization of this great event requires, or have with fraternal charity come to the aid of their more needy brothers, or have assisted the Church in her enormous needs and come to the help of the victims of recent disasters.

Before concluding our labors, it would be fitting to sum up and to consider together the course of the session and its results. But to do that would make this address too long, nor indeed could it be done adequately since so many aspects of this council belong to the domain of grace and the inner kingdom of the soul into which it is not always easy to enter, and since so many of the council's results have not yet come to maturity, but are as grains of wheat cast into the furrows, awaiting their effective and fruitful development, which will be granted only in the future through new mysterious manifestations of the divine goodness.

Nevertheless, lest we seem to leave this holy council hall without gratitude for the blessings of God, from whom this council has here taken its origin, we will remind ourselves above all that some of the goals that the council set itself to achieve have already been at least partially reached.

The Church wished to grow in her conscientiousness and understanding of herself. See how, on the very level of her pastors and teachers, she has begun a profound meditation on that mystery from which she draws

her origin and form. The meditation is not finished, but the very difficulty of concluding it reminds us of the depth and breadth of this doctrine, and stimulates each of us to strive to understand and to express the doctrine in a way which, on the one hand, cannot fail to lead our minds, and certainly those of the faithful who are attentively following our labors, to Christ Himself from whom all gifts come to us and to whom we wish to return all, "reconciling everything in Him" (Col. 1, 20).

On the other hand, our efforts cannot fail to increase both our happiness in being personally called to form part of this holy Mystical Body of Christ, and our mutual charity, the principle and law of the life of the Church.

Let us rejoice, my brothers, for when was the Church ever so aware of herself, so in love with Christ, so blessed, so united, so willing to imitate Him, so ready to fulfill His mission? Let us rejoice, my brothers, for we have learned to understand one another and to deal with one another, and, though we were almost strangers, through the process of union we have become friends. Have we not profoundly experienced here the words of St. Paul which accurately define the Church: "Now you are no longer strangers and newcomers, but rather fellow citizens of the saints and members of the household of God, built, as you are, upon the foundations laid by the Apostles and the prophets, where the very cornerstone is Christ Jesus" (Eph. 2, 19-20)?

And do we not, perhaps, see that if the canon law which governs the Church is developed, its growth will extend in two directions? It will accord to every person and office in the Church both greater dignity and greater power of development, and at the same time will strengthen, as it were, according to the intrinsic demands of love, of harmony, and of mutual respect, the power which unites, through hierarchical government, the whole community of the faithful. We must confess that this council is a great achievement, a great gift of God to His Church, if our minds have been so resolutely turned toward these thoughts and these proposals.

Moreover, if we ask ourselves about the nature of the labors of the council, here again we ought to rejoice that they have witnessed so widespread, so unflagging and so lively a participation by the council Fathers. Even now the spectacle of this basilica, occupied as it is by our revered and thronged assembly, has filled our hearts with admiration, devotion and spiritual joy.

Even now our hearts are moved by the sight of the esteemed observers who have been invited to this gathering and who have so graciously accepted the invitation. And no less comfort has been brought to a father's heart by the presence of the auditors who,

though silent, have shown the loyalty of true sons, those dear sons who represent the vast ranks of the Catholic laity working with the hierarchy of the Church for the spread of the Kingdom of God. Everything in this hall and on this occasion becomes symbolic and speaks to us; everything here is a sign of heaven-sent thoughts, everything a foreshadowing of heaven-sent hopes.

Nor does the manner in which the undertakings of this council have proceeded cause us any less satisfaction. Ought we not show our debt of gratitude to the Fathers of the Presidency of the Council, to the moderators, to the secretariat of the council, to the commissions, and to the experts who have placed at our disposal both their work and their advice?

There are two things to be noted about the council's work; it has been laborious and, above all, it has enjoyed freedom of expression. This twofold characteristic which marks this council and which will set an example for the future seems to us worthy of emphasis. This is the way that the holy Church works today at the highest and most significant stage of its development. It works intensely and it works spontaneously.

Our satisfaction is in no way diminished by the variety, by the multiplicity or even by the divergence of the opinions which have been expressed in the discussions of the council. On the contrary, this is a proof of the depth of the subjects investigated, of the interest with which they have been followed and, as we said before, of the freedom with which they have been discussed.

The arduous and intricate discussions have certainly borne fruit insofar as one of the topics, the first one to be discussed, and, in a certain sense, the first in order of intrinsic excellence and importance for the life of the Church, the schema on the sacred liturgy, has been brought to a happy conclusion. And today we have solemnly promulgated it. We rejoice at this accomplishment.

We may see in this an acknowledgment of a right order of values and duties: God in the first place; prayer our first duty; the liturgy the first school of spirituality, the first gift which we can bestow upon Christians who believe and pray with us. It is the first invitation to the world to break forth in happy and truthful prayer and to feel the ineffable lifegiving force that comes from joining us in the song of divine praise and of human hope, through Christ Our Lord and in the Holy Spirit.

It would be good to treasure this fruit of our council as something that should animate and characterize the life of the Church. For the Church is a religious society, a community at prayer. It is composed of people with a flourishing interior life and spirituality that is nourished by faith and grace. If now we wish to sim-

plify our liturgical rites, if we wish to render them more intelligible to the people and accommodated to the language they speak, by so doing we certainly do not wish to lessen the importance of prayer, or to give it less importance than other forms of the sacred ministry or pastoral activity, or to impoverish its expressive force and artistic charm. On the contrary, we wish to render the liturgy more pure, more genuine, more in agreement with the source of truth and grace, more suitable to be transformed into a spiritual patrimony of the people.

To attain these ends it is necessary that no attempt should be made to introduce into the official prayer of the Church private changes or singular rites, nor should anyone arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy, which today we promulgate, before opportune and authoritative instructions are given. Furthermore, the reforms which will be prepared by postconciliar bodies must first receive official approbation. The nobility of ecclesiastical prayer and its musical expression throughout the world is something no one would wish to disturb or to damage.

The other fruit, not of small value, that the council has produced is the Decree on Communications Media—an indication of the capacity of the Church to unite the interior and exterior life, contemplation and action, prayer and active apostolate. We hope that this decree too will help to guide and encourage numerous forms of activity in the exercise of the pastoral ministry and of the Catholic mission in the world.

We can also include among the fruits of this council the many faculties which, in order to promote the pastoral ends of the council itself, we have declared, in the document distributed to all the Fathers, to be within the competence of the bishops, especially those with ordinary jurisdiction.

This is not all. The council has labored much. As you all know it has addressed itself to many questions whose solutions are in part virtually formulated in authoritative decisions which will be published in time after the work on the topics to which they belong is completed.

Other questions are still subject to further studies and discussions. We hope that the third session in the autumn of next year will bring them to completion. It is fitting that we should have more time to reflect on these difficult problems, and that the competent commissions in whose work we place so much hope, will prepare for the future conciliar meetings, in accordance with the mind of the Fathers, as expressed specially in the general congregations, proposals profoundly studied, accurately formulated, and suitably condensed and abbreviated so that the discussions, while remaining always free, may be rendered easier and more brief.

Such, for example, is the question of divine Reve-

lation to which the council will give a reply which, while defending the sacred deposit of divine Truth against the errors, abuses and doubts that endanger its objective validity, at the same time will provide directives to guide the Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical teaching and vitalized by every good modern scientific tool, will want to promote earnestly, prudently and with confidence.

Such also is the great and complex question of the episcopacy which, in both logical order and importance, is the primary concern of this Second Vatican Ecumenical Council, a council which, as we shall never forget, is the natural continuation and complement of the First Vatican Council.

As a consequence, the aim of our council is to clarify the divinely instituted nature and function of the episcopacy not in contrast to, but in confirmation of, the supreme Christ-given prerogatives, conveying all authority necessary for the universal government of the Church, which are acknowledged as belonging to the Roman pontiff. Its aim is to set forth the position of the episcopacy according to the mind of Our Lord and the authentic tradition of the Church, declaring what its powers are and indicating how they should be used, individually and corporately, so as worthily to manifest the eminence of the episcopacy in the Church of God.

The episcopacy is not an institution independent of, or separated from, or, still less, antagonistic to the supreme pontificate of Peter, but with Peter and under him it strives for the common good and the supreme end of the Church. The coordinated hierarchy will thus be strengthened not undermined, its inner collaboration will be increased not lessened, its apostolic effectiveness enhanced not impeded, its mutual charity stirred up not stifled. We are sure that on a subject of such importance the council will have much to say that will bring consolation and light.

And likewise for the schema on the Blessed Virgin Mary we hope for the solution most in keeping with the nature of this council, that is, the unanimous and loving acknowledgment of the place, privileged above all others, which the Mother of God occupies in the Holy Church—in the Church which is the principle subject matter of the present council. After Christ her place in the Church is the most exalted, and also the one closest to us, so that we can honor her with the title "Mater Ecclesiae" to her glory and to our benefit.

And after these questions, which the council has already touched upon, there remain many others which it was unable to treat. But much study has already been accorded them. We will see to it that these questions are subjected to a thorough and deeper re-examination

so as to be able to present to the next session of the council schemata which are short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions.

It will be left to the postconciliar commissions to explain these principles more fully and to work out their practical implications. Among these commissions, the principal work will certainly fall to the one charged with the compilation of the new codes, both for the Latin Church and for the Oriental Church.

In this work, which will follow the council, the collaboration of the episcopacy, in new ways required by the needs and the organic nature of the Church, will be very precious to us. Naturally it will be a source of joy to us to choose from among the bishops of the world and from the ranks of the religious orders, as was done for the preparatory commissions of the council, distinguished and expert brethren who, along with qualified members of the Sacred College, will bring us their counsel and help to translate into fitting and specific norms the general decisions of the council.

And so experience will suggest to us how, without prejudice to the prerogatives of the Roman pontiff defined by the First Vatican Council, the earnest and cordial collaboration of the bishops can more effectively promote the good of the Universal Church.

Let us, therefore, end this session of the council by taking stock of all that it has positively achieved. It has worked hard. It has completed some chapters of its enormous task and has made a good beginning on many other chapters of importance. It has shown how divergent opinions can be freely expressed. It has demonstrated the desirability and the possibility of coming to agreement on fundamental questions by discussion and made clear how each and every one holds sincerely and firmly to the dogmatic truths that make up the Church's doctrinal patrimony.

It has, moreover, stirred up in all of us that charity which must always be present in our search for and profession of the Truth. It has constantly kept in view the pastoral purpose of the council. It has always tried to find means and expressions capable of closing the gap between our separated brethren and ourselves. It has accompanied its every act with prayer to God, the source of all hope.

Yet, even so, it leaves us with an even more vivid realization of what remains to be done and with a more deeply felt sense of our duty of making the Church better fitted to deliver its message of Truth and salvation to the modern world. We have not forgotten the conditions of the day nor has our love for the men among whom we live grown less.

As each one returns home to his ordinary affairs he will carry in his heart an earnest concern to make

that charity more effective. Even before the council discusses problems of the modern apostolate, we can say that we all of us already know the answers, for the Church's teaching is already clear and profound and the example of the better among our brethren already points the way.

Could we not, here and now, on our return from the council, give proof of our more ardent pastoral spirit by speaking to our flocks and to all who hear our voices, words of exhortation and encouragement? Could we not, here and now, and by way of preparation for the next sessions, intensify our inner life and be more attentive to the divine word? Could we not take back to our clergy a message of fervor and charity, to our layfolk a word of heartening reassurance, to young people an inspiring invitation, to the world of thought a shaft of truth, to the world of labor a message of hope and affection, to the poor the first of the Gospel's beatitudes?

There cannot be, we believe, a more effective way than that of devoted ministry for disposing us, with God's help, to bring the great council to a successful end in practical and salutary resolutions.

And now may we be permitted one last word to make known to you a project which has for some time been taking shape in our mind and which we have decided to make known today before this choice and significant assembly.

We are so convinced that for the final happy conclusion of this council prayers and good works are necessary, that after careful deliberation and much prayer we have decided to become a pilgrim ourselves in the land of Jesus Our Lord. In fact, if God assists us, we wish to go to Palestine in January to honor personally, in the holy places where Christ was born, lived, died, and ascended to heaven after His Resurrection, the first

mysteries of our Faith: the Incarnation and the Redemption.

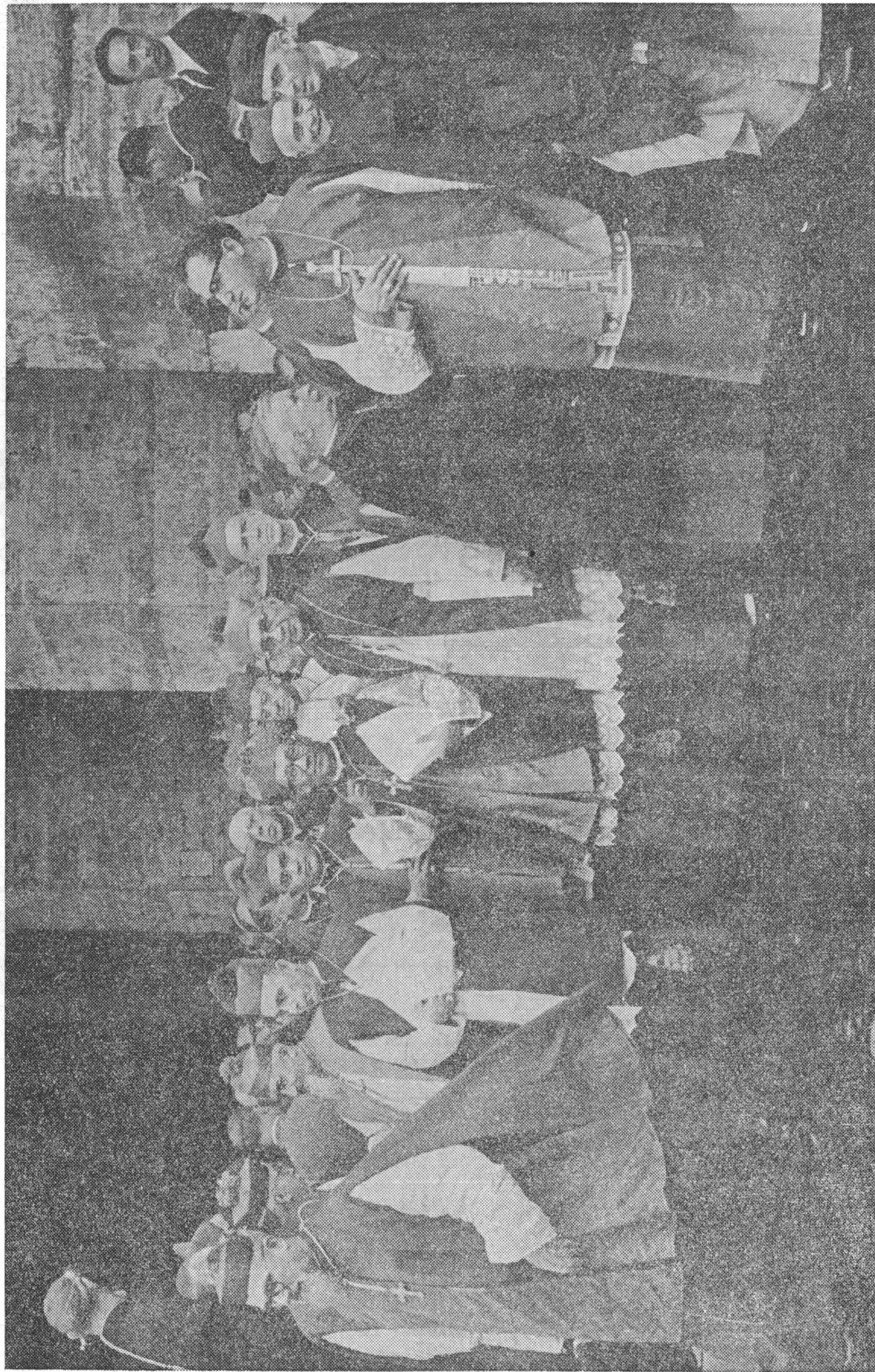
We shall see that blessed land whence Peter set forth and where not one of his successors has returned. Most humbly and rapidly we shall return there as an expression of prayer, penance, and renovation to offer to Christ His Church, to summon to this one holy Church our separated brethren, to implore Divine Mercy on behalf of peace among men, that peace which shows in these days how weak and tottering it is, to beseech Christ Our Lord for the salvation of the entire human race. May the Holy Mother of God guide our steps, may the Apostles Peter and Paul and all the saints assist us kindly from heaven.

And as we shall have all of you present in our heart during this pious journey, so also you, venerated brethren, accompany us with your prayers in order that this council may reach its goal for the glory of Christ and the welfare of His Church.

We thank and we salute all, expressing likewise to the observers our grateful and reverent farewell. We salute also the beloved auditors and all who have prayed and labored for this council.

Our loving but sad thoughts go in a special way to our fellow bishops who are absent and caught in the tribulation which so joyously we would have wished to embrace and whose prayers, sanctified by suffering, have certainly contributed effectively to the happy outcome of the work of this second session.

To them, along with our fatherly thoughts and encouragement to persevere in fidelity to Christ and His Church, there goes a very special blessing. As a token of heavenly favors, may our blessing and good wishes go also to all Catholics, to all who are illuminated by Christ our Savior, and then, for all men of good will we beg of God the gift of happiness and prosperity.



A group of prelates representing all areas of the world stand outside St. Peter's basilica following a general session of the Second Vatican Council. At left, a bearded bishop makes a dash for cover as the rain begins to fall. The remaining council Fathers prefer the shelter of the basilica.

Constitution on the Sacred Liturgy

Following is the text of an English translation of the "Constitution on the Sacred Liturgy," promulgated by Pope Paul VI at the closing of the second session of the Second Vatican Council on Dec. 4.

Introduction

1. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished"¹, most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek².

While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling

place for God in the Spirit³, to the mature measure of the fulness of Christ⁴, at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations⁵ under which the scattered children of God may be gathered together⁶, until there is one sheepfold and one shepherd⁷.

3. Wherefore the sacred Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

Chapter I

General Principles for the Restoration and Promotion of the Sacred Liturgy

I. *The Nature of the Sacred Liturgy and Its Importance in the Church's Life*

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:4), "who in

many and various ways spoke in times past to the fathers by the prophets" (Heb. 1:1), when the fulness of time had come sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart⁸, to be a "bodily and spiritual medicine"⁹, the Mediator between God and man¹⁰. For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fulness of divine worship was given to us"¹¹.

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life"¹². For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church"¹³.

6. Just as Christ was sent by the Father, so also He sent the Apostles, filled with the Holy Spirit. This He did that, by preaching the Gospel to every creature¹⁴, they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan¹⁵ and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him¹⁶; they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8:15), and thus became true adorers whom the Father seeks¹⁷. In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes¹⁸. For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the Apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the Scriptures concerning Him" (Luke 24:27), celebrating the eucharist in which "the victory and triumph of His death are again made present"¹⁹, and at the same time giving thanks "to God for His unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of His glory" (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not

only in the person of His minister, "the same now offering, through the ministry of priests, who formerly offered Himself on the cross"²⁰, but especially under the eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes²¹. He is present in His word, since it is He Himself who speaks when the holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle²²; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory²³.

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom. 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance²⁴. To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded²⁵, and invite them to all the works of charity,

piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness"²⁶; it prays that "they may hold fast in their lives to what they have grasped by their faith"²⁷; the renewal in the eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the eucharist, as from a fount, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain²⁸. Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret²⁹; yet more, according to the teaching of the Apostle, he should pray without ceasing³⁰. We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame³¹. This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift"³².

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they

harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

II. *The Promotion of Liturgical Instruction and Active Participation*

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of holy Scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical

laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

III. *The Reform of the Sacred Liturgy*

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Wherefore the sacred Council establishes the following general norms:

A) *General Norms*

22. §1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

§2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

§3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet

the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred Scripture is of the greatest importance in the celebration of the liturgy. For it is from Scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are Scriptural in their inspiration, and it is from the Scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both Eastern and Western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B) *Norms Drawn from the Hierarchic and Communal Nature of the Liturgy*

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops³³.

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators, and members

of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C) *Norms Based upon the Didactic and Pastoral Nature of the Liturgy*

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful³⁴. For in the liturgy God speaks to His people and Christ is still proclaiming His Gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy:

%1. In sacred celebrations there is to be more

reading from holy Scripture, and it is to be more varied and suitable.

%2. Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from Scriptural and liturgical sources, and its character should be of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

%3. Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

%4. Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

36. %1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

%2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

%3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, %2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

%4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

D) *Norms for Adapting the Liturgy to the Culture and Traditions of Peoples*

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents

of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, §2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

Wherefore:

1) The competent territorial ecclesiastical authority mentioned in Art. 22, §2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

IV. *Promotion of Liturgical Life in Diocese and Parish*

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the preeminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same

eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers³⁵.

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

V. *The Promotion of Pastoral-Liturgical Action*

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art. 22, §2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art, and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

Chapter II

The Most Sacred Mystery of the Eucharist

47. At the Last Supper, on the night He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity³⁶, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us³⁷.

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration.

They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator³⁸, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy Scriptures will be read

to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world³⁹.

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact⁴⁰, communion under both kinds may be granted when the bishops think fit, not only to clerics and Religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of

souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. %1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the East and in the West. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1. a) on the Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;
- b) at Masses during councils, bishops' conferences, and synods;
- c) at the Mass for the blessing of an abbot.
2. Also, with permission of the Ordinary, to whom it belongs to decide whether concelebration is opportune:

a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;

b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or Religious.

- %2. 1. The regulation, however, of the discipline of concelebration in the diocese pertains to the bishop.
2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

Chapter III

The Other Sacraments and the Sacramentals

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ, the fount from which all sacraments and

sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred Council decrees as follows concerning their revision.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norm of Art. 36.

b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, %2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites

in the Roman Ritual, whether they be pastoral and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local Ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40 of this Constitution.

66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local Ordinary, for occasions when a very large number are to be baptized together.

Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of

penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

"If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these by all means be retained"⁴¹.

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, §2, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the Gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from Mass, the Epistle and Gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of bishops or Ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the Ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who

make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

Chapter IV

The Divine Office

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise.

For He continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ Himself, together with His body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (I Thess. 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (John 15:5). That is why the Apostles, instituting deacons,

said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred Council, carrying further the restoration already happily begun by the Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d) The hour of Prime is to be suppressed.

e) In choir the minor hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.

The better to achieve this, let them take steps to improve their understanding of the liturgy and of the Bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a) Readings from Sacred Scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the Fathers, doctors, and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay Brothers, are bound to recite individually

those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, Ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole Mystical Body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfill the task entrusted to them as perfectly as possible: this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. %1. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the Ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of Art. 36.

%2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

%3. Any cleric bound to the divine office

fulfills his obligation if he prays the office in the vernacular together with a group of the faithful or with those

mentioned in %2 above, provided that the text of the translation is approved.

Chapter V

The Liturgical Year

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us.

By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred Council has seen fit to decree as follows.

106. By a tradition handed down from the Apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3-4). Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offense against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Chapter VI

Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song⁴², and the same may be said of the Fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

Accordingly, the sacred council, keeping to the norms and precepts of the ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be used, the provisions

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration.

For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

of Art. 36 are to be observed; for the Mass, Art. 54; for the sacraments, Art. 63; for the divine office, Art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of Religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be skillfully fostered, so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to

be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, 2, 37, and 40. **This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.**

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy Scripture and from liturgical sources.

Chapter VII

Sacred Art and Sacred Furnishings

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for **use in divine worship** should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

124. Ordinaries, by the encouragement and favor

they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local Ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where

they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of Art. 22 of this Constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

Appendix

A Declaration of the Second Ecumenical Council of the Vatican on Revision of the Calendar

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.

2. The sacred council likewise declares that it does not oppose efforts designed to introduce a perpetual cal-

endar into civil society.

But, among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard

a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of the most serious reasons. Concerning these the Apostolic See shall judge.

Footnotes

- ¹ Secret of the ninth Sunday after Pentecost.
- ² Cf. Heb. 13:14.
- ³ Cf. Eph. 2:21-22.
- ⁴ Cf. Eph. 4:13.
- ⁵ Cf. Is. 11:12.
- ⁶ Cf. John 11:52.
- ⁷ Cf. John 10:16.
- ⁸ Cf. Is. 61:1; Luke 4:18.
- ⁹ St. Ignatius of Antioch, *To the Ephesians*, 7, 2.
- ¹⁰ Cf. 1 Tim. 2:5.
- ¹¹ *Sacramentarium Veronese* (ed. Mohlberg), n. 1265; cf. also n. 1241, 1248.
- ¹² Easter Preface of the Roman Missal.
- ¹³ Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
- ¹⁴ Cf. Mark 16:15.
- ¹⁵ Cf. Acts 26:18.
- ¹⁶ Cf. Rom. 6:4; Eph. 2:6; Col. 3:1; 2 Tim. 2:11.
- ¹⁷ Cf. John 4:23.
- ¹⁸ Cf. 1 Cor. 11:26.
- ¹⁹ Council of Trent, Session XIII, Decree on the Holy Eucharist, c. 5.
- ²⁰ Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 2.
- ²¹ Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 7.
- ²² Cf. Apoc. 21:2-3; Col. 3:1; Heb. 8:2.
- ²³ Cf. Phil. 3:20; Col. 3:4.
- ²⁴ Cf. John 17:3; Luke 24:27; Acts 2:38.
- ²⁵ Cf. Matt. 28:20.
- ²⁶ Postcommunion for both Masses of Easter Sunday.
- ²⁷ Collect of the Mass for Tuesday of Easter Week.
- ²⁸ Cf. 2 Cor. 6:1.
- ²⁹ Cf. Matt. 6:6.
- ³⁰ Cf. 1 Thess. 5:17.
- ³¹ Cf. 2 Cor. 4:10-11.
- ³² Secret for Monday of Pentecost Week.
- ³³ St. Cyprian, *On the Unity of the Catholic Church*, 7; cf. Letter 66, n. 8, 3.
- ³⁴ Cf. Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 8.
- ³⁵ Cf. St. Ignatius of Antioch, *To the Smyrnians*, 8; *To the Magnesians*, 7; *To the Philadelphians*, 4.
- ³⁶ Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 13.
- ³⁷ Roman Breviary, feast of Corpus Christi, Second Vespers, antiphon to the Magnificat.
- ³⁸ Cf. St. Cyril of Alexandria, *Commentary on the Gospel of John*, book XI, chap. XI-XII: Migne, *Patrologia Graeca*, 74, 557-564.
- ³⁹ Cf. 1 Tim. 2:1-2.
- ⁴⁰ Session XXI, July 16, 1562. Doctrine on Communion under Both Species, chap. 1-3: *Concilium Tridentinum. Diariorum, Actorum, Epistolarum, Tractatum nova collectio*, ed. Soc. Goerresiana, tome VIII (Freiburg in Br., 1919), 698-699.
- ⁴¹ Council of Trent, Session XXIV, November 11, 1563, On Reform, chap. I. Cf. Roman Ritual, title VIII, chap. II, n. 6.
- ⁴² Cf. Eph. 5:19; Col. 3:16.

Decree on the Media Of Social Communication

Following is the text of an English translation of the Decree on Communications Media promulgated by Pope Paul VI on Dec. 4 at the final meeting of the ecumenical council's second session.

Introduction

1. Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.

2. The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and in-

struction as well as to the spread and support of the Kingdom of God.

The Church recognizes, too, that men can employ these media contrary to the plan of the Creator and to their own loss. Indeed, the Church experiences maternal grief at the harm all too often done to society by their evil use.

Hence, this sacred synod, attentive to the watchful concern manifested by the supreme pontiffs and bishops in a matter of such great importance, judges it to be its duty to treat of the principal questions linked with the media of social communication. It trusts, moreover, that the teaching and regulations it thus sets forth will serve to promote, not only the eternal welfare of Christians, but also the progress of all mankind.

Chapter I

On the Teaching of the Church

3. The Catholic Church, since it was founded by Christ our Lord to bear salvation to all men and thus is obliged to preach the Gospel, considers it one of its duties to announce the Good News of salvation also with the help of the media of social communication and to instruct men in their proper use.

It is, therefore, an inherent right of the Church to have at its disposal and to employ any of these media insofar as they are necessary or useful for the instruction of Christians and all its efforts for the welfare of souls. It is the duty of pastors to instruct and guide the faithful so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family.

In addition, the laity especially must strive to instill

a human and Christian spirit into these media, so that they may fully measure up to the great expectations of mankind and to God's design.

4. For the proper use of these media it is most necessary that all who employ them be acquainted with the norms of morality and conscientiously put them into practice in this area. They must look, then, to the nature of what is communicated, given the special character of each of these media. At the same time they must take into consideration the entire situation or circumstances, namely, the persons, place, time and other conditions under which communication takes place and which can affect or totally change its propriety. Among these circumstances to be considered is the precise manner in which a given medium achieves its effect. For its influence can be so

great that men, especially if they are unprepared, can scarcely become aware of it, govern its impact, or, if necessary, reject it.

5. It is, however, especially necessary that all parties concerned should adopt for themselves a proper moral outlook on the use of these media, especially with respect to certain questions that have been vigorously aired in our day.

The first question has to do with "information," as it is called, or the search for and reporting of the news. Now clearly this has become most useful and very often necessary for the progress of contemporary society and for achieving closer links among men. The prompt publication of affairs and events provides every individual with a fuller, continuing acquaintance with them, and thus all can contribute more effectively to the common good and more readily promote and advance the welfare of the entire civil society. Therefore, in society men have a right to information, in accord with the circumstances in each case, about matters concerning individuals or the community. The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity. In addition, the manner in which the news is communicated should be proper and decent. This means that in both the search for news and in reporting it, there must be full respect for the laws of morality and for the legitimate rights and dignity of the individual. For not all knowledge is helpful, but "it is charity that edifies" (I Cor. 8:1).

6. The second question deals with the relationship between the rights, as they are called, of art and the norms of morality. Since the mounting controversies in this area frequently take their rise from false teachings about ethics and esthetics, the council proclaims that all must hold to the absolute primacy of the objective moral order, that is, this order by itself surpasses and fittingly coordinates all other spheres of human affairs—the arts not excepted—even though they be endowed with notable dignity. For man who is endowed by God with the gift of reason and summoned to pursue a lofty destiny, is alone affected by the moral order in his entire being. And likewise, if man resolutely and faithfully upholds this order, he will be brought to the attainment of complete perfection and happiness.

7. Finally, the narration, description or portrayal of moral evil, even through the media of social communication, can indeed serve to bring about a deeper knowledge and study of humanity and, with the aid of appropriately heightened dramatic effects, can reveal and glorify the grand dimensions of truth and goodness. Nevertheless, such presentations ought always to be subject to moral restraint, lest they work to the harm rather than the benefit of souls, particularly when there is question of treating matters which deserve reverent handling or which, given

the baneful effect of original sin in men, could quite readily arouse base desires in them.

8. Since public opinion exercises the greatest power and authority today in every sphere of life, both private and public, every member of society must fulfill the demands of justice and charity in this area. As a result, all must strive, through these media as well, to form and spread sound public opinion.

9. All who, of their own free choice, make use of these media of communications as readers, viewers or listeners have special obligations. For a proper choice demands that they fully favor those presentations that are outstanding for their moral goodness, their knowledge and their artistic or technical merit. They ought, however, to avoid those that may be a cause or occasion of spiritual harm to themselves, or that can lead others into danger through base example, or that hinder desirable presentations and promote those that are evil. To patronize such presentations, in most instances, would merely reward those who use these media only for profit.

In order that those who make use of these media may fulfill the moral code, they ought not neglect to inform themselves in time about judgments passed by authorities competent in these matters. They ought also to follow such judgments according to the norms of an upright conscience. So that they may more easily resist improper inducements and rather encourage those that are desirable, let them take care to guide and instruct their consciences with suitable aids.

10. Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should remember that they have a most serious duty to guard carefully lest shows, publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances.

11. The principal moral responsibility for the proper use of the media of social communication falls on newsmen, writers, actors, designers, producers, displayers, distributors, operators and sellers, as well as critics and all others who play any part in the production and transmission of mass presentations. It is quite evident what gravely important responsibilities they have in the present day when they are in a position to lead the human race to good or to evil by informing or arousing mankind.

Thus, they must adjust their economic, political or artistic and technical aspects so as never to oppose the common good. For the purpose of better achieving this goal, they are to be commended when they join professional associations, which—even under a code, if neces-

sary, of sound moral practice—oblige their members to show respect for morality in the duties and tasks of their craft.

They ought always to be mindful, however, that a great many of their readers and audience are young people, who need a press and entertainment that offer them decent amusement and cultural uplift. In addition, they should see to it that communications or presentations concerning religious matters are entrusted to worthy and experienced hands and are carried out with fitting reverence.

12. The public authority, in these matters, is bound by special responsibilities in view of the common good, to which these media are ordered. The same authority has, in virtue of its office, the duty of protecting and safeguarding true and just freedom of information, a freedom that is totally necessary for the welfare of contemporary society, especially when it is a question of freedom of the press.

Chapter II

On the Pastoral Activity of the Church

13. All the children of the Church should join, without delay and with the greatest effort in a common work to make effective use of the media of social communication in various apostolic endeavors, as circumstances and conditions demand. They should anticipate harmful developments, especially in regions where more urgent efforts to advance morality and religion are needed.

Pastors should hasten, therefore, to fulfill their duty in this respect, one which is intimately linked with their ordinary preaching responsibility. The laity, too, who have something to do with the use of these media, should endeavor to bear witness to Christ, first of all by carrying out their individual duties or office expertly and with an apostolic spirit, and, further, by being of direct help in the pastoral activity of the Church—to the best of their ability—through their technical, economic, cultural and artistic talents.

14. First, a good press should be fostered. To instill a fully Christian spirit into readers, a truly Catholic press should be set up and encouraged. Such a press—whether immediately fostered and directed by ecclesiastical authorities or by Catholic laymen—should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts. It should disseminate and properly explain news concerning the life of the Church. Moreover, the faithful ought to be advised of the necessity

It ought also to encourage spiritual values, culture and the fine arts and guarantee the rights of those who wish to use the media. Moreover, public authority has the duty of helping those projects which, though they are certainly most beneficial for young people, cannot otherwise be undertaken.

Lastly, the same public authority, which legitimately concerns itself with the health of the citizenry, is obliged, through the promulgation and careful enforcement of laws, to exercise a fitting and careful watch lest grave damage befall public morals and the welfare of society through the base use of these media. Such vigilance in no wise restricts the freedom of individuals or groups, especially where there is a lack of adequate precaution on the part of those who are professionally engaged in using these media.

Special care should be taken to safeguard young people from printed matter and performances which may be harmful at their age.

both to spread and read the Catholic press to formulate Christian judgments for themselves on all events.

The production and showing of films that have value as decent entertainment, humane culture or art, especially when they are designed for young people, ought to be encouraged and assured by every effective means. This can be done particularly by supporting and joining in projects and enterprises for the production and distribution of decent films, by encouraging worthwhile films through critical approval and awards, by patronizing or jointly sponsoring theaters operated by Catholic and responsible managers.

Similarly, effective support should be given to good radio and television programs, above all those that are suitable for families. Catholic programs should be promoted, in which listeners and viewers can be brought to share in the life of the Church and learn religious truths. An effort should also be made, where it may be necessary, to set up Catholic stations. In such instances, however, care must be taken that their programs are outstanding for their standards of excellence and achievement.

In addition, there should be an effort to see that the noble and ancient art of the drama, which now is diffused everywhere by the media of social communication, serves the cultural and moral betterment of audiences.

15. To provide for the needs just set forth, priests,

Religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly.

Importantly, laymen ought to be afforded technical, doctrinal and moral training. For this purpose, the number of schools, faculties and institutes should be increased, where newsmen, writers for screen, radio and television and all other interested parties can obtain a sound training that is imbued with the Christian spirit, especially with respect to the social teaching of the Church.

Finally, care must be taken to prepare literary, film, radio, television and other critics, who will be equipped with the best skills in their own crafts and trained and encouraged to render judgments which always put moral issues in their proper light.

16. Since the proper use of the media of social communication which are available to audiences of different cultural backgrounds and ages, calls for instruction proper to their needs, programs which are suitable for this purpose—especially where they are designed for young people—should be encouraged, increased in numbers and organized according to Christian moral principles. This should be done in Catholic schools at every level, in seminaries and in lay apostolate groups. To speed this along catechetical manuals should present and explain Catholic teaching and regulations on this matter.

17. It is quite unbecoming for the Church's children idly to permit the message of salvation to be thwarted or impeded by the technical delays or expenses, however vast, which are encountered by the very nature of these media. Therefore, this sacred synod advises them of the obligation they have to maintain and assist Catholic newspapers, periodicals and film projects, radio and television programs and stations, whose principal objective is to spread and defend the truth and foster Christian influence in human society. At the same time, the synod earnestly invites those organizations and individuals who possess financial and technical ability to support these media freely and generously with their resources and their skills, inasmuch as they contribute to genuine culture and the apostolate.

18. Moreover, that the varied apostolates of the Church with respect to the media of social communication may be strengthened effectively, each year in every diocese of the world, by the determination of the Bishops,

there should be celebrated a day on which the faithful are instructed in their responsibilities in this regard. They should be invited to pray and contribute funds for this cause. Such funds are to be expended exclusively on the promotion, maintenance and development of institutes and undertakings of the Church in this area, according to the needs of the whole Catholic world.

19. In fulfilling his supreme pastoral charge with respect to the media of social communication, the Sovereign Pontiff has at hand a special office of the Holy See.

Moreover, the Fathers of the council, freely acceding to the wish of the "Secretariat for the Supervision of Publications and Entertainment," reverently request that the Sovereign Pontiff extend the duties and competence of this office to include all media of social communication, including the press, and that experts from various countries be named to it, including laymen.

20. It will be the task of the bishops, however, to watch over such works and undertakings in their own dioceses, to promote them and, as far as the public apostolate is concerned, to guide them, not excluding those that are under the direction of exempt Religious.

21. Since an effective apostolate on a national scale calls for unity of planning and resources, this sacred synod decrees and orders that national offices for affairs of the press, films, radio and television be established everywhere and given every aid. It will be the special task of these offices to see to it that the consciences of the faithful are properly instructed with respect to these media. Likewise they should foster and guide whatever is done by Catholics in these areas.

In each country the direction of such offices should be entrusted to a special committee of bishops, or to a single bishop. Moreover, laymen who are experts in Catholic teaching and in these arts or techniques should have a role in these offices.

22. Since the effectiveness of these media reaches beyond national boundaries and has an impact on individual members of the whole human family, national offices should cooperate among themselves on an international plane. The offices spoken of in No. 21 should assiduously work together with their own international Catholic associations. These Catholic international associations are legitimately approved by the Holy See alone and depend on it.

Appendices

23. So that the general principles and norms of this sacred synod with respect to the media of social communication may be put into effect, by the express will of the council, the office of the Holy See mentioned in No. 19

should undertake, with the assistance of experts from various countries, to issue a pastoral instruction.

24. As for the rest, this sacred synod is confident that its issuance of these instructions and norms will be gladly

accepted and religiously kept by all the Church's children. By using these helps they will experience no harm and, like salt and light, they will give savor to the earth and brighten the world. Moreover, the synod invites all men of good will, especially those who have charge of these media, to strive to turn them solely to the good of

society, whose fate depends more and more on their proper use. Thus, as was the case with ancient works of art, the name of the Lord may be glorified by these new discoveries in accordance with those words of the Apostle: "Jesus Christ, yesterday and today, and the same forever" (Hebrews 13:8).

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